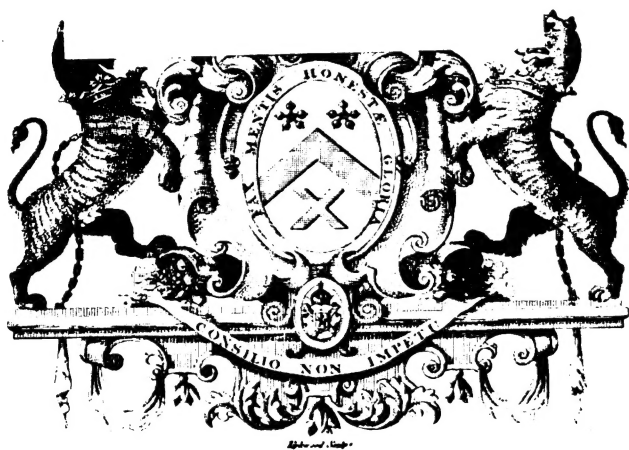






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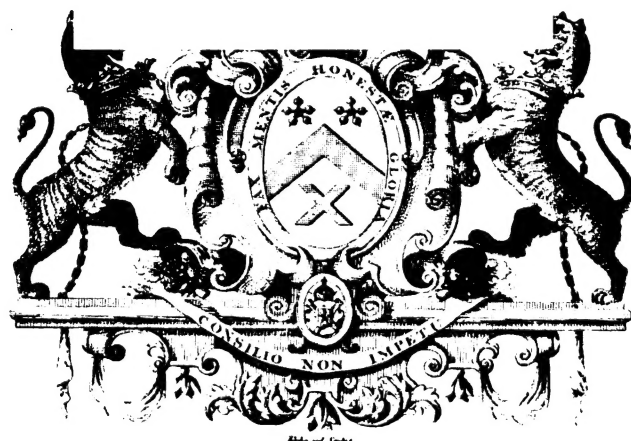
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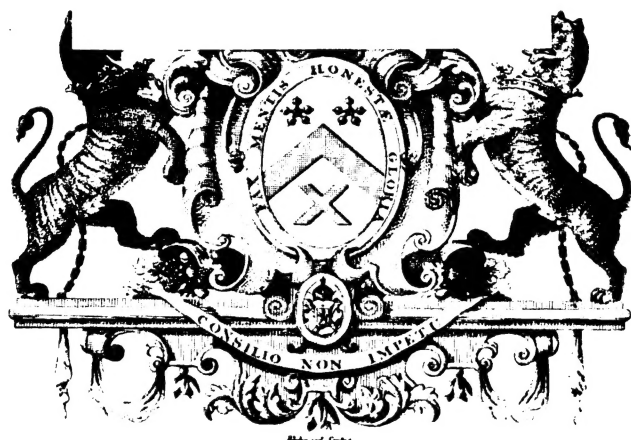
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R Balse 12

AN  
EXPLANATION  
OF  
The grand Mystery  
OF  
GODLINESS;

OR,  
A True and Faithfull Representation  
OF THE  
EVERLASTING GOSPEL  
Of our Lord and Saviour JESUS CHRIST,  
the Onely Begotten Son of GOD and Sove-  
reign over Men and Angels.

By H. More, D.D.

1 Tim. 3. 16.  
*And without controversie great is the Mystery of godliness: God was manifested in the  
flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on  
in the world, received up into glory.*

ACTS 1. 10, 11.  
*And while they looked stedfastly toward Heaven, as he went up, behold, two men stood by  
them in white apparell;  
Which also said, Ye men of Galilee, why stand ye gazing up into Heaven? this same Jesus  
which is taken up from you into Heaven, shall so come in like manner as ye have seen  
him go into Heaven.*

Gal. 1. 8.  
*Though an Angel from Heaven preach any other Gospel then this, let him be accursed.*

L O N D O N,  
Printed by J. Fleisher, for W. Morden Bookseller in Cambridge, 1660.

Edw: Wroughton: his Booke 16



# To the READER.

READER,

1. **I**F thine own Curiosity has given thee the trouble of perusing what I have wrote hitherto, that thou maiest not suspect thy task will prove endless, give me leave to informe thee that there is no small hopes that this Discourse may prove the last from my hand that shall exercise thy patience. In which if thou wilt not believe me on my bare word, the better to ease thee of thy fears I shall back it with some reason.

The Authors  
naturall aver-  
ness from writ-  
ting of Books.

I must indeed confess, That free Speculation and that easie springing up of coherent Thoughts and Conceptions within is a Pleasure to me far above any thing I ever received from external Sense; and that lazy activity of Mind in compounding and dis severing of Notions and Ideas in the silent observation of their natural connexions and disagreements, as a Holy-day and Sabbath of rest to the Soul. But the labour of deriving of these senses of the Mind with their due advantages and circumstances to the Understanding of another, and to find out Words which will prove faithful witnesses of the peculiarities of my Thoughts; this verily is to me a toil and a burden unsupportable: besides the very writing of them a trouble so tedious, that if any one knew with what impatience and vexation I pen down my Conceptions, they might be very well assured that I am not onely free from, but incapable of the common disease of this Scripturient Age.

2. No small Engines therefore could ever move so heavy and sluggish a Soul as mine to so ungratefull a piece of drudgery; as thou thy self maiest collect from my very Writings themselves, the subjects of them being matters of the highest consequence that the Mind of man can entertain her self withall. The writing whereof was in a manner a necessary result of my natural Constitution, which freeing me from all the servitude of those petty designs of Ambition, Covetousness, and the pleasing entanglements of the Body, I might either lie fixt for ever in an unactive idleness, or else be moved by none but very great Objects. Amongst which the least was the Contemplation of this Outward world, whose several powers and properties touching variously upon my tender senses, made to me such enravishing musick, and snatcht away my Soul into so great admiration, love, and desire of a nearer acquaintance with that Principle from which all these things did flow; that the pleasure and joy that frequently accrued to me from hence is plainly unutterable, though I have attempted to leave some marks and traces thereof in my Philosophical Poems.

That there was  
a kinde of neces-  
sity urged him  
to write what he  
has wrote hi-  
therto.

3. But being well advised both by the Dictates of my own Conscience, and clear information of those Holy Oracles which we all deservedly reverence, That God reserves his choicest secrets for the purest minds, and that it is uncleanness of Spirit, not distance of place, that dis sever us from the Deity; I was fully convinced that true Holiness was the onely safe Entrance into Divine knowledge: and having an unshaken belief of the

The occasion  
of writing his  
Psychologia.



Existence of God and of his Will, that we should be holy, even as he is holy, there was nothing that is truly sinful that could appear to me, assisted by such a power, to be unconquerable. Which therefore urged me seriously to set my self to the task. Of the Experiences and Events of which Enterprize my Second and Third Canto of the Life of the Soul is a real and faithful Record.

As also of his  
Poem Of the  
Immortality of  
the Soul.

4. My enjoyments then increasing with my Victories, and Innocency and Simplicity filling my mind with ineffable delight in God and his Creation, I found my self as loath to die, that is, to think my Soul mortal, as I was when I was a child to be called in to go to bed in Summer evenings, there being still light enough as I thought to enjoy my play. Which solicitude put me upon my first search into the Nature of the Soul, which I pursued chiefly by the guidance of the School of Plato, whose Philosophy to this very day I look upon to be more then Humane in the chief strokes thereof. But launching out so very early into so deep a Theory, I think it not amiss to advertise the Reader that he would do well, where he finds a difference in my discoveries, to interpret, and also rectifie if need be, my First thoughts by my Second, my Philosophick Poems and whatever is writ in that Volume, by my later and better concocted Prose.

These were the first Essais of my Youth, and how great and serious the Objects of my Mind were therein thou canst easily judge.

His Satyricall  
Essays against  
Enthusiastick  
Philosophie.

5. And after this, where I seem most light and trivial and play the sportful Satyrists against Enthusiastick Philosophy, my design even then was as seasonable, serious and of as grand importance as I could possibly undertake, which I have more then sufficiently demonstrated in those Writings themselves. And though some over-subject to the Fanatick disease have looked upon that unexpected sally of mine as a very extravagant exploit; yet I did easily bear with their ignorance, deeming it in my silent thoughts in some sort parallel to that of the peevish Hebrew who reproached Moses for slaying of the Egyptian, not knowing that it was a prelude to his delivering of his whole nation from the bondage of Egypt.

The great usefulness of his  
Enthusiasmus  
Triumphatus  
and of this present  
Treatise  
for suppressing  
Enthusiasm.

6. And I hope I may speak it without vanity, that what is discovered concerning Enthusiasm in my Enthusiasmus Triumphatus, together with that which is comprehended in this present Volume, will contribute no small share to a rightful and justifiable subduing of so dangerous a distemper, and to the slaying or at least fettering that wild Beast that the Devil himself rides upon, when he warres against the Lamb, whose Throne I have seen shaken with the pushings of this monsters horns for these many years together, though never clearer then now of late. And I dare pronounce with a loud voice aforehand, That if ever Christianity be exterminated, it will be by Enthusiasm. Of so great consequence is it rightly to oppose so deadly an evil.

Which cannot better be done then by shewing the Reasonableness and important Usefulness of Christian Religion in the Historical sense thereof, and in reference to the very Person of Christ our Saviour; which I have, I hope, abundantly performed in this present Treatise: and by discovering the Natural Causes and imposturous Consequences of Enthusiasm, which I had done before in Enthusiasmus Triumphatus. Which two  
Treatises

*Treatises I hope will prove two invincible Fortresses against all the force and fury of the Fanatical spirit.*

7. *After this the bold impiety of this present Age engaged my Thoughts in a Subject of no less moment than the former: For I saw that other abhorred monster, Atheisme, proudly strutting with a lofty gate and impudent forehead, boasting himself the onely genuine offspring of true Wisdom and Philosophy, namely of that which makes Matter alone the Substance of all things in the world. This misshapen Creature was first nourished up in the stile of Epicurus, and fancied it self afterward grown more tall and stout by further strength it seemed to have received from some new Principles of the French Philosophy misinterpreted and perverted by certain impure and unskilful pens.*

The occasion and preparations to his writing his Antidote against Atheisme and his Threefold Cabbala.

*Which unexpected confidence of those blind boasters made me with all anxiety and care imaginable search into the power of Matter and mere Mechanical motion, and consider how far they might go of themselves in the production of the Phænomena of the World. But as for the Philosophy of Epicurus, it seemed to me at the very first sight such a foolery, that I was much amazed that a person of so commendable parts as P. Gassendus could ever have the patience to rake out such old course rags out of that rotten dunghill to stuffe his large Volumes withall. But I must confess I did as much admire Des-Cartes Philosophy as I did despise the Epicurean, who has carried on the power of Matter for the production of the Phænomena of Nature with that neatness and coherence, that if he had been as ignorant in other things as skilful in Mechanicks, he could not but have fancied himself to have wone that crown that many wits have striven for, that is, the honour of being accounted the most subtil and able Atheist of both the present and past Ages.*

*This made me peruse his Writings with still more and more diligence: and the more I read, the more I admired his Wit; but at last grew the more confirmed That it was utterly impossible that Matter should be the onely essential Principle of things, as I have in several places of my Writings demonstrated. And therefore having clearly vanquished this difficulty, I betook myself with greater alacrity to the writing of my Antidote against Atheisme. To which presently after I added my Threefold Cabbala as an Appendix to the same design, being well advised what a homely conceit our high Wits have of the Three first Chapters of Genesis, though they do betray their own ignorance by their mean opinion of them.*

8. *And possibly then I had left off, had not a dangerous Sicknes, that made me suspect that the time did near approach of quitting this my earthly Tabernacle, urged me more carefully to bethink my self what reception I might have in the other world. And, praised be God, such was the condition of my Soul, though then much overrun with Melancholy, that my presages concerning my future state were very favourable and comfortable, and my desire was to be gathered to that body of which Jesus Christ is Head, even he who was crucified at Jerusalem, and felt the pangs of death for a Propitiation of the sins of the world, who was then represented to me as visible a Prince and as distinct a person and head Politick as any*

The urgent occasion of writing this present Treatise, as also of his Discourse Of the Immortality of the Soul

King or Potentate upon earth. And therefore being thus fully convinced with my self that He whose Life was ever to me the most sweet and lovely of any thing I could see or taste, was indeed even in his Humane nature made a King and Priest for ever, and constituted Sovereign over men and Angels, my Heart was full of Joy; but withall accompanied with a just measure of shame, that I had spoken hitherto so sparingly of his Royal Office and of the homage due to so Divine a Potentate, whose Subject to my great satisfaction I found my self to be, and whose presence I did not at all despair of approaching in due time to my eternal comfort and honour. Which sense of things made me conceive a solemn Vow with my self, if God gave me life, to write this present Treatise. Which occasion I thought fit not to conceal, though I be much averse from speaking any thing over-particularly of my self, that the high-flown Fanaticks of this Age may consider more carefully what I have writ, and take heed how they either slight or revolt from their Celestial Sovereign.

But I thought it very convenient before I put in execution this great design, to take again into consideration that other weighty Subject, The Immortality of the Soul, being better appointed and provided for the clearing of that Truth then I was when I first adventured upon the Theory. And thus having fully convinced my self (and I hope as many else as are capable of judging of the more choice and subtile Conclusions of Reason and Philosophy) That there is a God, and That the Soul of man is immortal, which are the two main pillars upon which all Religion stands; I advanced forward with courage, having left no Enemy behind, and betook my self with great confidence to the finishing and publishing of this present Treatise Of the Mystery of Christianity. Which I look upon as the most precious and the most concerning piece of Wisdom that is communicable to the Soul of Man, the very chief and top-bough of that Tree of Knowledge whose fruit has neither poison nor bitterness. And therefore being come to my journeys end, I will here sit down with thanks, and enjoy my self under this comfortable shade, and do assure thee, Reader, that I am not likely to weary thy eyes with the descriptions of any further discoveries by my pen.

9. Onely that thou mayest view this with the better ease and satisfaction, I shall, according to my usual manner, endeavour to remove all rubs of offence out of thy way, by giving thee an account aforehand of whatever may seem to thee a considerable either Superfluity, Defect, or Aberration in my Performance, not omitting to impart to thee the right and proper meaning of the very Title of my Discourse.

Thou must therefore expect from my terming of it, An Explanation of the Mystery of Godliness, not a mere verbal Exposition or Declaration what is signified therein, but such an orderly Exhibition of the Truths thereof, that the Scope of the Whole being understood, the Reasonableness of the Particulars thereunto tending may clearly appear. And the End to which all Parts of the Christian Mystery point at is the Advancement and Triumph of the Divine Life. In the exaltation whereof God is the most highly and most truly magnified and glorified, and not in the dark and unintelligible exercise of an irresistible Power. By which no other acts of Devotion can be stirred up in us then Fear and Stupour, such as seizes upon

His account of  
the Inscription  
of this present  
Treatise.



upon poor astonished cattel in stormes and lightnings, or mighty land-floods, that carry them they know not whether.

I have styled it also A true and faithful Representation of the Everlasting Gospel, &c. True, as intermingling no humane inventions nor deductions therewith, but contenting my self with what is expressly declared in the Scripture. The Truth of which things I think I have demonstrated beyond all exception in the Third part of my Discourse. I add also, Faithful, I having wrote impartially, setting down nothing out of any Passion, Interest or Side-taking, nor out of the spirit of opposition or vain-glory, but speaking the Truth freely without any respect to persons or factions, not minding either to sooth the one or displease the other, but delivering my message so as one that is sensible he must give account thereof within a small space of time before them in the other World. And as I profess my self that I have done all things herein with a faithful heart, so I doubt not but the Effect will witness for me, that what I profess is true.

For whereas some in an Hypocritical flattery of the External Person of Christ shuffle out all obligation to the Divine Life, that Mystical Christ within us, and pervert the grace of God in the Gospel to looseness and Libertinisme; and others on the contrary (whether out of the power of Melancholy that calls the thoughts inward, or the scandal they take from abuse of the personal Offices of our Blessed Saviour, (they seeing the generality of Christians make the external frame of Religion but a palliation for sin) or whether from the obscurity of some Articles of the Christian Faith) have become plainly Infidels and misbelievers of the whole History of Christ; and will have nothing to do with his Person, but look upon the Mystery of Christianity as a thing wholly within us, and that has no other object then what is either acting or acted in our selves: I have with all earnestness of endeavour and with undeniable clearness of Testimony from Reason and Scripture demonstrated the Truth and Necessity of both Christ within and Christ without, and have plainly set out the wonderful Wisdom and Goodness of God in contriving so powerful a means as the very exterior Oeconomy of Christianity is for the renewing of our natures into the glorious image of his Son, who is the Life of God and the Soul's sure pledge of an happy Immortality. Besides that there is no Article of the Christian Faith, nor any particular Miracle hapning to or done by our Saviour or to be done by him, mentioned in the Gospels or any where else in the New Testament, but I have given so solid and rational an account thereof, that I am confident that no man that has the use of his Understanding shall be able ever to pretend any Reason against Christian Religion, such as it is exhibited in the Holy Writings themselves. And what is, if this be not, to set out a Faithful Representation of the Gospel?

Which I have not rashly termed The Everlasting Gospel of our Lord and Saviour, &c. being warranted thereto by that of Daniel, who styles Christian Religion מלכות שמים The Everlasting Righteousness, or The Everlasting Religion, as Grotius has well interpreted it. Which Religion is denoted by the suffering of the Messias, and began from thence, and is to remain till he return again visibly in the Clouds of Heaven and put a period to this Stage of things. I was also thereunto provoked in way of

express opposition to that bold Enthusiast of whom I have spoken so much in the ensuing Treatise, who seems to endeavour to superannuate Christianity as it is founded upon the Person of our ever-Blessed Saviour the crucified Jesus, and to introduce another Evangelie, as he calls it, which he pretends to be the Everlasting Gospel, and fancies himself that flying Angel in the midst of heaven that is the preacher of it to every nation and kindred and tongue and people.

Revelat. 14.

His Apology  
for his too copiously descri-  
bing the Ani-  
mal Life.

10. As for my Discourse it self, I having adventured there to determine none of the more nice and intricate Opinions of Theology, but kept my self within the bounds of the confessed Truth of our Religion, I hope very few things will occur that shall not be found inoffensive and perspicuously consonant to Scripture. That which I imagine most lyable to censure is, that in some matters I may seem over-copious, in others too scant. As for example, my Description of the Animal Life, my Display of Paganisme, and my Parallelisme betwixt our Saviour and Apollonius, may haply seem to some set down over-largely and luxuriantly. But truly I thought I could not be too punctual in describing the Animal life, it being so serviceable for our better understanding the Divine, whose nature and properties by how much more clearly and distinctly any one conceives, and withall has a savoury and experimental relish thereof, with the greater satisfaction shall he peruse what I have writ, and understand the Reasonableness, and be assured of the Truth and Solidity of the Christian Religion. For the Divine Life is in a manner the deepest bottom of this whole Mystery of Godliness we treat of.

Moreover, The more perfect understanding of the nature of the Animal life makes us the abler to judge of the sundry Superstitions of Paganisme, wherein though by their subtil Apologies they could clear themselves from Atheisme and the worser sort of Idolatry, and could make it good that it was One Eternal Deity, be he never so Philosophically defined, that was the Chief and Ultimate Object of their Worship; yet it is hereby apparent that the best of them exceeds not the Animal bounds, forasmuch as they worshipped God in these rude Religions onely out of the sense of the gratifications of the Animal life: And if I have more copiously set down how foully and sordidly they have done it, my pains therein I hope may be interpreted to very good purpose, it being manifest thereby how just a victory Christianity had over Paganisme.

And for his  
large Parallel  
betwixt Christ  
and Apollonius.

11. And for that continued Parallel I have made betwixt the Life of Christ and Apollonius, besides the pleasure the Peruser may take, in receiving an account of the character and actions of so noble a person as that Pagan was, (whom his fellow-Heathens did either equalize to or else prefer before our ever-Blessed Saviour, and who was not a mere Enthusiastick whiffler with a raised style and a canting eloquence, but was exemplarily just, chaste and generous, and did such Miracles as nothing but Magick and the assistance of some of the invisible Powers he was in league with could bring to pass) I say, beside the pleasure, there will accrue to him also the advantage of a more clear and distinct knowledge of the right Idea of a person truly Divine, by discovering of a counterfeit that in outward appearance came so nigh the true. For those things though they dazzled the eyes of the better

better sort of the Heathen, as Hierocles and others, in such sort that they took him to be at least as sacred a person as our Saviour himself; yet I doubt not but that by this Parallelisme of mine I have proved the Comparison to be very vain and presumptuous, and have made it appear to as many as are competent judges of what is truly divine, that our Saviour Christ does exceed the character of Apollonius (though it is very probable Philostratus has taken the liberty to adde more Miracles and Perfections then he ever was guilty of) as far as Apollonius did the brute beasts. And therefore I hold the making of this Parallelisme of very great use and consequence for the enabling us to distinguish the Divine life from the Animal even then when it is dressed up in its most commendable ornaments. Of which this in Apollonius is a very illustrious Example.

12. And though there be no great exercise intended of curiosity of judgement in my bringing up Mahomet and that grand Enthusiast of Amsterdam upon the stage as being bold Corrivalls with Christ himself; yet it is no supervacaneous action to draw them into sight, though it be but that their own looks might condemn them. For that also tends to the confirmation of our Religion, that she has no actual competitors but such as bear upon them their self-condemnation at the very first view. Which is easilier obtained of Mahometisme, their success and victories having made them bold and careless to lay out themselves to the World. But Familisme is a more various, a more obscure and skulking monster, though she mutter in her dark hole that she has right to the dominion of the whole Earth, and that Christianity and Mahometisme are to give place to her. And therefore truly it might have been judged a defect, if I had not thus haled her out of her den into open day, that the world once having seen her may say they have enough of her, unless God out of his wrath has given them up to a reprobate sense, for their abuse of the solid Truth of the Gospel.

I confess my so large Excursions and frequent Expostulations with the Familists and Quakers are not very ornamental to my Discourse, and may go off but heavily with such persons as peruse mens Writings more for pleasure then service, and rather for private satisfaction then for publick usefulness, which they neither intend themselves, nor do easily spy out or relish in the intentions of others. But the publick interest of the Church of Christ being the scope and measure of my writing this Treatise, it was sufficient that I kept faithful to my own design, not heeding the gratification of more trim and elegant fancies, who are so nice and finical that they would not come near a sore, though they could heal it by touching it, nor approach a sick person, though the cast of their shadow were a cure.

Wherefore to give an account of my so sedulous and copious Reprehensions and Convictions of these two Sects, who have an over-near affinity one with another, and were growing apace into one Body of Familisme, (which made me represent that Sect so formidable as I have) The first reason of my so industriously accosting them is the either certain knowledge or strong presumption I have that there may very well be extraordinarily sincere and wel-meaning men adhering to their way. For though the depth of the mystery of Familisme, and I doubt of Quakerisme too, be that which every good Christian ought from his very heart to detest and abhorre; namely

The

The reason of his bringing also Mahomet upon the Stage and H. N. and of his so large Excursions and frequent Expostulations with the Quakers and Familists.

The slighting, nay, I may say, the utter rejecting of the Person of Christ as to his Humane nature, with all his Offices assigned to him by his Father; yet this is an Arcanum that is kept hid from their Novices, (and if a man continue conscientiously good, he may be a Novice with them as long as he lives) to whom they propound nothing but the most weighty Precepts of the Gospel, and charm their attention with finely-contrived Allegories of the History of Christ, interpreting all to a spiritual or mystical sense of things to be done in us: With which these jonglings are not a little tickled, as thinking themselves adorned with a special piece of divine knowledge; and then they being marvellously sincere, and having from an Enthusiastick complexion or some better principle a very eager thirst after real goodness and righteousness, the relish of these Morall allusions must needs become still the more savoury to them. Whence it does appear that the best and most serious tempered men may be the easiliest drawn to the liking and adhering to so fair and cunning a Faction, and that consequently a man cannot be over-careful and solicitous in trying all means possible to undeceive them and set them in the right way.

But then again further, Our design was not onely in the behalf of these who really deserve to be pittied, but was aimed also against their obdurate deceivers, who being deeply baptised into this accursed Apostasy from the Person of Christ, led multitudes along with them, the Kingdome swarming with those that for no good purpose so peremptorily distinguished themselves from other men, by a resolved courtness and crossness of deportment. What therefore could I do more seasonably, when not onely my self but even almost all men were afraid that this sort of people would overrun all, then to expose to the eye of the world the Bottome of so damnable a Conspiracy, which was no less then Rebellion against their celestial Sovereign Christ Jesus, and the undermining or tearing in pieces of his Kingdome upon Earth under pretence of beginning the Reign of his Saints and holy ones? This made me so careful and explicate in discovering the whole Mystery of Familisme, and so free and vehement in my Expostulations both with them and the Quakers in this Treatise of mine, being very impatient whatever Variegations an ill-managed Liberty should run the Nation into, that they should ever become Pagans.

That the wonderful hopes and expectations of the Religious of the Nation, yea of the better-meaning Fanaticks themselves, are more likely to be fulfilled by this happy restoring of the KING then by any other way imaginable.

13. But to the eternal laud and praise of our infinitely-merciful God, whose eye of Providence ever watches over his Church, when things were most desperate, he was pleased to answer the prayers and well-meant endeavours of his faithful servants with not onely hopes but enjoyments more sudden and more ample then could then be imagined, in restoring our Gracious Sovereign CHARLES the Second, to whom God give a long and prosperous reign, so unexpectedly to his rightful Government, to the unexpressible joy and comfort of all his Three Kingdomes. The excellent endowments of whose Royal person are such, that whatever grand matters the fervid Parturiency and amuzed Expectation of the very Fanatick part of this Nation was big withall, may come to a more safe and mature birth by the restoring this long-afflicted Prince to his ancient Right, then by any other way conceivable. For those words of so great sound, and of no less import, namely the Millennium, the Reign of the Saints, the New Jerusalem, and

and the like, to them that are not very wild or ignorant can signifie nothing else but the recovery of the Church to her ancient Apostolick purity, wherein nothing shall be imperiously obtruded upon men but what is plainly discoverable to be the Mind of Christ and his Blessed Apostles. There shall be nothing held Essential and Fundamental but the indispensible Law of the Christian life, and that Doctrine that depends not upon the fallible deductions of men, but is plainly set down in the Scripture; other things being left to the free recommendation of the Church, ensnaring no mans Conscience nor lording it over the flock of Christ.

14. Which certainly they do that call those things Antichristian that are not, and thereby make more Fundamentals then Christ or his Apostles; which Error is the very Essence and Substance of Antichristianisme, and of the grand Apostasy of the Church. As methinks should appear plainly to any man that considers it from the description of the New Jerusalem, whose Foundation and whole Fabrick runs so upon Twelve. For truly it seems to me very unsafe and over near the brinks of reproach to the Spirit of God, to conceit that Wisdome which dictated this Prophecy so shallow and trifling, as to mean nothing by that so industriously inculcating the number Twelve but the Churches proceeding first from the preaching of the Apostles; a Truth that no man never so destitute of the spirit of divination could misse of, or possibly think otherwise. Wherefore the meaning of the Prophecy questionless is, That after the Church has added false Fundamentals to the Christian Faith, and as bad Superstructures, the time will come when it shall be again restored to its former purity: and That as the root Twelve is the Embleme of the pure Church; so there is also a root of a number that will discover that Church which is the Mother of this great Apostasy, as really in my judgement Mr. Potter in the number 666. has ingeniously demonstrated.

Wherein consists the very Essence and Substance of Antichristianisme.

But it is manifest that all the zealous Corrivalls for the Government of this Nation, by either decrying things for Antichristian that in themselves are innocent and of an indifferent nature, or by obtruding Opinions that are worse then indifferent, have but shewed themselves Branches of that great Stock of Apostasy, and are too far removed from the reputed merit of either being or beginning of a Church that is purely Apostolical.

15. This Honour therefore seems to have been reserved by Providence for the eternizing the happy Reign of our Gracious Sovereign; and all the parturient Agonies and zealous presages of the people of this Nation, as if there was an approach of some extraordinary Good to be revealed suddenly to the World, to have been nothing else (if they knew their own meaning) but a less explicite presensation of the return of CHARLES the Second to the rightfull Government of his Kingdomes. And truly it will be the greatest Miracle to me in the world if he can frustrate our expectation.

That the Honour of beginning that pure and Apostolick Church that is so much expected seems to have been reserved by Providence for CHARLES the Second our gracious Sovereign, with pregnant arguments of so glorious an hope.

For whether we consider the excellent Qualifications of our Gracious Prince, whom Providence has so long time disciplined in the most effectual method of Prudence and Vertue, besides the expresse Declaration of His own Royal inclinations this way; or whether we look upon the Reasonableness of the thing it self, it being not onely recommended to us both by Precept and Prophecies, but also offering so irrefragable evidence from its own nature



nature of the indispensableness of the duty; there being no other possible means to reduce the World to a right Christian tenour of Spirit, and to recover it to a due strength and soundness of complexion, but by shearing off those large excrescencies of either useless or scandalous Ceremonies and Opinions, the fomenters of strife and palliations of Hypocrisy, men seeking by these to be excused from the most weighty Precepts of the Gospel; or lastly we take notice of the great Interest the wise and reverend Clergy of this Nation cannot but discover herein even in reference to themselves: it is almost impossible to doubt of either endeavour or success in this so important affair. For certainly nothing can so well secure their peace and make them impregnable, as the using of their Power and exercising their Discipline in the behalf of such Truths and Rites as are plainly and confessedly Apostolical, and the being more facil and easie in additional circumstances, and cutting quite off all useless and entangling Opinions. For hereby will their Opposers be manifestly found to fight against God and his Christ, while they contest with his Ministers who urge nothing upon the People but what was plainly taught and practised by himself and his Apostles, whose Waies and Doctrines are so sacred, that they ought to be kept up with all lawful severity. Which one plain and generous Rule of Government, if faithfully kept to, is the most effectual means imaginable of making the world good, and for both the Unity and Enlargement of the Church, infinitely above all those many fine artifices and small devices of the most professed Politicians in the Church of Rome; provided we be not course and sordid, but reverent and comely in our publick Worship.

The reasons why he did not cast out of his Discourse what he had written concerning Quakerism and Familism, notwithstanding the fear of these Sects may seem well blown over through the happy settlement of things by the seasonable return of our Gracious Sovereign to his Throne.

16. But to return. In the third and last place, Although the exigency of the Times which then urged me to write thus carefully touching the Quakers and Familists is now (God be thanked) changed into a more safe Scene of things, and the resettlement of our Gracious Sovereign in his Throne doth again secure the Scepter of Christ to his Church; yet I thought it fit not to expunge what I had wrote concerning these Sects. For for the present, It cannot but contribute considerably to an unfained composure of their Spirits and peaceful acquiescence in the known Christian Truth, their minds being more at leisure now & better fitted to consider what is true than they were before, when the heat of Enthusiastick hopes of I know not what great success inflamed them and blew them up so high, that the voice of sober Reason could not well be heard in that fanatick storm and Bluster, nor an Error easily let go, which seemed a pledge of the sudden approach of so great advantages to the entertainers of it. And then for the future, So fundamental a discovery of the unsoundness and madness of these Sects cannot, I think, but be very effectual for the preventing their spreading hereafter; that it will not be any longer in the power of their false Teachers to befool well-meaning men with fine words, and make them unawares countenance a Faction, the deepest Arcanum whereof is absolute rebellion against the Person of Christ and an utter abrogation of Christian Religion.

Which task though others heretofore have undertaken, and I question not but with like faithful and zealous regard to the good of the Church; yet their discovery could not be so perfect, they not living in an Age of such liberty, which

which has tempted all sorts of men to shew themselves in their own colours. Besides that what they wrote being onely concerning this Sect of Familisme in Pamphlets apart by themselves, the matter was not of such general concernment as to invite or engage men to read. But the Subject of this present Treatise being of so Universal and so Weighty importance, it cannot fail to prove a more effectual Monitour to the World of the deadly danger that lies under that fair enticing Title of The Family of Love.

17. Nor ought my earnest diligence against Familisme embolden you to think me partial or defectuous, in that you observe me so eagerly opposing no other Sect; for the design of my Discourse leads me not to such Particularities as are controverted amongst Christians that still hold the Fundamentals of our Religion: against whom I profess my self eager in nothing so much as in hearty Exhortation that they would not make their Difference of Opinion any breach of Friendship, but an exercise of their Christian Charity and tender forbearance one of another: not insulting over one anothers supposed ignorance, nor forcing one another to external compliance and profession of what they do not believe, by harsh Antichristian compulsions; but by calme reasoning and kind treating one another with mutuall love and patience, which is an exercise more pleasing in the sight of God then the exactest Uniformity of Opinions and Worship that the greatest Formalist can propound or desire. This is all that I find my self bound in conscience to be earnest in against such like Sects as these. But Familisme is no such Sect, nay, to speak properly, and to yield them their own boast, they are no Sect at all, I mean of Christians, but a totall Apostasy from Christianity, as you may easily understand out of what I have writ in the following Discourse. And therefore my present purpose being The Demonstration of the Solidity of the Fundamentals of Christianisme as it is apparently comprehended in the Holy Writ, it was proper and unavoidable for me to deal with all such as did oppose or undermine those undispensable Truths of our Religion; and therefore I had been wanting to the Cause, if I had not thus industriously set my self against this dangerous and mischievous Mystery of Unbelief which is ordinarily called Familisme.

The reason of his opposing the Familists and Quakers above any other Sects.

And as I have not spared them, so there is no Sect that has stoln away any one Essential of Christianity, whether appertaining to Life or Speculation, but I have bid them battel, and I hope rescued the prey out of their hands and led them Captive into the Truth; at least they have not escaped their share of chastisement for their committing of so hainous a crime. And this is all that I could in reason attempt, unless I would break all the Lawes of Method, and make useles Exursions beyond the set limits of my Discourse.

18. My forbearing therefore to squable with every petty Sect I hope will be accounted no part of defectuousness. But there are other Omissions I must confess that may seem more justly liable to that imputation. As for example, in that I have not endeavoured to clear the Prophecy of Daniel's weeks to that accuracy, as to bring the Passion of our Saviour to the middle of the last week, as the Prophecy seems most naturally to imply; but have contented my self with that Chronological account of Funccius that suffers it to fall in the last day of the week. But as I have already intimated in the place, there may be that latitude of the meaning of the middle of the week,

His excuse for being less accurate in the computation of Daniels weeks.

that



that it may signifie any time of the week begun and not yet expired. In which sense Funccius his account is within a year or thereabout of the exact completion of the Prophecy. Which is so near the matter, that one may easily suspect that it is some mistake in their computations that it does not happen just according to the Prophecy, so little time being easily misreckoned in so large an account. Besides, it was sufficient for my purpose onely to take notice and to make evident, That this Prophecy of Daniel is understood of the Messias, and That the weeks are long ago expired. For by this alone we may demonstratively conclude That he is already come; which was the onely thing pertinent to my present Subject. And lastly, for thy further satisfaction, as the task thou expectedst had been too laborious for me to performe, so thou thy self wilt hold it needles when thou shalt understand with what accuracy and solidity it is already perfected by the learned Master of our Colledge Dr. Cudworth in his publick Lectures in the Schools: wherein he has undeceived the world, misled too long by the over-great opinion they had of Joseph Scaliger, and taking Funccius his Epocha has demonstrated the Manifestation of the Messiah to have fallen out at the End of the sixty ninth week, and his Passion in the midst of the last, in the most natural and proper sense thereof. Which demonstration of his is in my apprehension of as much price and worth in Theologie, as either The Circulation of the Bloud in Physick, or The Motion of the Earth in natural Philosophy, as I have already noted in its proper place.

As also for being less copious in the proving the expected re-storement of the Church to her pristine purity together with a Description of the condition of those happy ages to come.

19. Again, I may haply seem unto thee defectuous in that I have so expressly professed my hope and expectation of Better times in the Church, and yet not gone about to produce that copiousness of Arguments that might have befitted the management of so desirable a Truth. But I have to answer for my self, That that subject was too big for my hands, especially being as full already as they could grasp; and That the Theory also was not essential to the scope of my present Discourse; and lastly, That certain friends of mine (whose more then ordinary skill and happy relish of the best and choicest things has made them fit undertakers of so usefull a design) will, I hope, ere long gratifie the world with their excellent performances in that subject. The promotion of which Opinion cannot but be profitable to the Church of Christ, provided the case be rightly stated, namely, That these good Times, which we expect and hope for, will not be the exaltation of this or that Sect. For the childish conceit of some is, that the future prosperity of the Church will be nothing but the setting up this Forme or that Opinion, and so every Faction will be content to be Millennists upon condition that Christ may reign after their way or mode, that is in Calvinisme, in Arminianisme, in Papisme, in Anabaptisme, in Quakerisme, in Presbytery, in Episcopacy, in Independency, and the like. But the true happiness of those days is not to be measured by Formalities or Opinions, but by a more corroborated Faith in Christ and his Promises, by Devotion unfeigned, by Purity of Heart and Innocency of Life, by Faithfulness, by common Charity, by comfortable provisions for the poor, by chearful Obedience to our Superiours, and abundance of kindness and discreet condescensions one to another, by unspotted Righteousness and an unshaken Peace, by the removal of every unjust yoke, by mutual forbearance, and bearing up

up one another as living stones of that Temple where there is not to be heard the noise of either axe or hammer, no squable or clamour about Formes or Opinions, but a peaceable study and endeavour of provoking one another to love and good works. *Provided this be the Idea of those happy Ages to come, the inculcating of this belief in my judgement cannot but be very useful, it bearing along with it both a detection and reprehension of the degeneracy of the present Age, and a warmth and encouragement to hasten those good times by endeavouring to correct our lives according to this Pattern we have of them.*

20. *That also will be accounted a Defect by some, that I have said no more of Publick worship, and nothing at all of Church-government. But I must again answer, That it was beside my Scope to meddle with such things. To which I may adde, That the world is full of such Controversies, and as much said already as either Wit or Zeal can excogitate. My design was onely to represent Christianity in the Fundamentals thereof, with that purity and cleareness as might most of all conciliate belief and strengthen our Faith in the most necessary points, such as concerned every private Christian to believe and to live accordingly; to the end that though the iniquity of the times should have proved such that he knew not whither to turn him or whom to joine withall in any publick worship or profession, yet he might rest satisfied in this, that he was immutably grounded in the saving Truths of the Gospel, and was able to give an account of his Faith to himself and to as many as were fit to receive it; and living uprightly might not be affraid to find himself alone, knowing that every single man is a Church, if his Body once become the Temple of the Holy Ghost. My onely solicitude therefore was to corroborate that Faith that is plainly propounded to us out of the Scripture, which is sufficient to Salvation, and to exalt that Life that has lyen dead and buried for these many Ages under a vast heap of humane Inventions, useles and cumbersome Ceremonies and unpeaceable Opinions: not at all doubting but that if the Life of Christ were once awakened in the world, he that clothes the lilies of the field and adorns the birds of the aire with their severall comely and orderly-disposed colours, will not be wanting to such a Church as has the principle of life in it self; but that it will grow up into such an external forme and comeliness in all points as most befits and are the most proper results of those Vitall operations in it. Whenas the best Externals without these are but as the skin of an Animal stuffed with wooll or straw.*

21. *But besides that it was beyond my scope, it was also above my abilities to give judgement concerning the curiosities of Church-government, it depending upon studies too tedious and voluminous for the strength of my Body, as also very little gratefull to the relishes of my Mind, whose Genius has irresistibly carried me captive into another country and a quite different scene of Speculations and Objects. All therefore that I could with confidence and safety have pronounced is, That in general Church-government and Discipline is as assuredly jure Divino as the Civil Magistrate; and, it may be, should have adventured to adde, That in a Christian polity the power of appointing and ordering things in the Church is lodged*

That this Discourse was mainly intended for the information of a Christian in his private capacities.

What points he had most probably touched upon if his design had urged him to speak any thing of Church-Government.

*lodged in the Supremacy of every such Body Politick, and that all degrees Ecclesiastick are but Under-ministers to this Supreme Power, who is Head of all next to Christ.*

*That this Supreme Power is to regulate the affairs of the Church as near to the Precripts and Practices of the Apostolick times as they can guesse, unless those Practices and Precripts may be conceived to have been founded upon such a constitution of the Church as is not in the present affairs of this or that part of Christendome which is concerned.*

*That if the External forme of Church-government were of such mighty consequence, as that this ought to be called Antichristian, that reputed jure Divino, and that it were essential to a true Church to have such or such a kind of Government rather then another, Christ would have left more expresse command and direction concerning it; that the Church might not be liable to erre in so fundamental a matter.*

*That the main end of Church-government and Discipline is the countenancing and promoting the Christian Life and an holy observation of such Precepts of Christ as do not make men obnoxious to the secular Law by the transgressing of them, to keep out also Idolatry and every error or superstitious practice that tends to the supplanting or defeating the Power of the Gospel; and that therefore we ought rather to be solicitous about managing this government to the right end, then disturb the peace of the Church by over-scrupulous examination of the exterior frame thereof.*

*That if Christ had left an exact Platforme of Government, and the Church kept to it; if the above-said end were not aimed at in the management thereof, but in stead of being a countenance and encouragement to recall Godlinesse it should be directed to the upholding of useles or mischievous Opinions, scandalous Ceremonies and ensnaring Inventions of men; the more exactly they kept to this outward platforme of Christ, the more plainly they would discover themselves to be Antichristian, (that is, a pretended Christian power against the reall interest of Christ) and that conjunction of the Horns of the Lamb with the voice of the Dragon would more evidently appear.*

Revelat. 13. 11.

*That Church-discipline and Government is as a Fort or Castle, of excellent use if it be in the hands of the faithfull souldiery of Christ, or as a safe Vessell for precious liquour, or as restraining and corroborative Physick where there is an unexpected evacuation of the serviceable supports of life. But if Traitors to the Kingdome of Christ get possession of this Castle, poison be mingled with this precious liquour, and foul and malignant humours be lodged in the Body; it were more desirable the Castle were ruined, the Vessell broken, the Physick cast down the sink, and the Body left free to the course of Nature, then that things so hatefull and pernicious should be continued and conserved by them: that is to say, It were better that Christian Religion were left to support it self by the innate evidence of its own Truth, then being sophisticated with vain lies and wicked inventions be forcibly maintained for other Ends then it was intended for, nay be made to serve contrary Ends, and prove a Mystery of tyranny and ungodliness: and that therefore the first and chief point is to make a right choice of the Object of this Church-discipline, which is to comprehend nothing but what is sound  
and*

and purely Apostolicall, that is, the indisputable Truths of our Religion, such as we are sure to be the mind of Christ and his Apostles; namely the generally-acknowledged Articles of the Christian Faith, and plain and indispensable Duties of Life. For these are such as deserve to be held up with all possible care and strictness, other things so gently recommended that no conscientious man may be pinched thereby.

That nothing can conciliate more authority to the Church nor more assured peace and tranquillity, then to deal bonâ fide with the People; and not to make them more foolish and superstitious then they would naturally be, and then to pride and please our selves in the sweet relish of that false satisfaction we find in feeling our power over them, and in fancying our selves such marvellous Church-politicians, that we can by crafty delusions lead about those whom we should make it our business to undeceive and free from all vain mistakes, and set before them the naked Truth and pure light of the Gospel, whereby they may become really good, and therewith bear a more unfeigned respect to the Ministry and shew more sincere obedience to the Church, then they can by being kept to that blind way of admiring outward Formalities and useles Opinions and Ceremonies, out of which cannot arise so natural a tie of love and honour to the Priest as by his discovering his faithfulness to his Charge in shewing them the very truth and substance of the Religion he ministers to them, and by being instrumental in deriving of the same Christian spirit upon them which he ought to have in an higher measure himself.

That they may well hazard goodly Structures of Truth by building them upon doubtful and controvertible Foundations; such is the setting such a kind of Episcopacy or Presbytery upon the Basis of a Divine right; besides their making themselves thereby obnoxious to the suspicion of a design of unmerciful riding and galling the people when they have once by this device so safely lockt themselves into the saddle: As if that were not true which I noted before, That the exactest platforme of Church-Government, by directing or using of it to other Ends then it was instituted by Christ, did become thereby the more perfectly Antichristian.

That Episcopacy simply in it self is not Antichristian, as appears even out of that Book which Fanatick Hot-spurres so much abuse to the disturbance of the Church, I mean the Apocalypse, compared with the acknowledged Church-history concerning this ancient Government, which was in use when the Church was most exactly Symmetrall. And therefore if this or that Forme of Government were essential to the purity of a Church, Episcopacy would not have obtained in that State when she was most pure, if it had been Antichristian. From whence it also necessarily followes That Presbytery is not jure Divino.

That if any Mode or Platforme of Church-government be jure Divino, I should sooner venture upon Mr. Thorndike's way then any, which in my apprehension he has made out with much solidity and freedome of judgement, and is not onely truly serviceable to the design of Church-government in generall, but also very accommodate to the present constitution of things, it being such a mixture of Episcopacy and Presbytery together,

as may justly, if they would be modest and ingenuous, satisfy the expectation of both parties.

That upon an account of Reason and of the nature of the Thing it self, Episcopacy joined with Presbytery is better then Presbytery alone; forasmuch as it is easier to find one man fitted for so sacred an office then many. And there is more ingenuous shame and sense of honour in a single person then in a multitude, whose number makes them more bold and daring to pass any thing, such as if it were in the power of one single person to stop, he could not in point of reputation and self-security fail to use his Negative voice. But where the power is in a Multitude without any restraint, there cannot but be the hazard of very gross transactions, they bolstering up one another by reflexion upon their numerosity, and every man, in shuffling off the odiousness of the miscarriage to the rest of the lump, conceits himself to bear a very inconsiderable share of either the shame or danger of whatever is voted. Wherefore there must be a great deal of either Ignorance or Malice to style that Function Antichristian, that is thus recommended to us both from the practice of the Primitive Church and the light of Reason.

22. Nor can I understand why an ample and honourable Revenue should be accounted Antichristian; especially by those whose ordinary ambition and endeavours are to grow rich. And for Honour it self; it seems to me a symptome of secret Atheisme and Prophaneness in the minds of men, while they are so prone to think a man less honourable by being in a more special and nearer manner the Servant of God and of his Son Jesus Christ who is Lord over all. Wherefore whosoever has not a very venerable esteem of these peculiar Servants of Christ, ought to suspect himself that he is also guilty of some latitant averfeness or enmity to Religion it self; unless that he can clearly deprehend that his disrespect or disgust arises from the over-long continued fraud and Histrionical imposture of such Functions in the Apostatized Church; the gayest Idol being more odious and contemptible then the rudest and most unpolished piece of Timber that pretends to be nothing but what it is. Which yet will not excuse him from doing his outward respect to such personages, much less encourage him to personall revilements, a disorder that S. Paul to an high Priest in a Religion superannuated could not allow himself in. Otherwise where they are not Idols, but fill out their titles, I think no man, unless it be out of envy or want of judgement, will conceive their Dignities and Revenues ill placed. For supernatural Miracles having ceased, there is but this one moral Miracle left that I know, to awaken the world into a serious belief of the Truth of Christian Religion, namely a Bishop refulgent with honour and overflowing with wealth, and yet exemplarily humble, meek and temperate, not thinking himself over-great for the personal discharge of his Office he is intrusted with, nor so lulld asleep in ease and affluency as to let fall the Scepter of Christ out of his hands to be taken up by such as cannot wield it with that paternall affection and judgement that a true Bishop and careful Watcher over the Souls of men would be sure to do.

Wherefore to speak out plainly and at once, if I had said any thing of Ecclesiastick Policy, I should not have forbore to pronounce, That such a  
Bishop

A Description  
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Bishop as I have hitherto described, and that rules his own family well, not allowing any scandalous servants to attend him, but being a pattern in himself and in all his house of unblamable Godliness and Christianity; that makes his Visitations in his Diocese in his own person, and vibrates that sacred thunder and lightning, the truly-dreadfull sentence of Excommunication, by no other arme but his own, nor to any other aime then the dissipating of Vice and Wickedness and all Rebellion and Disobedience to the known and acknowledged Lawes of Christ; that inflicts no Mulcts but what are bestowed in relief of the poor of the respective Parishes and the needfull repairs or comely adornings of the Church; that is watchfull, prudent and compassionate, and has the art and patience of conversing with the meanest capacities, and the skill and sagacity of finding out the reason where he findes the End of the Gospel notoriously defeated in any place; that has counsell in readines and fit applications whether the Pastour or his charge be discovered to be in fault; that exhorts every where to sobriety and brotherly-kindness, and is diligent to pluck up or prevent the growth of such Opinions as serve the end of Sin, and encourage men to lewdness; that gravely and severely rebukes the bold offender, and affectionately bewails the failings of the weak, and chearfully expresses his sincere joy whereever he finds a people live orderly and unblamably, and gives the best countenance and encouragement he can devise for the furthering the same; I say, I could not have forbore to pronounce, that to decry such a Bishop as this for Antichristian, were an unpardonable piece of Antichristianisme; and to murmur against his Visitations, to repine at the annuall return of the Sun, by whose warmth all things live and flourish. For there is not any effectuall means imaginable to make the People believe in good earnest that Religion is worth the looking after, then to find themselves look after so carefully and affectionately in reference to Religion by persons of so honourable rank and quality.

23. Lastly, That will also be added to the number of Defects by some, that I have not as well endeavoured to shew the Reasonableness of the Precepts of Christ as of his Actions and Miracles. To have done this I confess had been pertinent enough, had it been needfull. For I could not imagine that the Precepts of Christ could seem unreasonable to any that did not pervert the meaning of them. They may seem indeed severe and difficult at first sight; but the Severity is no greater then the cure of the Disease requires.

Why he omitted to treat of the Reasonableness of the Precepts of Christ.

Ut valeant homines, ferrum patiuntur & ignes.

And to deny thy self and to mortifie thy self is neither the killing nor denying of any thing in thee but thy Vices; upon which there accreus unto thee unspeakable joy and ease. Nor are thy Difficulties in these under-goings so great but that thy Helps are farre greater, provided thou be an unfeigned Believer. For what Lust canst thou stick to part withall for his sake who parted with his life for thee? or what present enjoyment canst not thou easily quit, if thou believe that future Happiness that attends thee in the other world? and how canst thou fail to fly fornication,

whilest



whilest thou considerest that by practising this unclean vice thou makest a vile strumpet corivall with the holy Ghost, whose Temple thy Body is if thou beest a Christian, and whose Temple it cannot be if thou indulge to thy self so dangerous a liberty; there being nothing that does more extinguish the operations of the Spirit, then the letting thy self loose to lawless lusts? But the Reasons of Christ's Precepts are so obvious in Theory and so faithfull in Experience, that I think it needless to insist upon this Theam, assuring every one that he shall best understand their solidity by life and practice.

That the pains he took in writing this Treatise were especially intended for the Rational and Ingenious.

24. But there are others whose reprehensions I shall hardly escape, for that I have gone about to render the Reason of any thing in Christian Religion: Religion seeming to them in the best dresse when it appears most unreasonable. Which humour is the most treacherous to true Christianity that any thing can be, and a sure barre to her progress amongst free and ingenuous persons. But truly whenas the Efficacy of the Gospel is not deemed hopeles, no not upon the covetous, enormously ambitious, and sottishly sensual; I could see no cause why Freedom, Ingenuity, Reason and Philosophy should be such crimes as to make men less capable of the benefit thereof: and therefore, I must profess that for their sakes chiefly that are over-prone to these more noble infirmities of the Mind, I have represented Christianity no less Reasonable then it is, and that is, I hope, as Reasonable as any judicious spirit could desire or expect.

His Apology for the sharpness of his style in some places.

25. And if in my Discovery of the Reasonableness of things a more then ordinary heat has accompanied that light, and may seem to have armed my Style in some places with over-much sharpness and vehemence, I would desire so soft and prudent a Soul to consider with himself whether there be not men in the world as bad as I describe, and whether he ought in charity to conceit I mean any other then those; and being such as they are, whether they can deserve less; and if he be none of them himself, why he should partake of their sinnes by disallowing of their deserved chastisement and rebuke. Against which there can be no colourable reason, unless that these which deserve this punishment may have grown past feeling. Which insensibleness is more to be deplored and pitied then their being exposed to the search of a faithfull Chirurgion, the method of whose Art forces him, if he could possibly, to lance them to the quick. But those that have digested Wickedness into Principles, and framed Religion it self into a compliance and furtherance to the foulest conversation; it is no wonder, while they can upon such fantastick grounds conceit themselves the darlings of Heaven and children of the most High, that they look for proportionable honour and respect from men; and would march on, though in these ill wages, as solemnly and securely as the Children of Israel out of Egypt, of whom it is said, that not a dogge should move his tongue against any of them.

An Objection against Mr. Mede's Apocalyptick Interpretations from the supposed sad condition of all Adherers to the Apostate Church; with the Answer thereto.

26. Concerning that sense of the Apocalyptick Visions which Mr. Mede has hit upon, and which for the main I have professed my self to conceive to be true, there is nothing seems to me so harsh therein as that Objection of some, who contend that it implies that all the Adherers to the

Romane

*Romane Church after this her Apostasy will be certainly damned. The concocting or ruminating on which sad sentence cannot but be to a benigne nature like the eating of the little book which contains the Visions of this Apostasy, bitter in the stomach, though the first pleasures of unriddling these prophetick anigmes may be as honey to the mouth. And to speak freely, for a man to be easily contented that another should be damned, is no good sign that himself is in the way of Salvation. That was a witty decision of Solomon in defining her to be the true Mother that could not endure that the Child should be divided and killed. And whatever Church is cruell and remorseless in either Temporall persecution or the Eternall damnation of such men as believe in Christ according to the plain and easie meaning of the Scripture, and live accordingly; she may approve her self to be an imperious Harlot, but no discerning spirit will ever take her for the true Mother, that new Jerusalem, which is the Spouse of Christ or Wife of the Lamb. Wherefore those are very weak Christians that are so low-belled by this terror, as to be taken up and captivated by the Church of Rome, and acknowledge her the mother-Church by force of that Argument that demonstrates the contrary: to say nothing of their disingenuous abuse of the Charity of the Reformed Churches.*

*But for my own part I confess that for sureness I had rather exercise my Charity in wishing them Converts from Popery, then express any great confidence of their being safe in that Religion. Not that it is possible for me (who cannot infallibly demonstrate to my self that all that lived under Paganisme are certainly damned) to imagine that all that have gone under the name of Papists have tumbled down into Hell. But the case is much like that in Shipwrack on the sea, or Pestilence in a City where we will suppose not a house free; no man can pronounce that it is impossible that such or such a person should escape, nor that any of them are in any tolerable safety. The danger is alike to them that adhere to the Apostate Church: for though there be a possibility of some mens being saved by an extraordinary or miraculous Providence, they breaking through all those impediments and snares that are laid in their way, and attaining to a Dispensation above the Church they live in, (as haply some under Paganisme did;) yet it cannot be denied but that the Oeconomie of that Church naturally tends to the betraying of Souls to Eternall destruction; that falling out which our Saviour said of old of the Pharisees, They compass sea and land to make one profelyte, and when he is made, he becomes twofold more the child of the devil then themselves. For he will not stint his Hypocrisie in Religion by the measure of their gain that invented the forme, and submit to it for their End, but for his own, namely that he may excuse himself from all reall holiness by keeping to the observation and profession of their vain inventions. And thus are the Commandements of God made of none effect by their Traditions. In brief, the whole frame of that Church is fashioned out so near to the ancient guise of Idolatrous Paganisme, or else to the liveless and ineffectuall forme of Judaisme, (both which Christ appeared on purpose to destroy, as either con-*



trary or ineffectuall to Salvation, and does explicitly recommend to the world a pure and spirituall worship, that we should worship the Father in Spirit and in truth; ) or lastly is so full of Contradictions and Impossibilities in their feigned Stories and imperiously-obtruded Opinions; that the natural result of being born under such a Religion or of turning to it, is either to become a besotted Superstitionist to believe or do any thing that others will have him to do, (which is a sign the Spirit of Regeneration has not yet passed upon him, and that there is no life nor light in him,) or else (which is too frequent) to turn down-right Atheist; it being so grossly discernable that the Tenents of their Church are impossible, and their Practices fraudulent, fitted chiefly for filthy lucre, and their Ceremonies useles, thankles and ridiculous. And therefore if any be saved in the Church of Rome, they are such as are not truly of it, but above it, and fend for themselves as well as they may by some pardonable slaights of Prudence accompanied with an impregnable innocency of Spirit, and readines of doing all possible good they can; they sparing their own lives and liberties upon no other account then that, and out of a perswasion that he that commanded them to be wise as Serpents as well as innocent as Doves, has given them no commission inconsiderately and to no purpose to betray themselves into the power of his usurping Enemy.

But for others that are perfect Papists, and swallow down all that Church proposes to them, without chewing or distasting any thing; it is a Demonstration there is no Principle of life in them, but that they are like dead earthen pitchers, which receive poison and wholesome liquours with a like admittance. And if there be no principle of life, there is no seed of Salvation in a man. For it is most certainly true, and the Scripture it self doth witness to it, That unless a man be born from above, he cannot see the kingdome of God. That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit. This is the new Creature that is created in wisdom, righteousness and true holiness. The first of which the Church of Rome expunges, in that it gives no leave to a man never so regenerate to judge for himself, but he must say as the Church sayes, right or wrong: and for the other two all their superstitious Ceremonies put together add nothing to them, but rather stifle and sufflamine them. Again, S. John tells us, That he that hates his brother, is in the dark, and walketh in the dark, and knows not whither he goes. But others may know it, as appears by another saying of the same Apostle, Every one that hates his brother, is a murderer; and no murderer hath eternall life abiding in him. But on the contrary he affirms, That Love is of God, and that he that loveth, is born of God, and knowes God.

Now to apply the Case to these Rules, If Love be an essential Character of a Regenerate soul, and Hatred of Errour, Darknes and Eternal Death; or, to come yet closer, If Hatred it self be Murder; what will Murder it self be, added therunto? And if any thing be Murder, I demand whether this be not, namely to take away the life of a member of Jesus Christ who does fully and freely profess the Ancient and Apostolick Faith according to the Letter or History of the New Testament, and

and does seriously compose his life according to the Precepts therein contained; and does onely declare against and reject the Contradictious Opinions and Idolatrous Practices that have no ground at all in Scripture nor Reason, but are quite contrary to both. I say, if this be no Murder, there is no Murder in the world: and how guilty the Church of Rome is of this Crime, all the world knowes. Wherefore this being one of the Principles of that bloody Church, and he that is a perfect Papist being of one mind and suffrage with his Church in all things, (for she will be held no less then Infallible) 'tis apparent that no through-paced Papist can ever go to heaven while he is such; this murderous disposition being a demonstration that he is not born of God, but of him that was a murderer from the beginning. For Love being the very Heart and Center of Regeneration, if there be no Antipathie in us against that which is so contrary to the deepest Principle of the Divine life, it is a sign there is none of that Life in us.

Wherefore this Hypothesis of Mr. Mede cannot be made harsh or odious by the Opposer's surmise, there being a capacity of being saved in such as I have above described, though of the Papall denomination, which are as it were the Woman in the wilderness. And for that incapacity of being saved in the other, there wants no Apocalypse to reveal the certainty thereof. Nor do I know a more uncharitable opinion in the World, then that which promises them Salvation that are so far from Charity themselves, that they are professedly persecuters and murderers of the innocent, nay of the sincere and faithful members of Christ.

27. But the Subtily of our Adversaries is such that they will reply; The Adversaries Reply to the foregoing Answer, with a brief Attempt of satisfying the same. That there are as many snares and impediments in the Reformed Churches to true Holiness, if not to all Holiness, in the Opinions of Solifidianisme and Eternall Decrees; and as great a demonstration of their utter insensibility of that Principle of the Divine love into which every true Christian is regenerated, in their doctrine of Absolute Reprobation and inevitable damnation of innumerable myriads of men; Providence determining them upon all the wayes and means thereto; as in the Romanists either censuring all out of their Church to be in a state of perdition, or in their inflicting a Temporal death upon them that gain-say the Articles of their Church. For what is this in comparison of being content that all the World in a manner should be adjudged to everlasting torments for doing such things as they were from all Eternity decreed to do, nor could any way possibly avoid it?

This Objection I must confess is very shrewdly levelled at the mark; nor can I well undertake within the narrow limits of my now almost-ended Preface, to make a full and direct Answer to the things themselves: Onely I shall return thus much.

First, That all of the Reformed Churches are not Solifidians, nor hold anything concerning the Divine Decrees inconsistent with either the Goodness of God or the Advancement of Godliness; and that for my own part I am one of that number.

And then Secondly, They that do, do not profess themselves infallible in their opinion, nor judge others to be in a damnable condition that are not

of it; and therefore do not low-bell men into their own error by either uncharitable censurings or bloody persecutions, nor become incorrigible themselves upon pretence of Infallibility, but are in a fair way of acknowledging the Truth when it shall be rightly and advantageously proposed.

Thirdly, Their errors are not so many nor managed with that meditated craft and design as in the old Apostate Church; they being not invented to serve some avaritious or ambitious end, but fallen into (if I may so speak) by chance, upon reading some passages of Scripture, (that looked upon alone may seem to favour their Conclusions) and by reason of the obscurity of the things themselves such as have puzzled contemplative men in all Ages and Places.

And fourthly and lastly, If they have made their own Inventions and argumentative Conclusions Articles of Faith, it is because they are not yet sufficiently cleansed from the corruption they contracted under the Mother of Apostasy: which mainly consists in this, in adding the fallible deductions of humane Reason to the infallible Articles of the ancient and Apostolick Faith. So that whatever hazard of Salvation there is in the Reformed Churches, it is by reason that they do still Romanize, and do not clear up into a certain and uncontroverted Apostolick purity, exhibiting nothing for Fundamentals but what is expressly so in the Text it self, without the slipperiness of humane Ratiocination. Which certainly as it is their Duty, so is it also their greatest Interest, and the most effectual way for Peace and Righteousness upon Earth.

28. As for that abusable Opinion of Imputative Righteousness, that I have shewn my dissatisfaction touching that point, (which ordinarily the worst of men most of all build upon; though I do not deny but well-meaning and piously-disposed persons may also heedlessly take up the forme) I hope the judicious will not misconstrue it, nor take it ill that I have been so free and faithful as to discover the danger and groundlessness of this overmuch Idolized doctrine. For indeed it is a very Idol, that is Nothing, as the Apostle describes an Idol to be; I mean nothing of it self but a mere Phrase, if you prescind it from what is comprized in Remission of sins through the blood of Christ shed upon the Cross. For this Remission of sins contains in it such a reconciliation with God, that we are safe from all the Effects of his wrath both concerning this state and that which is to come; that is to say, we shall not be punished by his withholding his Grace from us here, or that Glory which is expected in the other Life. For these deprivements being the results of sin, if we were not secured from them, our sins were not remitted; which is against the Hypothesis. Now I appeal to the judgement and conscience of the most zealous assertour of Imputative Righteousness, if he can find anything more comprized therein then such a remission of sins as we have defined; and whether when he talks of being cloathed with Christs righteousness in this imputative sense, he can understand any thing but being as it were armed and defended from the wrath of God and all the ill consequences thereof. For if this Righteousness we are thus cloathed with were a Righteousness that really kept us (suppose) from Envy, from Drunkenness, from Adultery, and made us Charitable, Sober and Chast;

An Apology  
for his free dis-  
like of that  
abused Notion  
of Imputative  
Righteousness.

Chast; it were not then imputative, but inherent. From whence it plainly appears that if you prescind it from remission of sins through the sacrifice of Christ on the Cross, this Phrase of Imputative Righteousness has no signification at all; and that therefore there is no loss or damage done to our Religion, if it be not accounted a distinct Article from the remission of sins in the blood of Christ. For it cannot afford any true and useful sense distinct there-from, nay I may say any that is not very mischievous and dangerous, and such as tends to that loathsome and pestilential error of Antinomianisme.

But if you will understand by it Remission of sins; I do again appeal to the sagacious, if there may not yet be a great deal of fraud and hypocrisie in making choice of such an Expression as does easily insinuate to over-much a needlessness of seriously endeavouring to be really righteous, (we being so warmly secure by the imputation of anothers,) and does omit such circumstances of the Meritorious cause of the Remission of our sins (namely the Blood of Christ hanging upon the Cross) as are not onely the plainest pledge of that inestimable favour of God, but the strongest engagement imaginable and greatest endearment of our affections to Christ; that we may be the more willing to mortifie our corruptions for his sake, and to eschew Sin, which was so hateful to God, that he would not remit it without the atonement of the most precious blood of his onely-begotten Son. Which admirable artifice of the Divine Wisdome and unspeakable power of the Gospel in the Passion of Christ for the remission of sins is very cunningly and fraudulently declined in this new Phraseology of Imputative Righteousness, which is but a dry Scene, and works not at all upon our Affections, unless to a carelessness and dissoluteness of life. And therefore I cannot but set the easie entertainment of such a pretended doctrine upon the same score with the rejectment or neglect of the Anniversary Celebration of the Crucifixion of Christ, though it was a Solemnity of more importance then any Festival of the Year. As if the tendency of Reformation were to slur and defeat the chiefest arts of the Gospel, and cut away the strongest ties to the most indispensable duties of a Christian.

29. But the last and greatest Exception I presage will be against what I have wrote for Liberty of Conscience, especially considering what a foul face of things the late pretence to this right had superinduced upon this miserably-distracted Kingdome. But this aggravation will really be found to have no weight, if indifferently examined. For if every Right should be forfeited, or rather be accounted no right at all, because it has been contended for in an undue manner, or brought much calamity and confusion upon a nation; not onely Liberty of Conscience, but all Civil Rights also, nay the Gospel of Jesus Christ it self, would be forfeited; Warre, Bloodshed and Confusion being as frequently introduced upon these pretences as upon any. Besides, there was not a simple Permission of Liberty of Conscience, but an Encouragement and Fomenting of Sects and Factions, and an unworthy prostitution of this Sacred Right to the base Political designs of ambitious persons; they that were in power conniving at the most unconscionable and unseemly miscarriages out of a sense and consciousness that they had no right to rule, and a desire of making their usurpation

His Defence for  
so expressly de-  
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tion as sweet to the people as they could, by forbidding them nothing but disobedience to themselves. So that the gross disorders that had grown and were still growing more and more upon us, are not to be imputed so much to Liberty of Conscience, as to the unhinging of all Civill government, and removing of the ancient and undoubted Sovereignty over the People. And lastly, what I have defined concerning Liberty of Conscience, to those that would abuse that Right, will seem rather the taking of it away then a patronizing of it. But I must confess I have endeavoured as well to establish it upon its justest and clearest grounds, as to circumscribe it within its due limits.

Which performance of mine cannot but be distastful to two sorts of men. The one are such as being very cold at home, letting their Hearts freeze to the indispensible duties of a true Christian, which is to be conformable to the life of Christ in Humility, holy Love and unspotted Purity of conversation, do instead thereof with zeal scalding hot seek to hale and force other men by externall compulsion to a Conformity to their foolish and useless Opinions and Ceremonies, loving to order other folks with great Rigour and Lordliness, to make amends, as they think, thereby for their own disorder and conspicuous impotency in not being masters of themselves. Whenas yet they exercise the worst of Vices even in the actions whereby they would make an atonement for their other gross miscarriages. For what is it but a notorious specimen of Pride thus to force others to acknowledge their Wisdome by making them profess to be of their opinion? and what but Injustice and barbarous Cruelty to afflict men for what they cannot help, and in what they do not sinne? and what but plain Rebellion against God to wrest his Scepter out of his hand by which he rules in the consciences of men, and to usurp this Empire unto themselves? To say nothing how often they sacrifice here also to Mammon and the belly. But to have such enemies as these to our Conclusion I hope will be thought one Argument added to the rest of the truth thereof; nor ought I to be over-solicitous if what I have writ scandalize those that in their principles and practices are so scandalous.

To the other sort I ought to bear a more tender respect, to those, I mean, that out of no corrupt principle, but out of a sincere affection to Christian Religion, dislike our Plea for Liberty of Conscience, as being afraid that Christianity it self will be prejudiced thereby. But to these I answer, That as I highly commend their care and solicitude for the best of Religions, so I must humbly crave leave to dissent from their judgements in managing the Interest thereof. For I dare pronounce, That there is nothing would make so much for the Interest of Christianity, as if this Right of Liberty of Conscience were known and acknowledged all over the world. For then assuredly by how much more manifest the Truth and Authority of every Religion is, by so much more certainly would it prevail; as we may observe that every Religion by how much more false it is, by so much the more severely and tyrannically it is supported by external violence. Wherefore if it could be agreed upon to take away this external support, false Religion and vain Superstition would sinke, those bladders and bulrushes being taken from  
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under them, and that onely would be found to swimme whose innate Truth was able to bear it up of it self. And such certainly is the naked Simplicity of Christian Religion, destitute of those many encumberments of humane inventions both false and useles, wherewith it is so laden, that it could not chuse but sink notwithstanding any externall support, did not the force of the undeniable Truths therein bear up all that luggage which Ignorance, Hypocrisie and Covetousness has cast upon it. How free and quick passage then would it have if this burden had once sunk from it, and it were restored to the Primavall purity thereof? Surely, That Religion that got ground so fast, though cruelly persecuted and opposed, could not but make admirable progresses, might it but once upon equall termes grapple with other Religions. I am prone to believe that it would not be long till all the Kingdomes of the Earth would become the Kingdomes of the Lord and his Christ.

So great an Interest has the True and Primavall Christianity in this common Right of Liberty of Conscience; which though Christians might imagine extendible no further then to themselves, yet to be so streight to one another as not to acknowledge that mutual Right, seems enormously harsh and unchristian. For we all agreeing in the Truth of the Scriptures, which certainly are sufficient to Salvation, (since the Belief and Practise of what is plain in them will not fail to carry a man to Heaven,) what an unreasonable thing is it that there should be that hatred and persecution against those that God so well approves that he will save them, and Christ so dearly loved that he gave his life a rancome for them? Again, there being also a necessity, as I have said, in the Persecuted of thinking as he does, and an uncertainty in the Opinions that the Persecutour would promote, as being demonstrable by neither Reason nor Scripture; how unwarrantable an action is it to do a certain injury for an uncertain conceit? To all which you may adde, That the Love of Knowledge is but the work of the Devil: how much more then is bitter Zeal and brawling about it? but the depretiating of humane devices tends much to the exaltation of true Sanctity, that mask of Hypocrisie patcht up of empty Opinions and Formalities being by this means torn off and leaving the face bare, that their Complexion may be more discernable how pure and sincere it is, or how unsound, cadaverous and deformed. And lastly, a mutuall agreement of bearing with one anothers dissents in the Non-fundamentals of Religion is really a greater Ornament of Christianity then the most exact Uniformity imaginable, it being an eminent act or exercise of Charity, the Flower of all Christian graces, and the best way, I think, at the long run to make the Church as Uniforme as can justly be desired.

For if true Christian Love could once get the rule in the Hearts of men, the Apostle will undertake for her that she shall do nothing unseemly. For Charity is indeed the Mother of Unity and bond of Perfection; and he that is really spirited thereby, I dare promise for him that he will never ostentate his Sanctimony by a pretended queZiness of Conscience, as if he had a more delicate sense and a more peculiar discernment



ment in things appertaining to Godliness then others have. But whatever a good round force would urge him to, out of love to himself and his own safety, he would not fail of his own accord to comply therewith, out of the love of Order and the Reverence he bears to the authority of the Church he lives under. Nor on the other side would the Church ever offer to obtrude upon her children what is either false or useless. For they both of them being once imbued with that Divine sense we speak of, cannot but be well assured That neither Circumcision nor Uncircumcision availeth any thing; but Faith working by Love. And whosoever walketh by this Rule, peace be upon him and upon the true Israel of God.

From my Study at  
Christs Coll. in Cambridge  
June 12. 1660.


H. M.

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AN  
EXPLANATION  
OF  
The grand Mystery  
OF  
GODLINESS.

CHAP. I.

1. *The Four main Properties of a Mystery.* 2. *The first Propertie, Obscurity.* 3. *The second, Intelligibleness.* 4. *The third, Truth.* 5. *The fourth, Usefulness.* 6. *A more full Description of the Nature of a Mystery.* 7. *The Distribution of the whole Treatise.*

1.  Very legitimate *Mystery* comprehends in it at least these Four *Properties*. It is a piece of Knowledge, First, *competently Obscure, Recondite and Abstruse*: That is, It is not so utterly hid and intricate, but that, in the Second place, *It is in a due measure Intelligible*. Thirdly, *It is not only Intelligible, what is meant by it; but it is evidently and certainly True*. Fourthly and lastly, *It is no impertinent or idle Speculation, but a Truth very Usefull and Profitable*: We may well add also, *for some Religious End*.

2. This *Obscuritie* and *Abstruseness* makes not only the *Mystery* more solemn and venerable to those to whom it is communicated, but *hides* it also from their eyes that are *not worthy* to partake thereof. From whence some Criticks have derived *Mysterium* from the Hebrew word מסתר, which is from סתר to *hide*: Which is well aimed at as to the sense. But others, with more judgment in Grammar, acknowledge μυστήριον to be a proper Greek word, and fetch the Derivation of it from μύω, ὥστε τὸ μύω τὸ σέμειν, because they to whom it is communicated are to *keep silence*, and not to impart it to *unmeet* persons. And in this sense *Chrysostome* expounds *Mysterium*, Τὸ ἀποκρύπτειν καὶ διαφυλάττειν

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αἰ ἀγνοήσιμον, *A matter wonderfull, unknown, and not to be easily or rashly communicated to others.*

3. Nor indeed could it be at all, if it were *utterly Unintelligible*. Wherefore *Intelligibleness* adds this further requisite also to a *Mystery*, that it thereby becomes *Communicable* to such as are fitly prepared to be instructed therein. For which reason the Etymologists give also this Notation of *Μυστήριον*, that it is from *μύειν*, which is to *teach* and *instruct* a man in *Divine matters* so far forth as the party is fit to receive. Hence is also *Μύστης*, *Mystra*, a Scholar or Commencer in Divine Mysteries, one that is more slightly imbued in the knowledge of such Holy things.

4. But there is afterward a clearer manifestation and a fuller satisfaction, and the *μύστης* then becomes *ἐπίστης* or *ἐφορ*, being now more firmly ascertained of the *Truth* which he did but obscurely apprehend before. From which *Clearness* and *Certainty* of the thing represented there necessarily arises a *full and free assent* of his Understanding without any further doubt or hesitancy; the Proverb being made good in this case, *That Seeing is Believing*.

5. But that there may not be a mere dry *Belief* without any love or liking of the Object thereof, we added also that this *Mystery* is not only *certainly True*, but very concerningly *Usefull* and *Profitable*; which though the word *Μυστήριον* it self does not implicate, yet another in the same language and of the like sense does, which is *τελεῖται*, i. e. *Initiations into sacred Mysteries*. The *Usefulness* whereof a *Platonist* admirably well describes, not without a verbal allusion, in this manner, *Σκοπὸς τῶς περὶ τῶν ἑστιν εἰς τὴν ἀναγκαίαν τῆς ψυχῆς ἀσκήσιν, ἀφ' ἧς τῶν προσην ἐποιοῦσιν τοῦ ἀδούτου, ὡς ἀπ' ἀρχῆς*. Which, if we would render it in our more familiar language, sounds thus; The scope or aim of all Religious Mysteries is the bringing back fallen man into his pristine condition of Happiness, and to lead him again to that high station which he then first forsook when he prefer'd his own Will and the pleasure of the Animal life before the Will of God and that Life and Sense which is truly Divine.

6. Wherefore not to dwell too long on the threshold, we conclude briefly and in general, that a *Mystery* is a piece of Divine knowledge *measurably Abstruse*, whereby it becomes *more Venerable*, but yet *Intelligible* that it may be *Communicable*, and *True* and *Certain* that it may win *firm Assent*, and lastly *very Usefull* and *Effectual* for the *perfecting* of the Souls of men, and restoring them to that *Happiness* which they anciently had fallen from; that so near a Concernment may as well gain upon their *Affections* as the Evidence of *Truth* engage their *Understandings*; and so the whole man may be carried on to a devout embracement of what is exhibited unto him by the knowledge of his Religion.

7. What we have thus Generally proposed we shall now apply more Particularly, and more fully prosecute those *Four primary Properties* in that *Grand Mystery of Godliness* which we call *Christianity*: distributing our Discourse into these *Four main Parts*; The First whereof shall insist somewhat upon the *Abstruseness* and *Obscurity* of our Religion, the Second upon the *Intelligibleness* of it, the Third upon the

*Certainty*

*Certainty of it ; and the Fourth on the great concerning Usefulness thereof. To which we shall add what Considerations we think fittest concerning the Secondary Properties which emerge out of these Primary ones.*

CHAP. II.

1. *That it is fit that the Mystery of Christianity should be in some measure Obscure, to exclude the Sensuall and Worldly. 2. As also to defeat disobedient Learning and Industry : 3. And for the pleasure and improvement of the godly and obedient. 4. The high Gratifications of the Speculative Soul from the Obscurity of the Scriptures.*

1. **T**HAT there is a considerable *Obscurity and Abstruseness* in *Christian Religion* is easily made evident as well from the *Cause* as the *Effects* of this *Obscurity*. For besides that from the common nature of a *Mystery* Christianity ought to be competently *Obscure and Abstruse*, that it may thereby become more *Venerable* and more safely removed out of all danger of contempt ; we cannot but see what a speciall Congruity there is in the matter it self, to have so holy and so highly-concerning a *Mystery* as our Religion is, *Abstruse and Obscure*. For that *Divine* wisdom that orders all things justly ought not to communicate those precious Truths in so plain a manner that the *Unworthy* may as easily apprehend them as the *Worthy* ; but does most righteously neglect the *Sensuall and Careless*, permitting every man to carry home wares proportionable to the price he would pay in the open market for them : And when they can bestow so great industry upon things of little moment, will not spare to punish their undervaluing this inestimable Pearle by the perpetual losse of it. For what a palpable piece of *Hypocrisie* is it for a man to excuse himself from the study of Piety, by complaining against the *Intricacies and Difficulties* of the *Mystery* thereof ; whenas he never yet laid out upon it the tenth part of that pains and affection that he does upon the ordinary trivial things of this world :

2. Thus are the careless voluptuous *Epicure* and over-careful Worldling justly met with. But not they alone. For the *Obscurity* of this *Mystery* we speak of is such, that all the knowledge of *Nature and Geometry* can never reach the Depth of it, or relish the Excellency of it ; nor all the *skill of Tongues* rightly interpret it, unless that true Interpreter and great *Mytagogus*, the Spirit of God himself, vouchsafe the opening of it unto us, and set it on so home in our Understandings, that it begets *Faith* in our Hearts, so that our Hearts misgive us not in the profession of what we would acknowledge as True. For as for the outward Letter it self of the Holy Scriptures, God has not so plainly delivered himself therein, that he has given the staff out of his own hands, but does still direct the *humble and single-hearted*, while he suffers the *proud* searcher to lose himself in this *Obscure*

scure field of Truth. Wherefore *disobedient* both *Learning* and *Industry* are turned off from obtaining any certain and satisfactory Knowledge of this Divine Mystery, as well as *Worldliness* and *Voluptuousness*. According as our Blessed Saviour has pronounced in that devout Doxology, *I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes: Even so, Father, for so it seemed good in thy sight.*

3. Nor are the Wicked onely disappointed, but the Godly very much gratified by the *Intricacy* of this sacred *Mystery*. For the Spirit of man being so naturally given to search after Knowledge, and his Understanding being one of the chiefeft and choicest Faculties in him, it cannot be but a very high delight to him to employ his noblest endowments upon the divinest Objects, and very congruous and decorous they should be so employ'd. Besides, the present *Doubtfulness* of Truth makes the holy Soul more devout and dependant on God the onely true and safe guide thereunto. From whence we should be so far from murmuring against Divine Providence for the Obscurity and Ambiguity of the Holy Scriptures, that we should rather magnifie his Wisdome therein; We having discovered so many and so weighty Reasons why those Divine Oracles should be Obscure: The wicked thereby being excluded, the due Reverence of the Mystery maintained, and the worthy partakers thereof much advantaged and highly gratified.

4. For what can indeed more highly gratifie a man, whose very Nature is *Reason*, and special Prerogative *Speech*; then by his skill in Arts and Languages, by the Sagacity of his Understanding, and industrious comparing of one place of those Sacred pages with another, to work out, or at least to clear up, some Divine Truth out of the Scripture to the unexpected satisfaction of himself and general service of the Church; the dearest Faculty of his Soul and greatest glory of his Nature acting then with the fullest commission, and to so good an end, that it need know no bounds, but Joy and Triumph may be unlimited, the Heart exulting in that in which we cannot exceed, viz. the *Honor of God* and the *Good of his people*? All which gratulations of the Soul in her successful pursuits of Divine Truth would be utterly lost or prevented, if the Holy Scriptures set down all things so fully, plainly and methodically, that our reading and understanding would every where keep equal pace together. Wherefore that the Mind of man may be worthily employ'd and taken up with a kind of Spiritual husbandry, God has not made the Scriptures like an artificial Garden, wherein the Walks are plain and regular, the Plants sorted and set in order, the Fruits ripe, and the Flowers blown, and all things fully exposed to our view; but rather like an uncultivated field, where indeed we have the ground and hidden seeds of all precious things, but nothing can be brought to any great beauty, order, fulness or maturity, without our own industry; nor indeed with it, unless the dew of His grace descend upon it, without whose blessing this Spiritual Culture will thrive as little as the labour of the husbandman without showres of rain.

CHAP.

C H A P. III.

1. *The Obscurity of the Christian Mystery argued from the Effect, as from the Jews rejecting their Messiah;*
2. *From the many Sects amongst Christians;*
3. *Their difference in opinion concerning the Trinity;*
4. *The Creation;*
5. *The Soul of Man;*
6. *The Person of Christ;*
7. *And the Nature of Angels.*

1. **H**itherto we have argued the *Obscurity* of the Christian Mystery from the *Reasons* and *Causes* thereof, whereby we have evinced *That it ought to be Obscure*, and that therefore in all likelyhood it is so. But the *Effects* are so manifest, that if we do but briefly point at them, it will be put beyond all doubt *That it is so indeed.*

Let us now instance in some few. Why are the *Jews* yet unconverted, or rather why did they at first cast off their *Messias*, but because the *Prophecies* in Scripture were so *Obscure*, that they had taken up a false Notion of him and of the Condition he was to appear in? For they expected him as a mighty Prince that should restore the kingdome to *Israel*, and that Victory, Peace, Prosperity and Dominion should be accumulated upon the *Jewish* nation by his means. Which opinion I conceive the *Lowness* of the *Mosaical* dispensation under which they lived, that perpetually propounded to them worldly advantage as a reward of their obedience, and the *Obscurity* of the *Predictions* of the *Messias*, engaged them in. For they being either *Figurative* and *Allegorical*, or mingling sometimes the state of his *Second* coming with his *First*; their eager eye being so fully fixt upon what sounded like worldly happiness, they could mind no other sense but that in these *Enigmatical* writings: Which yet proved *clear* enough to as many as God had prepared, and belonged to the election of *Grace*. But he might, if it had pleased his *Wisdom* so to do, have made all things so *plain*, that we should not need at this day to expect the calling of the *Jews*, but they might have been one Body with us long since. But their *Rejection* is a greater assurance to us of the *Truth* of our Religion, we being able to make it good even out of those *Records* that are kept by our professed *Enemies*. Besides a man can no more rationally require, that all *Israel* should have flowed in at the first appearance of *Christ*, then that his *Second* coming should be joyned with his *First*, or his *First* drawn back to the next Age after *Adams* fall; nor that more rationally, then that *Autumne* should be cast upon *Summer*, and both upon *Spring*. The *Counsels* of God are at once, but the fulfillings of them ripen in due order and time.

2. But though we let go the *Jews*, and contain our selves within the compass of those that either are or would be accounted *Christians*, their *Opinions* and *Sects* both have been and are so numerous, that the very mention of so confessed a *Truth* may sufficiently evince the *Obscurity* of those *Divine Oracles* to which they all appeal. I will

instance only in things of greater moment, which will be a sure pledge of the certainty of their innumerable dissensions in smaller matters.

3. Wherefore to say nothing of that more intricate Mystery of the *Trinity* in the Godhead, where the curious Speculators of that difficult Theory are first divided into *Trinitarians* and *Anti-Trinitarians*, and then the *Trinitarians* into *Heterusians*, *Homousians* and *Homousians*: we shall see them disagreeing not only in the *Distinction of the Persons*, but concerning the *Essence* it self: Some affirming God to be Infinite, others Finite; some a Spirit, others a Body; othersome not onely a Body, but a Body of the very same shape with mans. Of which opinion the *Ægyptian Anthropomorphites* were so zealously confident, that they forced the Bishop of *Alexandria* out of fear of his life to subscribe to their gross conceit.

4. Again concerning the *Creation of the world*, some affirme That God made it of *Matter* coeternal with, and independent of, himself: Others that he created it of *Nothing*: Others that he made it not at all, but that it was made, as some would have it, by good Angels, others, by the Devil.

5. Concerning the *Soul of man*, some say it subsists and acts *before* it comes into the *Body*; Others onely *in the Body*, and *after* the solution of the *Body*: Others in the *Body alone*; Others not there neither, as holding indeed no such thing as a *Soul* at all, but that the *Body* it self does all: Which some hold shall rise again, others not; but that the whole Mystery of Christianity is finished in this life.

6. Concerning *Christ*, some were of Opinion that he was onely God appearing in humane shape; others onely man: others both; others neither.

7. Concerning *Angels*, some affirm them to be *Fiery* or *Aery Bodies*; some *pure Spirits*; some *Spirits in Aery* or *Fiery Bodies*; Others none of these, but that they are *momentaneous Emanations* from God; Others that they are *onely Divine Imaginations* in men: which can be by no means allowed, unless we should admit the Holy Patriarch *Abraham* to have arrived at such a measure of dotage, as to provide *cakes* and a *fatted calf* to entertain *three Divine Imaginations* which visited him in his tent. But certainly such slight and exorbitant glosses as these can argue nothing else but a misbelief of the Text, and indeed of all Religion, and that the Interpreter is *no Christian*, but either *Atheist* or *Infidel*. Wherefore to leave such Spirits as these to the confident Dictates of their own foul Complexion, we shall rather take into consideration some Few, but Main, points wherein certain men, otherwise Rational enough in their sphere, and hearty Assertors of the Authority of Scripture, disagree from the Generality of other Christians.

The first of them is *Concerning the Trinity of Persons in the Unity of the Godhead*.

The second *Concerning the Divinity of Christ*.

The third and last *Concerning the State of the Soul after Death*. Which Points though I must confess they are of subtle speculation, yet they seem so necessary and essential, the two former especially, to Christian

stian Religion, that I think it fit not to pass them over with a bare mention of them, nor yet to speak much in so profound and Myste-  
rious a matter.

C H A P. IV.

1. *That the Trinity was not brought out of Plato's School into the Church by the Fathers.* 2. *A Description of the Platonick Trinity and of the difference of the Hypostases.* 3. *A Description of their Union:* 4. *And why they hold All a due Object of Adoration.* 5. *The irrefutable Reasonableness of the Platonick Trinity, and yet declined by the Fathers, a Demonstration that the Trinity was not brought out of Plato's School into the Church.* 6. *Which is further evidenced from the compliableness of the Notion of the Platonick Trinity with the Phrase and Expressions of Scripture.* 7. *That if the Christian Trinity were from Plato, it follows not that the Mystery is Pagan.* 8, 9, 10. *The Trinity proved from Testimony of Holy Writ.*

1. NOW concerning the First, *The Trinity*, say they, objecting against it in general, is nothing else but a *Pagan* or *Heathenish Fagment* brought out of the Philosophy of *Pythagoras* and *Plato*, and inserted into the doctrine of the Church by the ancient *Fathers* who most of them were *Platonists*. But to this I answer, That it is very highly improbable that the *Fathers* borrowed the Mystery of the *Trinity* from the School of *Plato*; which you shall easily understand when we have so far as serves to our purpose explained the doctrine of the *Platonical Triad*, which is briefly thus.

2. There are *Three Hypostases*, say they, in the Deity, namely *Ταγαδον*, *Noûs*, *Ψυχὴ* that is, *The Good*, or *First self-originated Goodness*; *Intellect*, or *the Eternal Mind*; and lastly *Soul* or *Spirit*. Their *Ταγαδον* is also their *Τὸ ἐν*, and they distinguish all Three after this manner:

<i>Ταγαδον.</i>	}	<i>Τὸ ἀρχαῖον ἐν.</i>
<i>Noûs.</i>		<i>Ἐν παντα.</i>
<i>Ψυχὴ.</i>		<i>Ἐν καὶ παντα.</i>
<i>The Good.</i>	}	<i>The First One.</i>
<i>Intellect.</i>		<i>One All.</i>
<i>Soul.</i>		<i>One and All.</i>

If we would ease our Apprehension here by the help of our *Phanfy*, we might compare the First to Simple and pure Light; the Second to Light variegated into Colours, as in the Rainbow; the Third to those Rayes of light (for all is Light) that receive and carry down these Colours to the ground, and impress them and reflect them from some standing pool or plash of water. Again the First Hypostasis is καὶ ὡς τὰ ταγαδον, καὶ αἰτία τῆς, *Essentially the Good, Causally the Intellect.*



The Second is κατ' ἑστίαν νοῦς, κατ' αἰτίαν ψυχὴ, κατὰ μέθεξιν τὰγαθόν, *Essentially Intellect, Causally Soul, Participatively the Good*. The Third is κατ' ἑστίαν ψυχὴ, that is ἔρως καὶ δημιουργία, κατ' αἰτίαν ὕλη καὶ κόσμος, καὶ μέθεξιν νοῦς καὶ τὰγαθόν, *Essentially Soul, that is Love and Operation, Causally Matter and the World, Participatively the Good and Intellect*.

3. Now for the *Union of the Three Hypostases*, we shall understand the accuracy thereof by degrees. As first, That the proper life and energie, as I may so say, of each *Hypostasis* is not contain'd within it self, but, like a vocal and audible Sound in a still silent Night, perpetually re-echoes through the whole Deity: Or as when a Song of Three parts is sung, each Musician enjoys the harmony of the whole.

But this I must confess looks more properly like *Communion* than perfect *Union*: we step therefore a degree further, and affirme, That as *Body and Soul* is conceived to make up one man, and this Individual Body and this Individual Soul to make up this Individual man: so these *Three Hypostases* to make up one Individual Deity, their Union and Actuation one of another being infinitely and unspeakably more perfect than in any other Being imaginable. And as the Motions of the Body are perceptible to the Soul of man, and the Impressions of the Soul upon the Body would be perceptible to it, if it had of it self a Faculty of *Perception*: So likewise by this ineffable close Union and mutual Actuation of the *Three Hypostases*, all their proper Energies become fully perceptible to one another. And the Life of the first so infinitely and unexpressibly gratifying the Second, and Both the Third by an immutable necessity and congruity of nature, it is evident they can have but *One Will*, which is as it were the *Heart*, the *Centre* or *Root of the Deity*, the *Eternal Self-originated Good*.

But thirdly and lastly, These *three Hypostases* are not *One* onely by this *actuating Union* which may seem to admit of a real separability; but there is also a real *Unity* or *Identity* in them: the distinction among them being, as *Tatianus* speaks, καὶ μερισμὸν, ὡ κατ' ἀποκοπήν, like the Rayes of the Sun in respect of the Sun; or, if you will, as the Centre, Rayes and Surface of a Globe, which implyes a Contradiction to be conceived without them; or, as the Faculties of the Soul are to the Soul, which are as inseparable from her as she is from her self.

The *Union* therefore of them all, and the *Emanation of the Second and Third from the First* being so *Necessary, Natural, and Inevitable*, (For the First can be no more without the Second, or the Second without the Third, then the Sun can be without his Rayes, or the Soul without her Faculties;) there is no scruple, say they, but we may call all this the *Godhead* or Deity, the Second and Third coming so unavoidably out of the *First* Root, and being so inseparable from it. And therefore there is nothing here properly *Creature*; Creation being a free act: and if not *Creature*, what can it be but *God*?

4. And since from these Three are all things that are made, and in their hands is the guidance of all things; Nothing less then *Divine Adoration* can of right belong unto them. For though there may be some

some allay of Excellency in their descent from the First, yet they being all our *Creators* and *Governors*, none ought to fall short of Divine worship.

5. This is a brief Summe of the *Platonists* Doctrine concerning the *Trinity of the Godhead*: Which, as it seems in it self *Rational* enough, so it is not obnoxious to several bold cavils that over-daring Wits make against the Sacred Mystery of the *Trinity*; alledging against Distinction of Persons without difference of Essence, That there are only Three Logical Notions attributed to one single and individual nature: and against Three Essences of the same Nature, That it looks like an unnecessary and groundless repetition, and That that great *Chasma* betwixt *God* and *Matter* will be as wide as before; That it is unconceivable but, the Last being of the same nature with the First, that it should be also *Prolifical*, and so *in infinitum*: That *these Three* must of necessity be Three Gods, if any of them be God; because they are all exquisitely of the same Kind; whenas in the *Platonick Triad* the First is only the *Αὐτόθεος*, as some have also ventured to affirm in the *Christian Trinity*. Now I say all being so easy and unexceptionable in the *Platonical* speculation of this Mystery, it seems almost impossible but that if the *Fathers* had borrowed this Notion of the Trinity from the *Platonists*, they would have explain'd it in this more facile and plausible way.

6. But you'll object, That though it may seem more Rational in it self, yet it might not be so happily applied to Places of Scripture; and that's the reason why the *Fathers*, though they took the *Mystery* from *Plato* in the gross, yet did not particularly explain it after the way of the *Platonists*. But without doubt there is not only no place of Scripture that plainly clashes with the above-described Mystery, but sundry Places that may be very speciously alledged for it. It is plain that as the *Second Hypostasis* in *Platonisme* is called *Nūs*, *σοφία* and *λογος*, so it is in *Christianity* called *λογος* and *σοφία*, as if *Wisdom* and *Intellect* were acknowledged his proper Character in both. They might also plausibly enough draw to their sense what *Christ* speaks, *John 14. 28. My Father is greater then I*; and what he utters concerning the Spirit, *chap. 16. 14. He shall glorifie me; for he shall receive of mine, and shew it unto you*. Wherefore, I say, the *Fathers* being every way so fairly invited to bring the *Platonick* Notion of the *Trinity* into the Church, assuredly if themselves had been *Platonists*, and had fetched the Mystery from that School, they would not have failed to have done it.

7. Secondly, Admit that the ancient *Fathers* were *Platonists*, and brought the Mystery of the *Trinity* into the Church of the *Christians*, it does not straight follow That it is therefore a *Pagan* or *Heathenish* Mystery: *Pythagoras* and *Plato* having not received it from *Pagans* or *Heathens*, but from the learned of the *Jews*, as sundry Authors assert; the *Jews* themselves in long succession having received it as a Divine Tradition; and such is *Platonisme* acknowledged to be by *Iamblichus*, who sayes it is *φιλοσοφία θεοπειράδωτος*. And assuredly if there had not been some very great reason for it, men so wise and profoundly knowing



knowing as *Pythagoras, Plato, Plotinus* and others, would never have made so much ado about it.

8. Thirdly and lastly, I say it is not only *impious*, but *vain* and *foolish*, to asperse that *Mystery* with the reproch of *Paganisme*, that is so plainly, to them that be not prejudiced, set down and held forth in the Holy Scripture. For the very *Forme of Baptisme* prescribed by our Saviour evidently enough denotes *Three Divine Hypostases*. Of the *Father* there is no question. Concerning the *Divinity of the Sonne* we shall speak more fully in the Second point we proposed. That the *Holy Ghost* is not a mere Power, Property or Attribute of God, but an *Hypostasis*, one free enough from being swai'd by Tradition or Authority of any Church, and (as himself conceits) a very close and safe adherer to Scripture, does grossly enough acknowledge, while he makes it *some created Angel* that bears the sacred Title of the *Holy Ghost*, and undergoes those Divine functions that are attributed to him.

But we need not maintain Truth by any mans Error, it being sufficiently able to support it self; and therefore we will make use of no advantage, but what Scripture it self offers us. And this *Forme of Baptisme* affords us something to the evincing that the *Holy Ghost* is not an *Attribute*, but an *Hypostasis*. For sith that βαπτίζεσθαι εἰς τὸ ὄνομα, is to give up a mans self to the Discipline, Government and Authority of this or that Person; it is the most natural sense to conceive that all *Three* mentioned in the *Forme* are *Persons*, we being so well assured that two of them are.

But there are other passages of Scripture that will make the point more clear. Rom. 15. 13. *The God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost*. Now if the *Holy Ghost* were but a *Power*, not a *Person*, what a ridiculous Tautology would it be? for the sense would be, *through the power of the holy power*. Again, John 16. 13. ὅταν δὲ ἔλθῃ ἐκεῖνον, τὸ πνεῦμα τῆς ἀληθείας, &c. Ἐκεῖνον and τὸ πνεῦμα are very ill Syntax, were it not that there is a *Personality* in the Holy Spirit, which by what follows is most undeniably evident; *For he shall not speak of himself: but whatsoever he shall hear, that shall he speak. To receive of one and communicate to others by way of hearing and speaking*, what can that belong to but a *Person* or *Hypostasis*? To this you may adde also Mark 13. 11. *Whatsoever shall be given you in that hour, that speak ye: for it is not you that speak, but the Holy Ghost*.

Now that this *Hypostasis* is not a *created Angel*, amongst other Reasons the *Conception of Christ* may well argue; it being more congruous That that Spirit that moved upon the waters and created the world, should form that holy *Fætus* in the womb of the Virgin, then that any created Angel should apply himself to that work; for he had not then been the *Son of God*, but of an *Angel*, as in reference to his birth in time.

9. Besides, this *one Individual Spirit* in Scripture is represented as every where ready to sanctify, to regenerate, to distribute various gifts and graces to the Church, to have spoke by the mouth of the Prophets, to be

be a καρδιολογιστής or a discerner of the thoughts of the heart. Baptisme also and Benedictions are imparted in his name; he is also called to witness, which is a piece of Divine worship: all which seems more naturally to be understood of him whom we properly call the Spirit of God, then of any particular created Angel whatsoever.

10. We shall onely adde one place more, which will put all out of doubt to them that do not doubt of the Text it self; 1 John 5. 7. *There are three witnesses in Heaven, the Father, the Word, and the Spirit: and these three are One.* What can be writ more plain for the proof of the *Triunity of the Godhead*? But for those that suspect the Clause to be supposititious, I shall not trouble my self to confute them; that task being performed so solidly and judiciously by a late Interpreter, that nothing but Prejudice and Wilfulness can make a man depart unsatisfied with so clear a demonstration. Wherefore secure of this Point Concerning the *Trinity*, we go on to the next concerning *The Divinity of Christ*.

## CHAP. V.

1. That the natural sense of the First of S. John does evidently witness the Divinity of Christ.
2. A more particular urging of the circumstances of that Chapter.
3. That S. John used the word λόγος in the Jewish or Cabbalistical notion.
4. The Trinity and the Divinity of Christ argued from Divine worship due to him, and from his being a Sacrifice for sin.
5. That to deny the Trinity and Divinity of Christ, or to make the Union of our selves with the Godhead of the same nature with that of Christ's, subverts Christianity.
6. The uselessness and sauciness of the pretended Deification of Enthusiasts, and how destructive it is of Christian Religion.
7. The Providence of God in preparing of the Nations by Platonisme for the easier reception of Christianity.

1. **T**HAT Christ is not ψιλός άνθρωπος or a mere Creature, but a divine Hypostasis, or truly, really and Physically (not Allegorically and Morally) joyn'd with that Divine Hypostasis which is called λόγος, if men would not bring their own sturdy preconceptions, but listen to the easy and natural aire of the Text, the Beginning of S. Johns Gospel would put out of all controversy. For I'll appeal to any, supposing the Union of Christ's Humanity with the λόγος to be true, in what fitter, more significant or better-becoming way could it be expressed then already it is in the Beginning of that Gospel? Wherefore to interpret it in any other sense, is to delude themselves, and to abuse the Scripture through the prepossessions of their own Prejudice. Of which violence they do thereto they cannot well be sensible, they thinking they have full commission to distort it into any posture, rather then to let it alone in that which so plainly points to a Mystery which they

they hold impossible and self-contradictious. For so has their bold and blind reasoning concluded aforehand concerning *the Trinity*, and *Divinity of Christ*. But to those that are indifferent this Text bears such evidence with it, that it cannot but settle their belief.

2. For why should the Euangelist omit the manner of Christ's Birth as he was *Man*, but that he was intent upon his *Eternal Generation* as he was *God*? Or why should he not call him by that name that was given him at his *Circumcision*, or by the name of *Christ* or the *Messias* who was a Person expected in time, but that his thoughts were carried back to that of him which was from all Eternity? Nor is it imaginable that he should be here called Λόγος, instead of *Jesus* or *Christ*, unless there were some valuable Mystery in it, which the learned easily unriddle from Jewish Interpreters, they speaking often of *The Word of the Lord* as an *Hypostasis* distinguishable from *God*, and yet that by which he created *Adam* and the rest of the Creatures. And for my own part I make no question but that the Greek Philosophers, as *Pythagoras* and *Plato*, had not onely their Λόγος, but the whole *Mystery of their Trinity* from the Divine Traditions amongst the Jews. *Philo* the Jew speaks often of this Principle in the Godhead, calling it α λόγον θεῶ, or τὸν θεῶν λόγον, or sometimes θεῶν, other sometimes θεωπύργον θεῶ ὕον and attributes unto it the *Creation of the World*, as also the *Healing of the diseases of our Mindes*, and the *Purging of our Souls from sins*; insomuch that this Author might be a good Commentator upon this first Chapter of *S. John*.

a The Word of God.  
b The Divine Word.  
c God.  
d The First-born Son of God.

3. Wherefore there being this Notion of Λόγος amongst the Jews, to which the *Creation and Government of the World* is attributed, the same also being done here, what can be more likely then that *S. John* means the very same Λόγος that is *Creator and Governor of all*? Which the very *Phrase and Posture of things* will yet further confirme. For assuredly this ἐν ἀρχῇ in the Gospel is the same with that ἀπ' ἀρχῆς in the first Epistle of *S. John*: and what ἀπ' ἀρχῆς signifies the same Epistle will explicate, chap. 2. 14. *I write unto you, Fathers, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς, because you have known the Eternal*: and *Christ* by the Prophet *Esay* is call'd עֲרִיכִי the *Eternal Father*. For that is the most proper meaning of עֲרִי, as appears *Esay* 57. 15. *Thus saith the high and lofty one who inhabits Eternity, עֲרִיכִי, inhabiting Eternity*. Nor is it incongruous for the same Being to be the *Son of God* and the *Father* and Governour of all the Creatures. And the Prophet *Micah* chap. 5. prophesying of Christ, describes him thus, καὶ αἱ ἐξοδοὶ αὐτοῦ ἀπ' ἀρχῆς, ἐξ ἡμερῶν αἰῶν, His emanations are from the Beginning, from the dayes of Eternity. Which agrees well with what Christ professes of himself, *John* 8. πρὶν Ἀβραάμ γενέσθαι, ἐγὼ εἰμι for if he was before *Abraham*, there is little question but he was before all things; and that of the Psalmist is but his due attribute, πρὶν τὰ ὄρη θῆναι, σὺ εἶ, Before the mountains were brought forth, or the Earth was formed, even from everlasting to everlasting Thou art God.

John 8. 58.

And now for the *Posture of things*, after the Evangelist has twice asserted That he was from the beginning; that you may not mistake and think

think he means *the beginning of his Ministry*, as the Messiah, he tells you, according to the Doctrine of the Jews, That *all things were created by him*: and at the tenth verse, that you may have no subterfuge, he says, That *even that world that was made by him knew him not*: which excludes all Moral and Mystical interpretations, and shews plainly that wicked men, though not their wickedness, are his Creation, and consequently all the world besides. And the Author to the Hebrews is a farther witness of this Truth, citing that of the Psalmist concerning the Son of God, *Thou, Lord, in the beginning hast laid the foundation of the Earth, and the Heavens are the work of thy hands*.

There is yet another argument of *the Divinity of Christ*, which I need not prove, it being acknowledged even by our Adversaries, and it is *Religious worship due to him*, which I conceive is due to none but God.

4. The *Holy Trinity* and *Divinity of Christ* we have hitherto proved out of *the Scriptures*, and might adde many places more; but *the Reason and Nature of the thing it self* shall be the last Confirmation. That *Christ is to be worshipped* is acknowledged of all hands. But to worship one that is not God, is to relapse into the ancient rites of the Pagans, who were *Men-worshippers* and eaters of the sacrifices of the dead. For *Jupiter, Belus, Bacchus, Vulcan, Mercurius, Osiris and Isis*, and the rest of the Gods of the Heathen, what were they but *mere men*, whose *Benefactions* extorted *divine honours* from *Superstitious* posterity after their Death? Wherefore Christ ought not to be a *mere man*, but *God*, that is, he ought to be *really and physically united to the Deity*; it being present not by *Assistance* onely but by *Information*; that as *Body and Soul* are *one Man*, so *God and Man* may be *one Christ*. But if there were no *Trinity*, but *One Hypostasis* in the Deity and the Humanity of Christ thus joyn'd with it, How could he be a *Sacrifice for sin*, there being none beside himself to whom he should be offer'd? or How could he be *sent by another*, when there is none other to send him? and the *Son of God* out of the bosome of his *Father* could not be said to suffer, but he that is offended to be sacrificed to pacifie himself: which things are very absurd and incongruous.

But you'll say, the Absurdity still remains in *the Second Hypostasis*. For was not *Sin* as contrary to *Him* as to the *First* and *Third*, and consequently He as much offended? and therefore He dying in our nature, was sacrificed to pacify Himself. In answer to this I admit that all *Three Hypostases* were alike offended at Sin, and withall alike *compassionate* to Sinners. Which *Compassion* was in the Deity towards Mankind before the Incarnation and Death of Christ. But the formal Declaration and visible Consignation of this Reconcilement was by Christ according as he is revealed in the Gospel, whose Transactions in our behalf are nothing else but a *sweet and kind Condescension of the Wisdome of God in this Mystery* accommodating himself to our humane capacities and properties, to win us off in a kindly way to *Love and Obedience*. And therefore all the *Three Hypostases* being alike offended at Sin, and alike prone to pardon the Sinner and recover him to *Obedience*, contrived *such a way of declaring their pardon*, as might shew their highest dislike of sin, and

win most upon the Sinner by moving his affections to a serious Sorrow and Remorse. Wherefore the Divine complotment was this; That the *Eternal Son of God* should be made *Flesh*, and to testify the Hatred of God to Sin and his Love to mankind, should be sacrificed for an Atonement for the sins of the world: Then which a greater Engine cannot be imagined to move us to an *Abhorrence of sin*, and to the Love of his Law that thus redeemed us and wrought our reconciliation with the Father. To whom being, as I may so say, the Head in the Divinity and of all things, and having in his Paternal right the First power of punishing and pardoning, this Pacification is naturally directed. For it is as if a Father of a Family or the Prince of a Nation having a minde to pardon some Malefactor, that he might not seem too prone to Mercy, and so encourage men to Rebellion, should plot with his Eldest Son to be an earnest Intercessor in the behalf of the party, when yet the Son disreliseth the crime of him he intercedes for as much as his Father did. There is the same Reason in the Intercession of Christ with the Eternal Father, saving that it was with more earnestnesse and greater agony, even unto death, and of farre higher consequence. But that such an Intercession and Pacification as this should be made up in the solitary Scene of one Person, is impossible.

5. Wherefore the denying of either *the Divinity of Christ* or *the Trinity* seems a Subversion of the Christian Religion. And not onely so, but that Fanatical piece of Magnificency of some Enthusiasts, who would make *their Union with God the same with that of Christ's*. For then were they *truly God*, and *Divine Adoration* would belong unto them; or if not, it is a sign they are not God, and that therefore Christ is not: Either of which confounds or destroys our Religion. But if you demand what the Difference is betwixt the Union of Christ and Ours with the Divinity, I have intimated it before. In one the *Divinity* is *Forma informans*, in the other but *Forma assistens*: in the one it is as *Lux in Corpore lucido*, in the other as *Lumen in Corpore diaphano*. The Divinity in Christ is as the Light in the Sun; the Divinity in his Members as the Sun-shine in the Aire.

6. And this distinction and due distance being kept, which some saucy and high-flown Enthusiasts do not observe, there is yet scope and encouragement enough for them to strive to be full as good as they pretend; I am sure farre better then they are: there ordinarily being no difference betwixt them and the meanest Christians, but that their Tongues are swelled with greater tumor and turgency of speech, and their Minds filled with more vain phantasies and exorbitant Lunacies; wheras the other speak conformably to the Apostolick Faith, and with less noise live more honestly. But that no less *Union with God* then *Real* and *Physical Deification* must make them *Good*, is a sign they are *stark naught*, and that Pride has laid wast their Intellectuals. For is not that Spirit that created and framed all things able to reforme us unto the most unblamable pitch of *Humility*, *Self-denial*, *Dependency upon God*, *Love of our neighbour*, *Obedience to Magistrates*, *Faith*, *Temperance* and *Holiness*, without being any more *Hypostatically* united with us then with the Earth,

Earth, Sea, Sun, Moon and Starres, and the Natural parts of the Creation? Wherefore we conclude *That to assert, That the Union of any true Christian with God is the Same with that of Christ's, is a bold, useless and groundless Opinion, and inconsistent with and destructive of the Christian Religion.*

7. We have seen How *Necessary and Essential to Christianity the Doctrine of the Divinity of Christ is, and consequently of the Trinity*, without which the other cannot be rightly conceived: and therefore we do not onely disapprove of those frivolous slanders and cavils that would brand that Sacred Mystery with the infamous note of *Paganisme*; but highly magnifie and humbly adore the Providence of God that that Truth should be kept so long warme and be so carefully polished by those Heathens that knew not the main Use thereof, or to what end the Tradition was delivered to the ancient Patriarchs, Prophets or holy Sages of old in either *Egypt* or *Judaea*, from whence *Pythagoras* and *Plato* had it, and prepared those parts of the World where their Philosophy had taken foot-hold, to an easy reception of Christianity: but this we have glanced at elsewhere.

See further of this Subject book 9. c. 1. sect. 6. and chap. 2. throughout.

## CHAP. VI.

1. *The danger and disconsolateness of the Opinion of the Psychopannychites.* 2. *What they alledge out of 1 Cor. 15. set down.* 3. *A Preparation to an Answer advertising First, of the nature of Prophetick Schemes of speech.* 4. *Secondly, of the various vibration of an inspired Phansie.* 5. *Thirdly, of the ambiguity of words in Scripture, and particularly of ἀνάστασις and ἔγερσις.* 6. *And lastly, of the Corinthians being sunk into an Unbelief of any Reward after this life.* 7. *The Answer out of the last and foregoing Premisse.* 8. *A further Answer out of the first.* 9. *As also out of the second and third, where their Objection from verse 32. is fully satisfied.* 10. *Their Argument answered, which they urge from our Saviours citation to the Sadducees, I am the God of Abraham, &c.*

i. **WE** proceed now to the Third and Last Point propounded, which is *Concerning the state of Souls departed*; which we assert *not to sleep*, that is, not to be void of all Operation and Sense of Joy or Punishment, but that they have a Knowledge and Apprehension of their own condition, be it Good or Bad. Which Article I hold as undoubtedly True, though not so indispensable, as the Two former, and though not so Necessary, yet exceeding Convenient to be entertain'd: It being a great Abater to our zeal and fervency in Religion to think that in the end of our life we shall be dodged and put off by a long senseless and comfortless *Sleep of the Soul* under the sods of the Grave for many hundreds, if not for some thousands, of years. Besides, an indulgence to such a Dulness and Heartlessness of Spirit;



as to be content to intermit the Functions of Life for so long a time, may at last work the Soul into a sottish mistrust of ever being awaked, and make her conclude the *Mystery of Christianity* within the narrow verges of this mortal life; as *David George* and other *Enthusiasts* did, who were more in love with many Wives then with any Article of Faith that promised such pleasures as might not be reaped in this Fleish.

2. But we are here to deal (not with such vain *Fanaticks*, but) with severely-devoted Sons of Reason, who pretend not to dictate but demonstrate out of Scripture *the Sleep of the Soul*, confidently suggesting to the better gaining Profelytes to their own, that the contrary opinion is not *Christian* but *Heathenish*, derived from the Philosophy of *Plato* (which the Greek Fathers had imbibed) and thence introduced into the Church of Christ. To the First of which I answer, That our Adversaries Demonstrations for *the Sleep of the Soul* are but their own Imaginations and Dreams upon the mistaken Text. It is beside my scope to insist long on this matter: I shall onely give you a tast of the weakness of the rest of their Arguments by proposing and refuting of those that seem the strongest. Their main proof is from the whole tenor of the 15 of the 1 Cor. and more particularly from the 32 verse; *If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not?* Hence they think may certainly be concluded, That the Soul before the Resurrection of the Body has not the Perception or Enjoyment of any thing; otherwise the very Remembrance of those sufferings for Christ might be a solace for *Paul* when he was out of the Body.

3. But to answer this Difficulty with the fuller satisfaction, let us premise some few things to prepare the way to it: As first, That the *Schemes of speech in Prophets and men inspired* are usually such as most powerfully strike the *Phansie* and most strongly beat upon the *Imagination*, they describing things in the most sensible, palpable and particular representations that can be. According to which Figure the *General Resurrection* is set off by mens awaking out of the dust of the *Earth* and coming out of the *Graves*, when as yet many thousands have wanted Burial, their bones rotting on the surface of the *Earth*, and as many thousands have had their intombement in the *Waters*.

4. Secondly, That the Holy Writers do not pen down their Conceptions in so strict a Scholastick Method, that they keep precisely and punctually to one Title, but by a *free vibration of Phansie* give a touch here and a touch there, according as they were moved and actuated by that Spirit that exhibits more to their Minds at once then their Tongue has leasure orderly and distinctly to utter; and are more earnestly taken up in making good the main and most usefull scope of their discourse, then to satisfie mens Curiosities in particular Niceties.

5. Thirdly, That many Words in Scripture have a lax and ambiguous sense, and that therefore they are to be understood according as Circumstances and Likelyhood of Truth determine: and that these Termes *avayvatois* and *hypnos* are of that nature, they sometimes signifying



signifying *the raising up again of a Body out of the grave*, sometimes merely *vivifying of the Body*, or *recovering a Person to life*, other sometimes *ἀνάστασις* is the very same with the Jewes *חַיָּה*, as *Grotius* observes, which signifies nothing else but *Eternal life*, or a *Blessed Immortality*. Others enlarge the Signification further, and make *ἀνάστασις* and *ἐγέρσις* the same that *διατήρησις*, *Conservation in Being*: And *Death* seeming to us so dangerous a passage, as if we were in hazard of either *falling asleep* or *sliding into a Non-subsistence*, *Divine Conservation*, because we begin then a *new state of life*, is not unfitly termed *ἀνάστασις*, as giving us as it were a *new Subsistence*, setting us upon our feet again; and *ἐγέρσις*, as *keeping us awake* when we seemed in danger of letting go all functions of life. Which meaning of the words a late Interpreter handsomely makes good, comparing *ἐγέρσεσθε*, Rom. 9. 17. with *וַעֲמַדְתִּיךָ*, Exod. 9. 16. which the Seventy render *διεμψήδης*. The manner of which *διατήρησις* or *Conservation* is excellently set out by this word *ἐγέρσις*, which may imply a kinde of jogging or stirring up which is used to recover or prevent ones falling into a swoon; and God is the grand Author of Life and Motion, as the Apostle speaks.

6. Fourthly and lastly, That the *Corinthians* being a people given notoriously to the pleasures of the Flesh, there is no question to be made but the Temptations of the place had also drawn away some Members of the Church there at *Corinth*, and made them also *Κοινοδιαζέδαι*. Now there being nothing that does so much extinguish all Hopes and Apprehensions of a *Life to come* as Carnal and Sensual pleasures; it is very likely that those corrupted members fell away in their own judgments from the belief of any *Reward after this life*, and so with *Himeneus* and *Philetus*, or with the *David-Georgians* and our modern *Nicolaitans*, allegorized away the real meaning of the *Resurrection* or the *Blessed Immortality* into a mere moral sense, under pretence whereof they might ostentate themselves more *Spiritual* and *knowing* Christians than the rest; and yet with less fear and remorse of conscience indulge to themselves all looseness and liberty of enjoying every tempting pleasure of this mortall life.

7. Wherefore to the present Argument I answer in general out of this last and the foregoing Premiss, That the purpose of the Apostle in this 15 to the *Corinthians* is to shew *That there is a Life after the death of this Body, and a Blessed Immortality to be expected*. A palpable pledge whereof was *God's raising of Christs body out of the grave*, and exhibiting him alive to his Disciples. Which was a Sign very significant and expressive of the thing; this *Blessed Immortality* mainly consisting in being clothed with those *Heavenly, Ethereal and Paradisiacal bodies* which Christ will bestow upon those that belong to him at the last day.

8. Out of the First I answer, That though *S. Paul* speak in such a Phrase as fixes our Imagination on the Earth only, as is plain from that comparison of seed sown and rotting in the ground (for men sow not seed upon the Water) yet in whatsoever Element the Souls or Bodies of the Saints be found, *Earth, Water* or *Air*, nay though we should grant

with some that sundry Souls of holy men act in Aery vehicles in this interval betwixt their Death and the Day of Judgment ; yet it is no more prejudice to them, then to those that are found alive in the flesh ; For none are excluded from the enjoyment of their glorified bodies.

9. Out of the Second and Third I answer, That *S. Paul* might very well have Three conceptions vibrating in his minde, while he wrote concerning this Mystery : the one more *Simple* and *General*, of the Life and Subsistency of the Soul out of this Earthly Body ; the other more *Special*, of a *Blessed Immortality* ; and the Third *most Determinate* of all, which represented the *manner of this Blessedness*, in being invested with glorified bodies. And out of this General I shall direct a more Particular answer to that of the 32 of this Chapter, where *ἐν νεκροῖς ἐν ὀφθαλμοῖς* may be either interpreted, *if the Souls of just men deceased obtain not their glorified or heavenly Bodies* : (For though it were granted that they did in the mean time live and act in *Aery vehicles*, yet that State and Region, as the Earth, being common to good and bad, they had yet obtained no peculiar reward for their hardship and toil here) Or else, which is the more safe sense by far, it may be interpreted at large of *the life and subsistency of the Soul after its departure*, according to the last signification of *ἔκτατον*, in the third Premiss. And thus is the strength of the main proof of the *Psychopannychites* utterly enervated.

10. But there are other places of Scripture which they misapply to the same purpose, as the Answer of our Saviour to the *Sadducees* question concerning the Resurrection, *I am the God of Abraham, the God of Isaac, and the God of Jacob ; God is not the God of the dead, but of the living*. Hence our Adversaries would conclude That the Souls of the departed do not live ; because if they did, our Saviour's argument would be invalid for the Resurrection. For if *Abraham's Spirit* were now alive, God might be his God, though his Body never rise. But this is easily satisfied out of the second Premiss : By *Resurrection* there being understood a *Life hereafter*, and the Opinion of the *Sadducees* being *That there is neither Angel, nor Spirit, nor Life to come*, he does not exactly tie himself to that particular circumstance of a *blessed Immortality* that consists in the enjoyment of *glorified Bodies* ; but answers more at large concerning *the subsistence of Souls of men departed*, that they are and live, and that therefore there are Spirits ; and so handsomely confutes the *whole Doctrine* of the *Sadducees* by that citation out of their own *Pentateuch*, and a skilful application thereof.

## C H A P. VII.

1. *A General Answer to the last sort of places they alledge that imply no enjoyment before the Resurrection.* 2. *A Particular answer to that of 2 Cor. 5. out of Hugo Grotius.* 3. *A preparation to an Answer of the Author's own, by explaining what the Greek word ἐνδύομεθα may signifie.* 4. *His Paraphrase of the six first Verses of the forecited Chapter.* 5. *A further confirmation of his Paraphrase.* 6. *The weakness of the Reasons of the Psychopannychites noted.*

1. **T**HE third and last way of proving *the Sleep of the Soul*, is from such Passages in Scripture as seem to joyn the *Hour of our Death* immediately with the *Day of our Resurrection*, as in 2 Cor. 5. Where the Apostle seems to intimate that there does nothing intercede betwixt the solution of our *Earthly Tabernacle*, and being clothed with the *Heavenly*, which not being till the Day of Judgment, it is a sign that the Soul is in no condition unless that of *Sleep* till then. So likewise in 2 Tim. chap. 1. and chap. 4. In the former he speaks of his *Depositum*, which he intrusts God with till *that Day*, and prays that *Onesiphorus* may finde mercy at *that Day*: and in the latter he speaks of a *Crown of righteousness* that the Lord the righteous Judge will give him at *that day*, as if all were defer'd till then. But in my conceit it is a weak kinde of Argument, Because the Souls of the Saints receive not their *great reward* till the *Day of Judgment*, that therefore they receive *nothing at all*; nay that they are in a worse state then in this life, as having lost all Sense of Existence or Being. Their opinion to me seems more tolerable then this, who, though they do not presently mount them up in their *Ethereal Chariots* to Heaven, yet permit them to move and to act in their *Aereal Vehicles* at a less distance from the Earth. But that *Last day* being a day of that high Solemnity, dreadful Glory and Majesty, it is no wonder that for the better moving of the Minds of men, he so often mentions that time without taking any notice of the interceding Space: For thereby it also seems more nigh, as a distant Object does to the sight, no visible thing coming between.

2. Now for the second to the Cor. 5. chap. There be two waies of clearing that difficulty there: The one of *Hugo Grotius*, in which a late learned Interpreter of our own does also insist, expounding (as they may well) the third verse (Εἴτε ἔτι ἐνδύομεθα, ἢ γυμνοὶ ὑπενδύομεθα) thus, *If so be we shall be found in the number of those that are still clothed with these Earthly bodies, not stript naked of them by death.* This Interpretation the word ἐνδύομεθα going afore makes still the more warrantable; as also that following phrase, ἢ αὐτὰρ ἐπεὶ ὁ θς ἡμᾶς ἑαυτῷ συναρπάξῃ, which is used by the Apostle in a parallel case. This Exposition utterly destroys all the force of the *Psychopannychites* Argument taken from this place: For whereas the Apostle seems to speak as if immediately upon the solution of this *Earthly*, they were to be invested with a *Heavenly Tabernacle*, (which is mainly to be gathered out of the second and

Chap. 1. v. 12.

Chap. 4. v. 8.

fourth verses) it is only upon the supposition that *the day of the Lord* might come while they were yet clothed with flesh.

3. But because this Interpretation may seem to be something derogatory to the Apostle's Knowledge, as if he were pendulous and uncertain whether *the day of Judgment* might not be in his time; which some men will not bear: I shall propound another, that they may take their choice. The former seems to have a special advantage in the proper sense of those two words, ἐνδύσασθαι and ἐπενδύσασθαι: and if we can but come off well here, we shall carry on the rest handsmooth. We premise therefore thus much concerning the meaning of those two words, That as δύναισθαι signifies simply *to put on a garment*, so ἐνδύσασθαι may well signify *to put on an inward garment*. For ἐν will signify *within*, in composition, as the Latine word *In* does in *Inducula*, *Inducium*, and *Interula*; all which signify an *inward Garment*, and the two former they ordinarily derive from ἐνδύειν or ἐνδύσασθαι in this proper signification of the word. And as ἐνδύσασθαι may signify *to put on an inward garment*, so ἐπενδύσασθαι may signify an *addition of an inward garment to an outward*, for so ἐπι will signify in composition; as if the sense were, ἐπιθεῖν αὐτῷ τὸ ἐνδύσασθαι τὸ ἐπενδύσασθαι, not to be content to wear an upper garment only, but to put on also an inward; as we do in winter add an half-shirt or a waistcoat. Or if this look like too curious a Criticism, let ἐνδύσασθαι be the same with δύναισθαι, and ἐπενδύσασθαι the same that ἐπιδύναισθαι would be: which would signify then at large only *the adding of further clothing*, whether *within* or *without*, but is to be expounded as circumstances require.

4. Being thus fitted for the purpose, we shall now briefly paraphrase the six first-verses of the 15. chap. which they alledge against us, thus;

2 Cor. 5.

1. For we know, that if this Earthly and Mortal Body of ours were destroyed, that yet we have an Heavenly one whose Author and Maker is God.

2. And for this cause is it that we groan so earnestly to be clothed also with our Heavenly Body within this Earthly:

3. Because we being thus clothed, when we put off our Earthly Body, we shall not be found naked, nor our Souls left to float in the crude Air.

4. For we that are in these Earthly Bodies groan earnestly being burdened, not as if we had a desire to be stript naked of all Corporeity, or that we should be presently rid of these Earthly Bodies before God see fit; but that we may have a more Heavenly and Spiritual clothing within, that mortality may be swallowed up of life.

5. Nor do we arrive to this pitch by our own power, but it is God who works upon us (as I said) both Body and Soul, and frames us into this condition by the operation of his holy Spirit, which he has given as a pledge of our Eternal Happiness.

6. And therefore we are alwaies of a good courage, not discontented at any thing. For whether we be in this Earthly Body, it is tolerable, as being our usual and natural home; or whether we go out of it, which is most desirable, we shall then go to the Lord, our inward man being so fitly clad for the journey.

5. That

5. That this is the genuine sense of these verses, the 16 verse of the Chapter immediately going before will further confirm, where the Apostle saith, *That though his outward man perish, yet his inward man is renewed day by day*, which is, *Though his Earthly Body be in a perishing and decaying condition, yet his Spiritual and Heavenly gets strength and flourisheth every day more and more*. Now the Resurrection and Attainment of the Heavenly Body being all one, it were worth the while to enquire into the meaning of the Apostle, Philipp. 3. v. 11. where he professes his unwearied endeavours to attain to the Resurrection of the dead: where presently it follows, *Not as if I had already attained it, or as if I were already perfected*. For if he meant not this Inward Spiritual body enveloped in the Earthly, he need not tell the Philippians that he had not yet attain'd it. But the Point in hand is sufficiently plain already.

6. We have seen what weak Demonstrators the Psychopannychites are against the Life and Operation of Souls out of the Body, in their appeals to Scripture: We shall now see how improbable their aspersions are of the Opinion being a Pagan or Heathenish invention derived, as they say, merely from the School of Pythagoras and Plato, and from thence introduced into the Church.

## CHAP. VIII.

1. *That the Opinion of the Soul's living and acting immediately after Death, was not fetched out of Plato by the Fathers, because they left out Preexistence, an Opinion very rational in it self,* 2. *And such as seems plausible from sundry places of Scripture, as those alledged by Menasseh Ben Israel out of Deuteronomy, Jeremy, and Job.* 3. *as also God's resting on the seventh day.* 4. *That their proclivity to think that the Angel that appeared to the Patriarchs so often was Christ, might have been a further inducement.* 5. *Other places of the New Testament which seem to imply the Preexistence of Christ's Soul.* 6. *More of the same kinde out of S. John.* 7. *Force added to the last proofs from the opinion of the Socinians.* 8. *That our Saviour did admit, or at least not disapprove the opinion of Preexistence.* 9. *The main scope intended from the preceding allegations, namely, That the Soul's living and acting after death is no Pagan opinion out of Plato, but a Christian Truth evidenced out of the Scriptures.*

1. **A**ND I think it is not hard for a man to prove that this sinister conceit of theirs is almost impossible to be true. For if the ancient Fathers by vertue of their conversing so much with Plato's writings had brought this opinion, of the Souls living and subsisting after death, into the Christian Religion, they could by no means have omitted the Preexistence of it afore, which is so explicate and frequent a Doctrine of the Platonists, especially that Tenet being a Key for some main Mysteries of Providence which no other can so handsomly unlock

lock, and having so plausible Reasons for it, and nothing considerable to be alledged against it. For is it not plain that the Soul, being an *Indivisible* and *Immaterial* Substance, can not be *generated*? Now if it be *created* by God at every effectual act of Venery, (besides that in general it is harsh that God should precipitate *immaculate Souls* into *defiled Bodies*) it seems abominable that by so special an act of his as *Creation*, he should be thought to assist Adultery, Incest and Buggery. Of this see more at large in my *Treatise of the Immortality of the Soul*, Book 2. chap. 12, & 13.

But they'll still urge, That it was not the Unreasonableness of the Opinion, but the Uncompliableness of it with Scripture, that made them forgoe the Preexistence of the Soul, though they retained her Subsistency, Life and Activity after death.

2. But it had assuredly been no hard matter for them to have made their Cause plausible even out of Scripture it self. The Jewes would have contributed something out of the Old Testament. *Menasseh Ben Israel* cites several places to this purpose, as Deuteronomy 29. 14, 15. insinuating there, that God making his covenant with the *absent* and the *present*, that the Souls of the posterity of the Jewes were then in Being, though not there present at the Publication of the Law: For the division of the Covenanters into *absent* and *present* naturally implies that they Both are, though some here, some in other places. This Text is seriously alledged by the generality of the Jewes for the *μετ'παρξίς* of Souls, as *Grotius* has noted upon the place: Also Jeremy 1. verse 5. The forenamed Rabbi renders it, *Antequam formassem te in ventre, indidi tibi sapientiam*, reading ירעתיך in *Piel*, not in *Cal*. Before I formed thee in the belly, I had made thee of a wise ingenie, fitted thee to all holy  
Job 38. 19, 21. Knowledge, &c. We will add a third place, Job 38. He renders it, *Nosti te jam tum natum fuisse, Knowest thou that thou wast then born, and that the number of thy daies are many?* Then, viz. from the beginning of the Creation, or when the Light was made (a symbol of Intellectual or Immaterial Beings). The Seventy also plainly render it to that sense, *Οἶδα ἅρα ὅτι τότε γαγεννησαι, ἀριθμὸς δὲ ἐτῶν σου πολὺς*, I know that thou wast formed then, and that the number of thy years are many. The Author of the *Book of Wisdome* (who though he be not Canonical, yet is acknowledged a very venerable Writer) speaks out plainly concerning the Soul of *Solomon*, chap. 8. v. 19, 20. *For I was a witty childe, and had a good Spirit: Yea, rather being good, I came into a body undefiled.*

3. Besides, they might have alledged how inconsistent the daily Creation of Souls is with God's resting on the Seventh day, as having then finished the whole work of his Creation.

4. Moreover, their inclination to think that in sundry of those *Apparitions of Angels* to the ancient *Patriarchs*, it was *Christ* himself that appeared, would further have enticed them to retain this Doctrine of Preexistence of Souls, that that opinion of *Christ's* appearing then might be more entire and determinate; as it would be also in those that hold *Melchisedec* that blessed *Abraham* to have been *Christ*: which opi-

nion



nion *Cannus* looks upon as true; nor can *Calvin* look upon it as *strange*, if he do but hold to his own words in his readings upon *Daniel*, *In eo nihilest absurdum, quod Christus aliquam speciem humana natura exhiberet antequam manifestatus esset in carne*. And that the *Angel* that led the *Israelites* into the land of *Canaan* was *Christ*, seems plainly asserted 1 Cor. chap. 10. v. 9. *Neither let us tempt Christ, as some of them tempted him, and perished by Serpents*. But *Christ* is a complexion of the Humane nature with the Divine. Consider also *Hebr.* 11. 26. which seems to implicate that the Soul of the *Messias* was a Patron and Protector of the *Holy seed* betimes, and had a special relation to the *Jews* above any other Nation. And therefore when he came into the world, (i. e. was born, brought up and conversed among the *Jews*,) he might the more properly be said to come to *his own*, though his own knew him not, *John* 1. 11.

And verily that the Soul of the *Messiah* was in Being before he took upon him our flesh, the most easie and natural meaning of 1 Joh. 4. 2. seems also to import, Πάν πρῶτον ὁ ἐμλογεῖ Ἰησοῦν Χριστὸν ὃν σαρκὶ ἐληλυθότα, καὶ θεὸν ὄντα. Here *S. John* seems to cabbalize, as in several places of the *Apocalypse*, that is, to speak in the language of the Learned of the *Jews*: For the genuine sense is, *He that confesses that Jesus is the Messiah come into the flesh, or into a Terrestrial Body, is of God*: Which implies that he was, before he came into it. Which is the doctrine of the *Jews*, and expressed so exactly according to their sense, that themselves could not have uttered it more naturally and significantly, and therefore, might they say, it is unnatural and violent to put any other meaning upon it.

5. Again, He being happily (before the Generation of men and the peopling of the earth) the *Messiah Elect*, (as I may so speak) united also with the Λόγος, and resplendent with Celestial glory and beauty amongst the *Angels* in Heaven; this Hypothesis will give a very easie and natural sense to sundry places of the New Testament that otherwise seem very obscure. As that of *Philipp.* 2. 6, 7, 8. For it has racked many mens minds to conceive how an *Exinanition of himself* can belong to the Eternal and Immutable God by becoming man; which the Text seems to point at. But it may very properly belong to the Soul of the *Messiah*, who was yet truly God by a *Physical union* with the Godhead. So likewise *John* 17. 4, 5. *I have glorified thee upon earth, for which purpose I was sent down thither. And now, Father, bring me up back again to thy self, that I may again enjoy that Glory which I had with thee in the Heavens, before the world and Generations of men were*. This is the easie meaning of those two Verses: For that this is to be understood of the *Humanity* of *Christ*, *Grotius* is so confident, that he is fain to turn ἧ ἔρχον δεῖ τὸ ἔσομεν εἶναι, which I was to have, or which I was designed to have, before the world was. But this present gloss needs no such distortion or force done to words, but is very natural and genuine.

6. Again, *John* 6. 38. *I came down from Heaven, not to doe mine own will, but the will of him that sent me*: and chap. 3. 31. *He that comes from Heaven is above all*: and yet clearer, chap. 16. 28. *I came forth from the Father, and am come into the world; again I leave the world,*  
and

and go to the Father. But clearest of all, chap. 3. 13. where speaking of his *Ascension* (and that was *Local*) he mentions also his *Descension*, which it is most natural to understand in the same sense. *No man hath ascended up to Heaven, but he that came down from Heaven, even the Son of man who is in Heaven*; i. e. whose mind and conversation is there, though his Personal and visible presence be here on earth, as *Grotius* also interpreteth these last words. To all which you may adde John 6. 26. *What if you shall see the Son of man ascend where he was before?*

7. These Scriptures which we have cited bear so strong towards a *Local* descending from, as well as *ascending* up to, Heaven, that some have thought that Christ was, besides his *Ascension* after his *Resurrection*, bodily taken up into Heaven, and that he there received instructions from God, and was then sent down to publish the Gospel. But certainly so notable a Transaction of Christ then in the flesh would never have been omitted by the other three Evangelists, nor so slightly and obscurely intimated by this.

8. But this Evangelist flying higher then to be kept within the compass of the time since his Incarnation, it had been very easie for the Fathers to have pleaded for the Preexistence and Descent of the Soul of the Messiah from Heaven into an Earthly Body from those passages of Scripture which we have quoted. And to make all sure, they might have further alledged for this opinion of the Soul's Preexistence, that it was at least unproved, if not approved of, by our Saviour himself; as appears out of John 9. where he being asked by his Disciples, whether it was the blind mans own fault, or his parents, that he was born blind (which question plainly implies a Preexistence before this life) he seems to admit, it is certain he does not reprehend, the Hypothesis: No more then he does, Mark 8. 27, 28. or Matthew 16. 14. where his Disciples telling him, that some took him for *Elias*, others for *Jeremias*, or for some one of the old Prophets or other; he there again admits or not gainsaies the opinion of the Jews concerning the Preexistence or Transmigration of Souls, (as *Grotius* himself acknowledges that of *Jeremie* to be referred *ad παλιγγενεσίαν*;) but passes to a questioning of them, whom they thought him to be.

9. I conclude therefore, there being such plausible pretensions to prove the Preexistence of Souls, not only out of Reason but Scripture it self, if the Fathers had been imbued with that Heathenish and Pagan opinion (as our Adversaries term it) of the Soul's being able to act after the death of the Body, from the Philosophy of *Plato*, it had been even impossible for them to forgoe the latter part concerning the Pre-existent life of the Soul before she comes into these Bodies; which is the thing I have all this while driven at.

## CH A P. IX.

1. *Proofs out of Scripture That the Soul does not sleep after death: as 1 Peter 3. with the explication thereof. 2. The Authors Paraphrase compared with Calvin's Interpretation. 3. That Calvin needed not to suppose the Apostle to have writ false Greek. 4. Two waies of interpreting the Apostle so as both Grammatical Solacisme and Purgatory may be declined. 5. The second way of Interpretation. 6. A second proof out of Scripture. 7. A third of like nature with the former. 8. A further enforcement and explication thereof. 9. A fourth place. 10. A fifth from Hebr. 12. where God is called the Father of Spirits, &c. 11. A sixth testimony from our Saviours words, Matth. 20. 28.*

1. **B**UT that this so *Usefull* and *Comfortable* a Doctrine of the Soul's living and subsisting after the shipwrack of this Body may be firmly established, I shall further adde what plain Evidences there are in *Scripture* for the proof thereof ( For as for those of *Reason*, I shall refer you again to my above-named Treatise, Book 2. ch. 16, 17, and 18.)

And I conceive that of 1 Pet. 3. v. 18, 19, 20. is none of the meanest, if Prejudice and Violence wrest it not out of its genuine sense, which any man may easily apprehend to be this; *For Christ also has once suffered for sins, the just for the unjust, ( that he might bring us to God, ) being put to death as to his Body or Flesh, but yet safe and alive as to his Soul and Spirit. By which also he went and preached unto the separated Souls and Spirits in prison, which sometimes were disobedient, viz. in the days of Noe.*

2. That solid interpreter of Scripture *John Calvin* expounds it in the main according to this Paraphrase; only for *being alive as to his Soul or Spirit*, he reads it, *vivificatus Spiritu*, meaning by Spirit the Spirit of God. But it is plain that the Antithesis is more patt and punctual as we have rendred it, and ζωοποιεῖσθαι is as warrantably interpreted to be *alive as to be made alive*: as σμυνοποιεῖσθαι is to be *grave*, not to be *made grave*. Beside, ζωοποιεῖν as well as ζωογονεῖν in the Greek Septuagint signifies not only to *revive one dead*, but to *save alive*, according to which sense we have translated ζωοποιῶντες.

There is also another slight difference betwixt us, in that he had rather have φυλακή translated a *watch-tower* then a *prison*: Which we should easily admit, who alledge this place against the *Sleep* of the Soul; but he acknowledging also that the other sense is good, we have not varied from the common Translation. The greatest discrepancy is, that he conceives that ἀπειθείας is put for ἀπειθείων, a Dative for a Genitive absolute: but I leave him there to compound that controversie with the Grammarians. The truth is, the learned and pious Interpreter thought it more tolerable to admit that the Apostle writ false Syntax then unsound Doctrine, the fond opinion of the Papistical Purgatory being a worse *Solacisme* in Religion, then to Latinize in Greek, or put a false Case, is in Grammar.

3. But this being too loose a Principle, & wholly unsatisfactory to our  
D Adversaries,

Adversaries, to phantasie the Holy Writers to *solaciize* in their language, when we do not like the sense; he had better have taken some other course more allowable to save us from the peril of Purgatory: and in my judgment there are two, either of which will suffice to fence us from the Assaults of the *Romanists*.

4. The first is, By observing a latitude of sense in the word ἀπειθήσαι. For, as *Aristotle* notes in his *Metaphys.* lib. 4. cap. 12. the particle α in composition does not only signifie perfect privation, but also ὁ παύλως ἔχειν, ἢ ὁ μικρόν: from whence we may well translate ἀπειθήσαι πότε, who in times past were not so obedient or so believing as they should be, and who were so bad, that they might be punished in their bodies and perish in the Deluge, but yet so good, that at length they must attain to an higher degree of eternal life by Christ's preaching to the dead, as is also intimated in the following chapter of this Epistle ver. 6. Wherefore acknowledging but Two states, *viz.* of either *Hell* or *Paradise*, we say, that these ἀπειθήσασθαι were in the very lowest degree of Paradise, in which they were kept as in an inferior Mansion, which was as a kind of prison or close custody unto them, (their desires aspiring higher,) till there was made a great accession unto their happiness upon Christ's appearing and preaching unto them. And this is the very sense that *Calvin* aims at in his Commentarie upon this place.

5. But there is yet another Interpretation, which we will propound in the second place, as free from the fear of any Purgatory as the former, and requires no immutation at all in our foregoing Paraphrase. We'll admit therefore that these *Disobedient* Souls were in *Hell*, not in the lowest Region, but in the more tolerable parts thereof: It does not at all from hence follow, because Christ in his Spirit exhibited himself to these, preached to them, and prepared them by the glad tidings of the Gospel, & after carryed them to Heaven with him in Triumph as a glorious spoil taken out of the jaws of the Devil, that there is any Redemption out of Hell now, much less any Purgatorie. For there were two notable occasions for this, such as will never happen again: For it respects the Souls of them that were suddenly swept away in the Deluge, and the Solemnity of our Saviours Crucifixion and Ascension; He even in the midst of Death undermining the Prince of Death, and at his Ascension victoriously carrying away these First-fruits of his Suffering, and presenting them to his Father in the highest Heaven. But to expect from this, that there should be still continued a daily or yearly releasment out of Hell or Purgatory, is as groundlessly concluded as if, because at the solemn Coronation of some great Prince all the prison-doors in some City were flung open, Malefactors should infer, that they will ever stand open all his whole Reign.

Thus we see how safe also the easy and obvious sense of this place is; which I thought fit to rescue from the torture of other more learned and curious Expositors, that it might be able to give its free suffrage for the Confirmation of a Point so usefull as this we have in hand. For it is plain that if Christ preached to the dead, they were not asleep at so concerning a Sermon.

6. Again,

6. Again, 2 Cor. 5. v. 8. *We are confident, I say, and willing rather to be absent from the Body, and to be present with the Lord.* Here ἐκδημιῶσαι ἐκ τοῦ σώματος plainly intimates a going out of this Mortal Body, not a change of it into an Immortal one: therefore we may safely conclude that this courage and willingness of the Apostle to die implies an enjoyment of the presence of Christ after death before the general Resurrection: Else why should he rather desire to die than to live, but that he expects that *Faith* should be presently perfected by *Sight*, as he insinuates in the foregoing verse? But assuredly better is that enjoyment which is onely by *Faith*, then to have no enjoyment at all; as it must be if the Soul cannot operate out of this Body.

7. A like Proof to this and further Confirmation of the Truth is that of Philipp. 1. 21, 22, 23, 24. where the Apostle again professing his courage and forwardness to *magnifie Christ in his body, whether by life or by death*, uses the like Argument as before; *For to me to live is Christ, and to die is gain. But if I live in the flesh, it will be worth my labour; yet what I should chuse I wote not. For I am in a strife betwixt two, having a desire to depart and to be with Christ; which is far better: Nevertheless, to abide in the flesh is more needfull for you.*

8. The genuine sense of which Place is questionless this; That while he lived, his life was like Christ's upon Earth, innocent, but encumbered with much hardship and affliction, bearing about in his body the marks of the Lord Jesus; but if he died, he should then once for all seal to the Truth of his Martyrdome, and not onely scape all future troubles (which yet the love of Christ, his Assistance, and Hope of Reward did ever sustain him in) but, which was his great gain and advantage, arrive to an higher fruition of him after whom he had so longing a desire. But if *to be with Christ*, were to *sleep* in his bosome, and not so much as to be sensible he is there; it were impossible the Apostles affections should be carried so strongly to that state, or his judgement should determine it πολλῷ μᾶλλον κρεῖττον *so exceedingly much better*; especially his stay in the flesh being so necessary to the *Philippians* and the rest of the Church, and what he suffered and might further suffer in his life, no less a Testimony to the Truth, then Death it self.

9. Fourthly, Those phrases of *S. Peter*, 2 Pet. 1. 13. *Yea I think it meet, so long as I am in this Tabernacle, to stir you up and put you in remembrance: Knowing that I must shortly put off this Tabernacle, &c.* And so vers. 15. *μὲν τιν ἐμὴν ἔξοδον*, in all likelyhood alludes to the same; as if his Soul went out of the Body as out of a Tabernacle. All these Phrases I say seem to me manifestly to indicate that there is no such necessary Union betwixt the Soul and the Body, but she may act as freely out of it as in it; as men are nothing the more dull, sleepy or senseless by putting off their cloaths, and going out of the house, but rather more awakened, active and sensible.

10. Fifthly, *Hebr. 12.* There God is called *the Father of Spirits*, *Heb. 12. 5* the Corrector and Chastiser of our Souls, in contradistinction to our *Flesh* or Bodies: and then vers. 22. lifting us up quite above the consideration of our Corporeal condition, he brings us to the Mystical mount Sion, the

City of the living God, the Heavenly Jerusalem, and to an innumerable company of Angels, to the Universal assembly, and Church of the first-born which are inrolled in heaven, and to God the Judge of all, and to the Spirits of just men made perfect. Now I demand what Perfection can be in the Spirits of these just men to be overwhelmed in a senseless Sleep: or what a disproportionable and unsutable representation is it of this throng Theatre in Heaven, made up of Saints and Angels, that so great a part of them as the Souls of the Holy men deceased should be found drooping or quite drown'd in an unactive Lethargie? Certainly as it is incongruous in it self, so it is altogether inconsistent with the magnificency of the representation which this Author intends in this place.

11. Sixthly, Matth. 10. 28. The life of the Soul separate from the Body is there plainly asserted by our Saviour. *Fear not them that kill the Body, but are not able to kill the Soul; but rather fear him who is able to destroy both Body and Soul in Hell; i. e. able, if he will, to destroy the life both of Body and Soul in Hell-fire, according to the conceit of those whose opinions I have recited in my Treatise Of the Immortality of the Soul, Book 3. chap. 18. or else miserably to punish or afflict both Body and Soul in Hell, the torments whereof are worse then Death it self. For as ἀλλύειν and perire signifie to be excessively miserable, so ἀλλύειν and perdere may very well signifie to make excessively miserable. But now for the former part of the verse [but are not able to kill the Soul] it is evident that they were able, if the Soul could not live separate from the Body. For killing of the Body, what is it but depriving it of life? wherefore if the Soul by the death of the Body be also deprived of life, it is manifest that she can be killed; which is contrary to our Saviour's Assertion.*

## C H A P. X.

1. *A pregnant Argument from the State of the Soul of Christ and of the Thief after death.* 2. *Grotius his explication of Christ's promise to the Thief.* 3. *The meaning of παραδίδωμεν εἰς ᾧδου.* 4. *How Christ with the Thief could be ἐν ᾧδου and in Paradise at once.* 5. *That the Parables of Dives and Lazarus and of the unjust Steward implicate That the Soul hath life and sense immediately after death.*

1. **WE** have yet one more notable Testimony against our Adversaries. Our Saviour Christ's Soul and the Thief's upon the Cross did subsist and live immediately upon the death of the Body, as appears from Luke 23. 42, 43. *And he said unto Jesus, Lord, remember me when thou comest into thy Kingdome. And Jesus said unto him, Verily I say unto thee, This day shalt thou be with me in Paradise:* As if he should thus answer, Thou indeed beggest of me that I would be mindfull of thee when I come into my Kingdome, but I will not deferre thee so long; onely distrust not the unexpected riches of my goodness to thee: For verily I say unto thee, That this very day shalt thou be with me in Paradise.



Paradise. And there is no evasion from this Interpretation, the Syriack, as *Grotius* noteth, interpointing betwixt [ *I say unto thee* ] and [ *Today,* ] and all the Greek copies, as *Beza* affirmes, joyning *σήμερον* with *ἴσθι*, one of them also having *ὅτι* betwixt *λέγω σοι* and *σήμερον* so that all subterfuge is quite taken away.

2. *Grotius* his Commentary upon this place is very ingenious, wherein he supposes Christ to speak to the Thief being a Jew according to the Doctrine of the Hebrews, who called the state of the piously-deceased *גן עדן* the garden of Pleasure or Paradise: where though they enjoyed not that *consummate Happiness* which they were in expectation of at the Resurrection, yet they were at the present in a great deal of Joy and Pleasure; so much indeed that they held none to arrive to it after their death but such as had their Souls well purified before they departed their Bodies: whom he parallels to *\* πνεύματα δικαίων* *\* The spirits of just men made perfect.* *ππλειωμένων* above mentioned out of the Author to the Hebrews chap. 12. and therefore there was great cause, saith he, that our Saviour said, *This day*, thereby signifying that he should not be any longer deferred, according to the Doctrine of their Rabbins, notwithstanding the vainness of his life, but upon this his Repentance should immediately be with Christ in Paradise, even that very day he spoke unto him.

3. Nor need we with *S. Austin* sweat much in labouring to make that Article of the Apostles Creed, *\* κατέβη εἰς ᾠδν*, agree with his being in Paradise in the Intervall betwixt his *Death* and *Resurrection*. *\* He descended into Hell.* For *\* ᾠδης* in general, as this Expositour makes good, signifies nothing else but the *invisible state of Souls separate from the Body*. *\* Hades, ordinarily translated Hell.* nor does *\* κατέβη* restrain it to a *descent into Hell*. For as for this phrase, *\* καταβαίνειν εἰς ᾠδν*, because it is spoken of the whole Person of Christ, as it is also of others that enter into the state of the dead; by the defixion of our Phansy upon what is most gross and sensible, *viz.* the going down of the body into the grave, we are easily drawn to make use of it to express the whole business both of the Bodie's and the Soul's receding from amongst the number of the living: as *Jacob* does, Genes. 37. 35. *\* ὅτι καταβήσονται μετ' ἐμὴν εἰς ᾠδν* when notwithstanding his Son was not buried, but torn in pieces with wild beasts, as he thought. Wherefore the sense is, *my Body descending into the Grave, with my Soul shall I go unto my Son into the Region of the dead.* *\* For I will go down into the grave to my Son, mourning.*

4. Again, Though *καταβαίνειν* usually signifies to descend or go downwards, yet it signifies sometimes merely to vanish or go out of sight, and very often, as in other words, so in this, *κατέβη* has no signification at all, but *καταβαίνειν* is all one with *βαίνειν* to go: of which it were easie to give plenty of Examples out of the Septuagint, but that I account it needless. Wherefore *κατέβη εἰς ᾠδν* may very well be rendred, not that *he descended into hell*, but that *he went into the Region of Souls separate, or of the Spirits of men departed this life*. And that *ᾠδης* bears this General sense, *Grotius* makes good not only from the forecited place of *Genesis*, but from the use of the word in sundry Greek

Authors, as *Diphilus, Sophocles, Diodorus Siculus, Josephus, Plato* and others. That of *Plutarch* is very remarkable, where he expounds that verse of *Homer*,

Ψυχὴ δὲ ἐκ πέδων μαμένη αἰδὸς δε βέλκει.

\* To Hell, or Hades.

\* Into an obscure and invisible, whether the air, or some subterraneous place.

\* The invisibility and uncolouredness of the Air is called *Hades* or *Hell*.

\* Hades.

\* *Αἰδὸς δε*, that is, saith he, \* *εἰς τὴν αἰδὸν καὶ ἀόρατον, εἰς πᾶσα δύν- τις εἰς τὸ πύργιον, πύπον.* And the same Author elsewhere, \* *Τὸ αἰ- δὸς καὶ ἀχρωστὸν τῷ αἴθερι αἰδὸς ἐπιπλῆσιν ἔχεν* intimating that the Air is that *Invisible Region of the dead*, into which the Spirits of dying men depart. And it is confessed of all sides that whereas those other Elements, *Fire, Water, Earth* are visible, that the *Air* and *Aether* are utterly invisible; and therefore \* *αἰδὸς* may very well contain in it both *Hell* and *Paradise*. Whence it is plain that Christ might be at the same time both *in αἰδὸς* and in *Paradise*, as a man may be both in *England* and in *London* at once. And his Promise to the Thief of the immediate enjoyment of that Bliss, was as it were a Proclamation from the Cross to all the World, That the Souls of men live and subsist out of their Bodies. Which he further demonstrated by *reassuming* his own, and *ascending* with it up to Heaven in the sight of his Disciples.

5. Which Truth he seems to me also plainly to suppose in the Parable of *Dives* and *Lazarus*, as also of the *Unjust Steward*. For *Dives* his desiring *Abraham* to send *Lazarus* to his brethren, to inform them of his sad condition, in what trouble and torment he was, does manifestly imply That the Souls of the Wicked are in Torment and in Trouble before the Day of Judgment, yea immediately upon their Death; and That the Souls of the Godly are forthwith in Joy after their departure out of this life: as is intimated by the Transportation of *Lazarus* his Soul into *Abraham's* bosom, and our Saviour's application of the Parable of the Steward, exhorting us to be liberal of these worldly goods, that when this life and the pleasures thereof fail, we may be received into joy everlasting.

But we need not insist upon what is more obnoxious to the Cavils and Evasions of our slippery Adversaries, we having produced already so many and unexceptionable Testimonies of Scripture for the Confirmation of the present Truth, viz. That it is *no Paganism*, but sound and warrantable *Christianity*, to assert *That the Souls of the deceased do not sleep, but do live, understand and perceive what condition they are in after death, be it good or evil.*

# B O O K II.

## C H A P. I.

1. *He passes to the more Intelligible parts of Christianity, for the understanding whereof certain preparative Propositions are to be laid down.*
2. *As, That there is a God.*
3. *A brief account of the Assertion from his Idea.*
4. *A farther Confirmation from its ordinary concatenation with the Rational account of all other Beings, as first of the Existence of the disjoyn't and independent particles of Matter.*

1. **W**E have at length passed through the most dark and doubtful part of our journey, and have given what Account we were able of the most *Obscure* and *Abstract* points in Christianity: We begin now to enter into a more lightsome Region and easier prospect of Truth, the day breaking upon us and the morning-light tinging the tops of the mountains, from whence we are ascertain'd of a further and a more full discovery of that *Grand Mystery* we seek after; which the Spirit of God in the plain Records of Scripture will afterward so ratifie and confirm, that to those that have a judgment to discern, it will be secured from all future controversie. But in the mean time we are to contemplate the *Reasonableness* and *Intelligibleness* thereof from some chief Heads or eminent and known *Aphorisms* in Philosophy and free Reason, which will no less gratifie our Understanding in this present pursuit after Truth, then the pleasant reflections of the Sun's beams from the tops of the hills do the eye of the early traveller. But we shall only rehearse, not insist much upon the proof of these *Conclusions*, they being either so fully and irrefutably demonstrated in other writings (See my *Treatise Of the Immortality of the Soul*, and my *Antidote against Atheism*) or else of that Evidency in themselves, that they want nothing but simple perception for their Demonstration.

2. The First and Chiefest is *The Existence of God*, that is, of a Being both infinitely Wise, Good and Powerful. Which, it is manifest, cannot be Matter or Body, grinde it as thin as you will in your Imagination, and therefore he must be a Spirit, Omnipresent, pervading and penetrating all things. Which Conclusion is so agreeable to the Natural Faculties of our Mind, if we were once acquainted with them, (For some men are become even strangers to the better part of themselves) that any thing contrary or on this side of this Position will certainly lie very unevenly and untowardly in our Conception.

3. For whereas it is impossible but *Something must be of itself*; is it not far more congruous to our Reason That that be of itself whose very Nature and Idea importeth so much, then that not only This

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should

should not be at all, but also some other thing should be of itself, whose nature imports no such matter. Wherefore it is most easie and most suitable to the Dictates of our own Faculties to admit *the Existence of God*. From whence we are enabled to give a rational account of the most considerable Objects that fall under our Contemplation. For if any man will dare to assert *That Matter exists of it self*, his Assertion is at randome, nor can he render any Reason for it, there being no such thing contained in the *Idea* thereof. But if he asserts *God to exist*, and any should further demand How it comes to pass, the very *Idea of God* represents his Nature to be such, *that he cannot fail to be*. For the *Idea of the most Absolute and Perfect Essence* cannot but represent it to our minds to be such as has *the most Absolute and Perfect relation to Existence*. From whence it follows, if we believe our own Faculties, *That he does exist*. Otherwise, when our Faculties tell us *That Necessary Existence* belongs to him, we shall notwithstanding affirm *That it does not belong unto him*, (as certainly it does not, if he exist not at all;) which is a palpable Contradiction.

4. But what a madness were it in a man to deny the *free Dictates of his own Reason* in a Point not only so plain in itself but so serviceable and delightfull in the Contemplation of the Works of Nature and that *Corporeal Matter* of which they are made? For as for the Existence of the *very Substance of Matter*, we cannot be at a loss in the search of the Cause thereof, though it contain no reason of its Existence in its *Idea*. For though every part thereof be independent of the rest and separable, and therefore there might have been a *Want of Matter* in the world, or it may be an *Overplus*; yet neither of these have fallen out: but how *Matter* came to be produced *such*, and *so much*, as it is, we have already found out a true and sufficient Cause, *an Omnipotent Deity*, that can perform any thing that implies no Contradiction; and such is the Production or Emission of *Matter* into Being.

## C H A P. II.

1. *That the wise contrivances in the works of Nature prove the Being of a God;*
2. *And have extorted an acknowledgment of a General Providence, even from irreligious Naturallists.*
3. *That there is a Particular Providence or Inspection of God upon every individual person: Which is his Second Assertion.*

**B**UT we proceed to that which is most curious and admirable, namely, *The Contrivance of this Matter into such various forms of living Creatures*, wherein there is such excellent and accurate Wisdom and Skill discovered, that it is utterly impossible that *the mere motion of the Matter* should ever reduce it, without an Intellectual Guide, into such perfect form and order. But to call the *First Cause* of all this, *Nature* rather than *God*, is to talk either very ignorantly or very humorously.

For

For if they make *Nature* a *blind* and *unknowing* Principle, how can she keep so constant a tenor of such cunning artifice in all kinds of living Creatures? But if they will admit in her *Knowledge* and *Skill*, it is then a frivolous and an humorfome controverſie, whether the Firſt Principle of all things ſhould be deemed a *God* or a *Goddeſs*, and be called *Deus* or *Natura*. But they that are not wilfully ignorant, may underſtand *That there is That Order and Contrivance in the works of Nature*, that the Firſt Original cannot but be *Intellectual* or *Rational*; and *That all things are ordered for the beſt purpoſe and greateſt happineſs of the Creation*. So that what we find in the *Idea of God*, that is, *Infinite Wiſdomie and Goodneſs*, we find alſo reflected from the *Objects of Nature*, and can thence with a great deal of the higheſt Devotion and pleaſure, both further confirm that *Innate Notion* we have of God, and eaſe our Minds in reſting in ſo full and ſufficient a Cauſe of thoſe exquisitely-framed *Phænomena* that daily appear unto us in the World.

2. And verily the *Species* of things are ſo excellently-well provided for, that it has extorted an acknowledgment of a *General Providence* even from ſuch men, as if their *Intellectuals* would have permitted them, their *Morals* would ſcarcely have upheld them from ſinking into the dulleſt degree of *Atheiſme*. But ſeeing things ſo framed in Nature as they are, they could not but affirm *That they came from an Intellectual Principle*, which is *God*; allowing him an ineffable happineſs in contemplating of Himſelf and His own *Wiſdomie* in forming of the World and the various kinds of Creatures therein; but phanſying him withall ſo *fatally* affixed to his own ſeat, that he cannot bow himſelf to look ſo low as to take notice of any Particular or Perſonal carriages of men, nor ſtretch forth his arm either to *reward* or *puniſh* them. An Opinion that ſeems either to ariſe out of a deſperate inability of giving a Reason of ſundry accidents that happen to particular Creatures in the world, or elſe out of a tender regard to their own Intereſt; they being afraid of any other God then ſuch as they have promiſed themſelves will act nothing above or contrary to the ordinary and known courſe of Nature, which, as they think, is a very certain aſſurance of future Impunity.

3. But to me it ſeems impoſſible that ſo excellent a Being as the Deity is, ſhould be ignorant of any thing that implies no Contradiction to be known. And therefore our Second Aſſertion ſhall be, *That there is a very exquisite Particular Providence reaching to every Individual thing or Perſon in the world*: It being as eaſie for God to ſee all things, as to ſee any one thing; his *Perception* being *Infinite*, and therefore *Undiſtractable* and *Indefatigable*. Now his *Goodneſs* and *Power* being no leſs immeſe, it will neceſſarily follow *That there is not any thing that befalls the meaneſt Creature in the whole Creation*, but that it was ſuitable to the *Goodneſs* of God either to *cauſe* it or *permit* it. For though it may ſeem at the preſent harſh to that particular Being, yet at the length it may prove for its greater Advantage; at leaſt it may be deemed good for the Universe, as *Marcus Aurelius* ſolidly and judiciously ever and anon does ſuggeſt: and I think he is but a ſhallow Philoſopher that cannot maintaine this Cauſe againſt all Atheiſtical ſurmises and cavills whatſoever.

CHAP.

## C H A P. III.

1. *His Third Assertion, That there are Particular Spirits or Immaterial Substances, and of their Kinds.* 2. *The Proof of their Existence, and especially of theirs which in a more large sense be called Souls.* 3. *The Difference betwixt the Souls or Spirits of Men and Angels, and how that Pagan Idolatry and the Ceremonies of Witches prove the Existence of Devils.* 4. *And that the Existence of Devils proves the Existence of Good Angels.*

1. **M**Y Third Assertion is, *That there are Particular Spirits or Immaterial Substances.* Which will easily flow from what is so firmly proved already, *That there is one Omnipotent, Omniscient and infinitely-Benign Spirit, which we call God :* who therefore acting according to his nature, we cannot doubt but that he has created innumerable companies of Spirits to enjoy themselves and their Creatour. Which are either *purely Immaterial*, having no communion at all with Matter, which the Greeks again divide into *Nóes* and *Evádes*, into pure *Intellects* or *Minds* and simple *Unities* : or else such as (although according to their very *Substance* or *Essence* they be *Immaterial*, yet) have a *propertie of being vitally united with, and also affected by, the Matter.* To these Spirits, for want of a better term, I must take the boldness to abuse a known word to a greater latitude of sense, and give the name of *Souls* to them all, because they do vitally actuate the *Matter*, be it *Æthereal*, *Aereal*, or *Terrestrial*. Whether there be not also a middle sort betwixt these *Souls* and *pure Intellects*, a man may well doubt, which differ from *Intellect* in having an immediate power of moving the *Matter*, and from *Souls* in not being vitally joined therewith, but acting merely as *Assistent Formes*, such as the *Aristoteleans* phansie their *Intelligencies* to be.

2. For the Existence of the *Three first Orders* we have intimated already a considerable Argument which reaches all the Orders of Spirits indifferently. The last Order falls not only under the knowledge of more *abstracted Reason*, but also under *Experience* it self. For that there is a *Spirit* in the Body of Man is evident to us, because we find such

\* See my Treatise Of the Immortality of the Soul, Book 2. chap. 2, 4, 5, 6.

\* Operations in us as are incompatible to *Matter*, if we more closely and considerately examine them. This Spirit that thus acts in us is called a *Soul*. But that there is some such analogical Principle in the *Aereal* or *Æthereal Genii*, the actions and conditions of some of them do confirm. For if their Nature were not such as we have described, that is, if they did not inhabit and vitally actuate corporeal Vehicles, how could they ever sin or fall? For it is out of the conjunction of these two Principles, *Spirit* and *Vehicle*, that there ever could be brought in any inward *Temptation*, *Distraction* or *Confusion* in any of the Orders of the *Genii* or Angels. But *Pure and Simple Abstract Beings* seem utterly *Impassible*, and therefore *Impeccable*. Wherefore it is very highly probable That all *fallen Angels*, which we ordinarily call *Devils*, are of the *Fourth Order* of Spirits which we have described.

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3. Which Spirits of the *Genii*, fallen or not fallen, notoriously differ from these Spirits of men, in that they are not capable of informing an Humane or Terrestrial Body, and therefore bear themselves above them as a Superior Being, and out of their pride and scorn have ever since their fall, either by fraud or force, universally entangled poor contemptible Mankind in sundry performances of Idolatrous worship unto them; which they could not have done, if men were not *lapsed* as well as they. Wherefore the *Pagans Superstitions* and the History of *Witches* will make good that there are *Devils*, and that they are of that nature we speak of.

4. And I think this being evinced, no man will question but that there are also *Good Angels* to conflict with and moderate the *Bad*. For God will not let the great *Automaton* of the Universe be so imperfect, as to be forced to step out perpetually himself to do that which some Noble part of his Creation might perform; nor set those things one against another that are quite of another kinde. Besides, those Philosophers that have wrote of these things with most judgment, do not easily conclude, That there are any other created *Intellectual* Beings but such as are capable of being vitally united with some *Vehicle* or other. Which, if it were true, is nothing prejudicial to us, the admission of the *Three First Orders* being little or nothing serviceable to our design. And lastly, it is improbable but that, the *Fall* of the Angels being from a Free principle, as some *fell*, so others *stood*, and that there has ever been since their fall both *Good* and *Bad* Angels in the world, in that sense as I have explained the Nature of the *Angels* or *Genii*, whether *Good* or *Bad*.

#### C H A P. IV.

1. *His Fourth Assertion*, That the Fall of the Angels was their giving up themselves to the Animal life, and forsaking the Divine. 2. *The Fifth*, That this fall of theirs changed their purest Vehicles into more gross and seculent. 3. *The Sixth*, That the change of their Vehicles was no extinction of life. 4. *The Seventh*, That the Souls of Men are immortal, and act and live after death. *The inducements to which belief are the Activity of fallen Angels.* 5. *The Homogeneity of the inmost Organ of Perception.* 6. *The scope and meaning of External Organs of Sense in this Earthly Body.* 7. *The Soul's power of Organizing her Vehicle.* 8. *And lastly, The accuracy of Divine Providence.*

1. **W**E add Fourthly, *That these Angels before their Fall had a twofold Principle of Life in them, Divine and Animal; and that their Fall consisted in this, In leaving their obedience to the DIVINE LIFE, and wholly betaking themselves to the ANIMAL LIFE without rule or measure.*

2. Fifthly, *That this Rebellion had an effect upon their Vehicles, and changed*

changed their pure *Aethereal Bodies* into more *Feculent and Terrestrial*, (understanding *Terrestrial* in as large a sense as *Cartesius* does, which will take in the whole *Atmosphere*.) They have forfeited therefore these more resplendent mansions for this obscure and caliginous *Air* they wander in, and have now in their polluted *Vehicles* less of *Heaven* than the meanest *Regenerate Soul* that dwells in these *Tabernacles* of *Earth*: and that of the *Prophet* is most true of them, that *their Sun is gone down at mid-day*.

3. Sixthly, *That the Destruction of these Aethereal Vehicles was not an utter Extinction of life to them, but onely an Exclusion from the life and pleasures of that Supernal Paradise which they enjoyed in those Heavenly Vehicles.* For that they now *live and move and act* is manifest, in that the whole *World* rings of their exploits and villanies.

4. Seventhly, *That the Souls of men, which are as much Immortal (they being Spirits) as those of the fallen Angels are, are not devoid of life after the death of this Body.* For as the *Souls* of the fallen *Angels* descended from *thinner* to *thicker*, without the loss of *Sense* and *Life*; so do our *Souls* ascend from *thicker* to *thinner* habitations, with the like (if not greater) security of *acting* and *living* after the *Death* of the *Body*.

5. Which we shall the easilier believe, if we consider how *contemptible* and homely a thing that *Organ* is which is the ultimate and immediate conveyer of whatever we perceive in the outward world (and which is most remarkable) in which alone the *Soul* has any *Sense* at all of any thing that arrives to her cognoscence. \* Which (if it be not the *Animal Spirits within the Brain*, which makes most of all for us) I confess with *Cartesius*. I think it most probable to be the *Conarion*, then which nor *Water*, nor *Air*, nor *Aether*, nor any other *Element* else seems more *Simple* and *Homogeneous*. So that the advantage seems not to be in the nature of that *Organ*, but it is because the *Soul* by those lawes that brought her into the *Body*, has placed her *Centre of Perception* there.

6. Which little *Pavilion* of the *Soul's Centre of Perception*, being of so gross consistence as it is, and becoming thereby less *Passive* and *Alterable*; it was very requisite that there should be that curious frame of the external *Organs* of the *Eye*, the *Ear*, the *Nose* and other parts, to strengthen those motions and impressions that they transmit: so that they may be able forcibly enough to strike upon the *Conarion*, or at least strike through the *Organs*, and penetrate to the *Animal Spirits in the Brain*, supposing them the most inward and immediate *Organ* of *Perception*. And that the *Conformation* of the external *Organs* of *Sense* is such, that they are to admiration fitted to this end, is a thing so well known amongst the *Anatomists*, that I need not insist on the proof of it: as it is also among *Physicians*, That none of the external *Organs* have any *Sense* at all in them, no more than an *Acousticon* or a *Dioptrick* glass. From whence is discovered the *Unreasonableness* of their *Despair*, that conceit that when the *Soul* is divested of her *Organical Body*, she can have no *Sense* nor *Perception* of any thing. For this curi-

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\* See my *Treatise Of the Immortality of the Soul*, Book 2. chap. 7. sect. 16, 17, 18. and chap. 8. throughout.

*ous Organization* tends to nothing else but the proportionating the vigour of Motion to the difficulty of its passage through the *Nerves*, or to the grossness of the consistency of the *Conarion*. Which Organical contrivance therefore may not be at all needfull in the Soul separate from the Body, the *Centre of Perception* being placed bare in a more tender and passive Element, such as *Air, Ether*, and the like. So that it will be the greatest wonder in the world, that the Soul should *sleep* after death, so small a thing being able to *waken* her.

7. Besides, it is not Unreasonable but that She and other Spirits, though they have no set Organs, yet for more distinct and full perception of Objects may frame the Element they are in into temporary Organization, and that with as much ease and swiftness as we can *dilate* and *contract* the pupil of our Eye, and bring back or put forward the Crystalline humor.

8. And not only to respect the Natures of Humane Souls but also the Will and Purpose of God, there was never any yet that pretended to knowledge in Philosophy, that denied *the Immortality of the Soul* in this sense which we contend for, but they deni'd first a *Particular Divine Providence*; which for my own part I think it is impossible for any one to deny that will diligently and indifferently search into the matter. And therefore this Seventh Assertion may very well stand, *That the Souls of men are Immortal, and act and live after Death.* Of this Subject I have wrote more lately and more fully in my *Treatise of the Immortality of the Soul*, to which the Reader may have recourse. Book 2. chap. 17, 18.

## C H A P. V.

1. *The Eighth Assertion*, That there is a Polity amongst the Angels and Souls separate, both Good and Bad; and therefore *Two distinct Kingdoms, one of Light and the other of Darkness*: 2. *And a perpetual feud and conflict betwixt them.* 3. *The Ninth*, That there are infinite swarms of Atheistical Spirits, as well Aereal as Terrestrial, in an utter ignorance or hatred of all true Religion.

THE Eighth Assertion is, *That every Angel, Good or Bad, is as truly a Person as a man; being endued also with Life, Sense and Understanding*; whence they are likewise capable of *Joy and Pain*, and therefore coercible by *Laws*. And *mutual Helps* being able to procure what *Solitude* cannot, they must of necessity be *Sociable* and hold together in *Bodies Politick*, and obey, for either hope of advantage or fear of mischief. Out of the whole masse therefore of the *Angelical Nature* (taking in also according to *Philo the Souls of men*, be they in what *Vehicles* they will) there arise since their *Fall* two distinct Kingdoms, the one of *Darkness*, (whose Laws reach no further then to the Interest of the *Animal life*;) the other of *Light*, which is the true Kingdom of God, and

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here

here the *Animal life* is in subjection, and the *Divine life* bears rule; as the *Divine life* is trodden down in the other Kingdom, and the *Animal life* has the sole Jurisdiction.

2. Now the inward life and spring of Motion in each Kingdom being so different, it follows that these two Kingdoms must alwaies be at odds, and that there must be a perpetual conflict till victory. Which we shall still more easily conceive, if we admit what is very reasonable, That *the Kingdom of Light* reaches from Heaven to Earth, that is, That as there are found on the same surface of the Earth Animals both *wilde* and *gentle*, *harmless* and *poisonous*, and men *good* and *bad*, *pious* and *impious*; so likewise even in the same Regions of the Air, that there are scatter'd Spirits of both Kindes, *good* and *evil*, Subjects of the *Kingdom of Darknes* and the *Kingdom of Light*. In the order of those *Aereal Angels* the ancient Philosophers ranked the *Souls of men deceased* whether Vertuous or Wicked, unless they had reached to an extraordinary and Heroical degree of Purity and Perfection; for then they conceited that they were carried up to those more high and *Æthereal Regions*.

3. Ninthly, That there are infinite swarms of *Atheistical Spirits*, as well *Aereal* as *Terrestrial*, belonging to the *Kingdom of Darknes*, that either absolutely deny God, or at least particular Providence; and look upon the *Divine life* as a tedious and troublesome phansie and destitute of all future reward: and if there be any present contentment in it, they reckon it amongst such as accrews to men mad and distracted, whose Imagination makes them many a fools Paradise to please themselves in; and so, say they, does this Religious Lunacy to them that are tainted with it; it having neither any real Object nor solid fruits but what a be-guiled Phansy mocks their superstitious minds withall. And though these Rebels may be well enough seen in the knowledge of *Nature* and *Mathematical* subtilties, as also in all manner of Craft and *State-policy*, yet their desires being so fully lulled asleep to all Divine things, they can neither excogitate ought themselves, nor allow of any Reasons from others, whereby they might be brought off from that state of Darknes and Rebellion they are in, to the true worship of the living God. Nay it is probable they are obdurate to that height of boldness, that they think themselves able to grapple with the Powers of the *Kingdom of Light*; and that Superiority was theirs of old, and is yet their due, and may come into their hands again; and that their Chieftain is the elder brother, though cast thus low by the envy of the younger: which was the wilde conceit of the *Euchites*, *Ophites*, or *Satanians*.

## CHAP. VI.

1. *His Tenth Assertion*, That there will be a final Overthrow of the Dark Kingdome, *and that in a supernatural manner, and upon their external persons.* 2. *The Eleventh*, That the Generations of men had a beginning, and will also have an end. 3. *To which also the Conflagration of the world gives witness.*

1. **N**OW, in the Tenth place, it is very uncouth and unusual that so resolved and unreconcilable opposition as there is betwixt the *Two Kingdomes* we speak of, should not end at last in some signal overthrow, with Victory on the one part or other. But besides, the undeniable right and justness of the cause which the Powers of the *Kingdome of Light* contend for, will not onely procure of Him that sits Judge an End to their toyle and conflict, but they will certainly carry it on their side, and that not onely in a still, Mystical, Allegorical sense, (which these Atheistical Spirits will have no sense at all of nor any perception; for they will resolve all into *Nature, Policy* and *good Fortune*, it may be into some more then ordinary influence of the Starres that begin to set a *golden Age* on foot again; so little would a Reign of righteous men upon Earth convince the obdurately wicked) but by a powerful Miraculous appearance, whereby they shall be confounded in their outward Senses; there being nothing else left for Divine Providence to work upon; the Divine life and touch of Conscience being utterly lost in them, and their Reason being perfectly lulled asleep to whatsoever concerns the true Knowledge of God and duties of Religion.

2. Eleventhly, *The Generations of men had a beginning, and will also have an end.* That they had a *beginning*, is the general consent of all Philosophers, Poets and Historians. The *Aristoteleans* indeed dissent, but upon such weak grounds that it is not worth the while to confute them. But *Cartesius* his Philosophy is so favourable to this Opinion, that necessarily it inferrs it. Besides, *the History of Nature* seems to confess it, in that the Earth cannot bring forth such perfect Animals as she did at first, as *Lucretius* has noted *Lib. 2. de Rerum Natura.*

*Famque adeo fracta est Aetas, effataque Tellus,  
Vix animalia parva creat, quæ cuncta creavit  
Secula, deditque ferarum ingentia corpora partu.*

*The Earth who of her self at first brought forth  
Huge lusty men of Stature big and bold,  
And large-limb'd beasts, she grown effete and old  
Hardly bears small ones now, and little worth.*

Which as it must needs be an infallible sign of her *Age*, so it is also of her once being young and having a beginning.

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3. Now, besides that Axiom in Philosophy, *That what has a beginning, will also have an end*; That *Generation* shall at last cease upon the face of the earth, that ancient fame of the *Conflagration of the world* gives further witness to. Of which direfull fate the *Sibylls* have sung long since, and \**Pythagoras* and *Heraclitus* given Testimony, whom *Ovid* also has followed: And the *Stoicks*, men slow enough to believe great things upon slight grounds, have taken it into their Philosophy; adding also that the Souls of men subsist till then, but that at the last they are extinguished in this *Final Conflagration*. Others phansy a more benigne use of this *Fire*, that it shall purge and fertilize the Earth, and prepare it for a more happy Habitation: as if the Divine *Nemesis* had a kinde design for the whole, when she seems so cruelly severe to some part of the Creatures; and that she did in this not onely an act of *Justice*, but of skilfull *Husbandry*, burning up the barren ground with all the vermine therein, to make the Field the more fruitfull; according to that of *Virgil* in his *Georgicks*,

\* See The Immortality of the Soul, Book 3. chap. 18.

LIB. I.

*Sape etiam steriles incendere profuit agros,  
Atque levem stipulam crepitantibus urere flammis:  
Sive inde occultas vires ac pabula terra  
Pinguia concipiunt; sive illis omne per ignem  
Excoquitur vitium, atque exudat inutilis humor.*

*The fruitless field with its dry standing straw  
'Tis fit sometimes to burn with crackling fire:  
For whether hence the Earth hid virtue draw  
And oyle moisture, or she doth perspire  
And sweat out all corruption; by this Law  
The bettered soil answers the swain's desire.*

But God forbid that any mortall man should be so bold and unwise as to profess he understands so profound a Mystery of Providence. All that I aime at is this, That it is not onely the Opinion of Christians but of ancient Heathens and Jews, that the Earth at length will be all set on fire, and that there will be a period put to this present stage of things; which I shall make a solid use of in the behalf of our Religion against them both.

CHAP.



CHAP. VII.

1. *His Twelfth Assertion*, That there will be a Visible and Supernatural deliverance of the Children of the Kingdome of Light, at the Conflagration of the World. 2. *The Reason of the Assertion.* 3. *His Thirteenth Assertion*, That the last vengeance and deliverance shall be so contrived, as may be best fit for the Triumph of the Divine life over the Animal life. 4. *Whence it is most reasonable the Chieftain of the Kingdome of Light should be rather an Humane Soul than an Angel.* 5. *His last Assertion an Inference from the former, and a brief Description of the General nature of Christianity.*

1. MY Twelfth Assertion is, *That there shall not onely be a sensible and palpable Overt brow of the Kingdome of Darknes*, (such as themselves shall feel with a vengeance, a whirlwind of destruction ratling about their ears, as I may so speak, the visible wrath of God seizing upon their external persons,) *but there shall be also a visible deliverance of the other Kingdome from this storme of fire and brimstone, from this fierce anger of God and the roings and boilings of incensed Nature against the Wicked.* For who can imagine the horror, the stench, the confusion, the crackling of Flames of Fire, those loud murmurs and bellowings of the troubled Seas working and smoking like seething Water in a Caldron, the fearfull howlings and direfull grones of those rebellious Ghosts, who besides the general defacement of whatsoever they heretofore took pleasure in, are in an unexpressible torture of Body, with an unimaginable vexation of Minde; *Self-love* then (the centre of the Animal life) proving the depth and bottom of Hell, as being inflamed and boiling up with the highest indignation and vengeance against it self, that when it had so many opportunities, it provided no better for its own happines; being now convinced that there is a Special Providence over the Good, and that Righteousness has its Eternal Reward: For in that day shall all the Faithful renew their strength, and shall mount up with wings as Eagles, and be carried far above the reach of this dismal Fate; that is, they shall ascend up in those *Heavenly Chariots* or *Ethereal Vehicles* (the ancient Philosophers speak of) and so enter into Immortality and Eternal rest.

2. But if there were not this *Visible deliverance of the Powers of the Kingdome of Light*, the Powers of the contrary Kingdome, let them suffer what they would, they would imagine it a piece of blind and inevitable *Fortune*, as well as partial Earthquakes and Inundations and particular Conflagrations, which have destroyed Towns and Countries heretofore; and therefore deem their ill condition a sad *Calamity* indeed, but no *Punishment*. Which will seem the more probable if we consider that *Epicures* and *Atheists* themselves admit of a *Final Destruction* of the World, as you may see in *Lucretius*, who speaking of the *Earth*, the *Sea* and the *Heavens*, presages thus of them,

Lib. 5.

*Tres Species tam difsimiles, tria talia Texta,  
Una dies dabit exitio; multosque per annos  
Sustentata ruet moles & machina mundi.*

*Three Species of things so different,  
Three such contextures, shall one fatall day  
Ruine at once; and the world's Machina  
Upheld so long rush into Atomes rent.*

3. My Thirteenth Assertion is, *That this palpable and visible Difference which Divine Providence is to make betwixt the Evil and the Good, will be, and is, so wisely contrived, that it shall not onely be a manifest Conviction and Confutation of Atheists and Epicures, and an undoubted Revelation of God's Existence and Sovereignty in the world, but in a special manner for the high Honour and Triumph of the Divine life over the Animal life.* Which through so many Sorrows, Afflictions, Temptations, scornfull Reproaches of the Wicked, their cruel and barbarous usages, shall at last with all the Embraces of her be enthroned in Everlasting Peace and Glory.

4. And that this may be done more exquisitely, That Wisdom that contrives all for the best, was to lay aside all those things that seem so goodly and precious to the *Animal* life, such as are, The outward Power and Pompe of the world, Highness of Rank, Transcendency in natural Knowledge, Beauty, Birth, bodily Strength, or whatsoever the *Animal* life, divided from the *Divine*, takes pleasure in, and can perform by it self: all this, I say, was to be laid aside in the choice of that Person by whom this great conquest over the *Kingdome of Darkness* was to be atchieved; as it is written, *He has no pleasure in the strength of an horse, neither delighteth he in any mans legs: But the delight of the Lord is in them that fear him and put their trust in his mercy.* Which I onely cite for illustration sake, it being undeniably true in it self, That God prefers his own *Glory*, that is the *Divine* life, or the *Image of himself* shining in his Creatures, before any Natural accomplishment whatsoever. Thus therefore it was to fare in the choice of the *Chieftain of the Powers of the Kingdome of Light*: As if some great Prince being highly displeased at the general *Luxury, Rebellion, and Perfidiousness* of his Nobles, to shew how little he esteemed the *Highness of their Ranks* in respect of *true Vertue*, should take some one of the *Lowest* of the Commons, yet indued with eminent *Prudence, Loyalty and Valour*, and set him next to himself in *Honour, Trust and Power* in the administrating the affairs of his *Kingdome*: So the Almighty passing by those more Superior Orders of Angels, that his high esteem of the *Divine* life might be more apparent and conspicuous, was to make his choice in the rank of *Humane Souls*, and to lay the Government upon some one, who being designed to that Office from the beginning of the world, should win notorious victories against the *Kingdome of Darkness*, and rescue at last all such as the Devil has held captive, into the glorious Liberty of the Sons of God.

5. Lastly therefore (to make an end at length of my *Preparatory Assertions*)

Psalms 147.  
10, 11.

*Affertions*) the main Mystery of Christianity consists in this, That it is a wise contrivance of Providence upon the lapse of Men and Angels, to slur and defeat all the Pride and practices of the Devil and his accomplices, and to reduce all Penitent and Regenerate Souls to that Glory and Happiness they heretofore forfeited and fell from: Or, if you will briefly, but more significantly, thus; *Christianity is that Period of the Wisdom of God and his Providence, wherein the Animal life is remarkably insulted or triumphed over by the Divine.*

## C H A P. VIII.

1. *That not to be at least a Speculative Christian is a Sign of the want of common Wit and Reason.* 2. *The nature of the Divine and Animal life, and the state of the World before and at our Saviour's coming, to be enquired into before we proceed.* 3. *Why God does not forthwith advance the Divine life and that Glory that seems due to her.* 4. *The First Answer.* 5. *A Second Answer.* 6. *A Third Answer.* 7. *The Fourth and last Answer.*

1. **WE** have now laid down such *Conclusions*, either so Evident from themselves, or Demonstrable from Reason, or so Allowable by the Authority of the wisest men that have been in the world and yet uninterested in Christianity; that, the hardest difficulties thereof being resolvable into these, it will appear that it is not only an *Indisposition* to all Religion whatever, but the *Want of Common Wit* and the laudable parts of a man, that keeps any one off, at least from being a *Speculative Christian*.

2. There are only Two things more for a further Preparation to be proposed to our view, before we come to a Particular application of the several Branches of Christianity to the foregoing Theorems. The One is *Concerning the Animal life and the Divine*; The other is *Concerning the Condition of the World upon these times, and before the Prince of the Kingdom of Light began that great enterprise of redeeming of lapsed mankind out of the bondage of Satan.*

3. Concerning the First it is likely some will be forward to enquire, *What is this Animal life, and what the Divine*, that this must so pompously triumph over the other? and why, if the one be so much more pretious in the eyes of God than the other is, does he not without so long *ambages* and tiresome circumstances enthrone her at once, giving her her due honour without delay, and mistaken and lapsed Souls that happiness they are capable of, without so tedious and irksome trouble?

The rudeness and unmannerliness of this latter Question, or rather bold and unskilfull Expostulation, provokes me beyond the laws of Method to dispatch it before the former; especially we wanting nothing farther to answer it than what is supposed in the very Expostulation, viz.

That the *Divine life* is more transcendently excellent and precious than the *Animal life* is.

4. But as Transcendent as it is, if we understand it aright, that of it which is kept from us, is not any thing of it self, but an high and precious modification of our own Minds, whereby we become unspeakably Good and Happy, and are made thereby capable of enjoying God, the Highest Good that is conceivable. But *the Divine life* in God is *impassible*, and cannot by any means be disturb'd, diminished, or incommoded any way : and That Life in us, viz. that Divine modification of our Souls, when it is not in us, is not at all, and therefore by not being bears no calamity, nor indeed being in us does it feel any either pain or pleasure, gratification or discontent. For it is the Soul it self that has the sense of all, and 'tis She that feels this *Divine sense* or *life* ; but there is no *Sense* feels it self, else there would be as many *Persons* as *Senses* ; Wherefore *the Divine life* it self is not injured, troubled, nor pain'd by any impatency or expectance of that Honour and Triumph that is intended.

5: Secondly, That estate that the Souls of the Blessed at last arrive to, which is the crowning of the *Divine life* in them with Glory and Immortality, is so *Excellent* and *Transcendent a Condition*, that it is very just and congruous that no free Agent should ever arrive to it but through a competent measure of *Tribulation* and *Distress*, as a *Trial* of that Loyal affection he owes to so fair and lovely an Object. And if the Waies of Providence be something tedious and tiresome in bringing the Souls of men to this haven of rest and quietness ; yet because we are so certainly and highly rewarded at the last, if *Self-love* do not blind our eyes, we cannot but confess that the whole progress was very becoming and decorous, and that things were carried on as they ought to be : as *Aristotle* notes of *Poetical History*, where laborious and calamitous Vertue ever at last attains to Victory and Glory. And therefore in that regard the Philosopher prefers the reading of *Epick* Poets before *Historians*, because they write of Affairs *as they ought to be*, but *Historians* only *as they are*, which do often seem not to be so well as they should be. But Fools and Children, as the Proverbis, are unfit Spectators of things in motion and transaction, they knowing not at all whither they tend. And it is no wonder if the stupid World be much amuzed at *Providence*, till that great *Dramatist*, God Almighty, draw on the Period towards the last *Catastrophe* of things. For then certainly Heaven and Earth will ring with this *Plaudite* or Acclamation, *Verily there is a Reward for the righteous ; doubtless there is a God that judges the Earth.*

But it is a wayward and impatient Temper in us, that we will neither expect nor approve that Method in the full course of Providence, which the most curious and judicious Phantries have set out to the great Gratification of our Faculties, though but in feigned History : as if Humane contrivance could be more just and exact than Divine Wisdom it self. Wherefore I say again, That assuredly at the last, *Passive and Perseverant Vertue* shall ascend her Triumphant Chariot, and be drawn through

through the wide Theatre of the world in all imaginable pomp and glory.

6. Thirdly, There is not only a due price set upon the Reward by this long Trial and Probation; but there are *Peculiar Vertues* very noble and laudable that are exercised therein, which might for ever have lain asleep without this occasion: Such are *Heroical Fortitude*, unconquerable *Patience*, sedulous and watchfull *Prudence*, dexterous and subtile *Invention*, and clear and solid management of *Reason* against the perverse suggestions or more impudent declarations of the Sophisters of the *dark Kingdome*. Besides, we are in a more sensible School of profound *Humilitie* and Submission to the will of God in all things, and have the opportunity cast upon us of so strong *Trials* of our *Loyaltie* in the times of Desertion, that the remembrance of that *Fidelitie* cannot but make us find our selves far more dear to God, and raise an ineffable Joy and Content to our Minds, that we have had such Occasions to shew our *Faithfulness* and *Constancy* to him whom our Soul loveth. Wherefore from the going on thus by degrees there seems to arise a *natural* accretment of greater Happines. But to require of God, that he should at once command the Soul into that state that it is thus kindly to ripen into in succession of time, is to expect that the Seasons of the Year should be thrown headlong one upon another on an heap, and that there neither should be Buds nor Blossoms (though they have their peculiar Use, Beauty and Fragrancy) but that it should be *Autumne* all the year long; as I have answered already in the like case. But the *Divine Wisdom* is the best dispenser of his *Goodness*, who to set all the Powers of Nature aworking, brings in Monsters as well as *Hercules* into the world, that *Valour* may have a proportionate Object. And were not the *Kingdome of Darknes* it self some way usefull, and did not some Homage or other to the high Sovereignty of *Divine Wisdom* and Goodness, I dare pronounce, it would not subsist one moment, but be quite exterminated out of Being.

7. Fourthly and lastly, There being nothing detrimented but our selves (if we be detrimented) by this delay of our Happines, as I have already demonstrated, and our selves being lapsed and revolted from God; it is very just that we do a very competent Penance in that regard; that that Divine excellency that we are to return to, may not be dishonoured by so vile and cheap a prostitution, and too easie and sudden reconcilement. For though God be at once reconciled to us in his Son, yet it does not excuse us from undergoing a due order of Penalties before we enjoy the full fruit of Reconciliation. And this is no new Doctrine, but what the Apostles themselves have taught, *That through much tribulation and affliction we are to enter into the Kingdom of Heaven*; and, *That whom the Lord loveth, he chasteneth, and scourgesh every Son whom he receiveth*. Therefore there is no returning to our lost Happines or being received again into the favour of God but in a durable way of *Nurture* and *Trial*. So that we see sufficient reason why Providence should not bring on all that Happines of the Faithful at once, which at last will fall to their shares; but use some *Delay* and *Circumstances*

*Circumstances* (as the Expostulator presumptuously calls them) before all things be finished and compleated.

## C H A P. IX.

1. *What the Animal life is in General, and that it is Good in it self.*
2. *Self-love the Root of the Animal Passions, and in it self both requisite and harmless in Creatures.*
3. *As also the Branches.*
4. *The more refined Animal properties in Brutes, as the Sense of Praise, natural affection, Craft :*
5. *Political Government in Bees*
6. *And Cranes and Stags,*
7. *As also in Elephants.*
8. *The Inference, That Political Wisdom, with all the Branches thereof, is part of the Animal life.*

1. **N**OW to return to what we should have spoke of first, *The Animal Life and the Divine*, and to declare What they are, not in a scrupulous Philosophical way, but so far forth as will serve for use and the guidance of our lives ; we say first in General, That the *Animal life* is that which is to be discerned in *Brutes* as well as in *Men*, which at large consists in the *Exercise of the Senses*, and all those *Passions* that *Nature* has implanted in them, either for the good of them in particular, or for the *Conservation* of their *Species*. Which will be better understood, if we instance in some, wherein, as in the rest, the *Wisdom of God in Nature* is easily to be traced. Whence it will likewise appear That there is simply no *Evil* but *Good* in the *Animal life* it self ; but that our undue use of, or immoderate complacency in, such *Motions* is the only *Sin* : which is plain in the outward *Senses*. But we shall chiefly, though very briefly, consider the *Passions* of the brute *Creatures*.

2. The general *Root* of these questionless is *Self-love*, which though it sound odiously (as it ought to do taken in the worst sense) amongst men, yet it is a right and requisite *Property* of life in every brute *Animal*. For they not being indued with the larger and more free *Faculties* of *Reason* and *Understanding*, if that intense love which each bears to it self should have been equally carried forth to the rest of the *Creatures*, what a puzzle and distraction would it have made in every single *Animal* : care and solicitude being so redoubled upon external considerations in the behalf of others, that it would force them every one to be regardless of its own safety and welfare ; or at least make them less able to provide for it, they having their *Animadversion* fixed elsewhere, and upon such as they cannot by reason of distance of place or like disadvantage conveniently succour. And thus their *Affection* would prove as well fruitless to others as unprofitable to themselves, it not being directed thither nor centred there where it may do most good, viz. to themselves ; whom yet they are alwaies most able and most in readiness to help and assist, they being nighest at hand and most present to themselves. Wherefore it is upon very just grounds that every *Animal* should bear the strongest love towards it self, because it is bet-

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ter able to attend its own welfare then another's, or can be attended by another.

*Nec tam presentes alibi cognoscere Divos.*

There is therefore no Vitiosity in *Self-love*, as it is a mere Animal affection, but it is a warrantable Principle of life implanted by God in Nature for the good and welfare of the Creature.

3. And the *Root* having no poison in it, the *Branches* in themselves are pure and innocuous. Which *Branches* are all the *Animal Passions*, such as *Anger*, *Fear*, *Sorrow*, *Joy*, all the necessary *Desires* of the Body, to keep it in Being, such as are *Hunger*, and *Thirst*, and *Sleepiness*. Nor does the effect or influence of *Self-love* rest here in providing for the Individual; but that *Wisdom* that works in Nature has so contrived it, that these brute Creatures when they seek their greatest content and pleasure, they do then the most serviceable act that can be done to the Universe, which is the *Conservation* of those *Species* of Animals which are so perfect, that they cannot be continued in the world without this manner of propagation, which is by union of Male and Female.

It is not my purpose to make an exact enumeration of all the *Animal affections*, much less to declare the Use of them; in which Divine Providence does as plainly appear, as in the Anatomy of the parts of the Body, and therefore gives Testimony that they are all *good in their kinde*, as being inserted into the *Animal Nature* by so Wise and so Benign an Artificer.

4. I will only mention some few of the more refined *Passions* that are observable in some Brutes: such as are, *The sense of Praise and glory*, *The strength of natural affection*, *The exercise of craft and subtilty for self-preservation*, *Their real and effectual Policy for common safety*, and an *obscure Imitation of some acts of Religion*. We shall not make any tedious Excursions upon these Particulars; we will only name some Animals, as a pledge of the Truth we intimate. As for example, That there is *the sense of praise, glory and victory in Brutes*, is evident in the *Peacock*, *Elephant*, *Horse*, and in *Cocks* of the game. That there is *natural affection* in them to their young ones, almost all Creatures witness; but of *reciprocal affection* of their young to them that brought them forth the most eminent Example is in the *Stork*, whence ἀντιπατρὴν is to do the duty of an affectionate childe to his aged Parent. *Gratitude* also of another kind is very conspicuous in other Animals; in *Dogs* especially, who have often interposed their lives for the defence of their Masters, and have had so deep a sense of Sorrow at their death, that they have thereupon voluntarily pined away themselves and died. So that these very *Brutes* seem to have arrived to that *Pharisaical perfection* that reached no further then *loving their friends*, or *doing good to those that did good to them*. As for the *Craft* and skill in shifting for one, as they say, and saving a mans own carcass, though we might instance in many others, yet I shall content my self in only naming that one Animal so well known for his wiles and subtilties, the *Fox*.

5. And for *Political order and government*, the exactness thereof in the

*Common-*

*Commonwealth of Bees* is not only noted by great Naturalists, such as *Aristotle* and *Pliny*, but vulgarly known to every Countreyman that has Hives in his garden; where he may observe, how some one Bee by his humming, as by the sound of a Trumpet, awakes the rest to their work; how fitly the whole Company distribute the several tasks of *Mellification* amongst themselves; how severe punishers they are of *Drones*, ejecting them out of their Hives; how loyal they are to their King or Captain, moving as he moves, and sustaining him with their own bodies when he is weary with flying; how wise they are to keep themselves from being dispersed in a storm of winde, by taking little pieces of Stones in their feet to ballast their light Bodies: which is also reported of the *Cranes*, though they be not agreed to what end; some affirming that the Stones they carry in their claws are to discover, when they fly, whether they fly over water or dry ground; for by letting them fall, by the distinction of the sound they will discern which it is. But I believe they may as easily discover it by their sight, and therefore I should rather think that the use of these Stones is the same with those of the *Bees*.

6. But that which seems more *Political* in the *Cranes* is this, that they have one Captain amongst them, who, when they rest upon the Earth, watches over the whole company, holding a Stone in one foot, that if he should by chance be overcome by drowsiness, the falling thereof might waken him: the rest in the mean time sleep with their heads under their wings; but if any danger approach, the Captain gives notice by crying out, and so away they fly. This office of *Precedency* they have by turns, and that as well in the *Air* as on the *Earth*; and he that is placed in the van and cuts the *Air* first, in due time retires. As is also eminently observable in the *Sicilian Staggs* in their passing through the streight betwixt *Sicilia* and *Calabria*, which they were wont to doe in Summer-time to seek new pastures: He that follows lays his head on the hinder part of him that goes before; he therefore that goes first comes back into the rear when he is weary and easeth his head upon the hindmost: Which they do by turns, and so the weight of their horns proves no great impediment to their swimming.

7. That also is very exquisite *Policy*, which *Apollonius* in his Travels into *India* observed in the *Elephants* while they passed the River; the least went first, and so proportionably the rest followed, the greatest passing over the last of all. Which order *Damis* his disciple and fellow-traveller disallowing as rude and inept, his master *Apollonius* informs him of the right reason thereof, shewing him how they were now in chace and hunted after, and being in retreat, according to military discipline the strongest were to march last. Besides, if the greatest had marched foremost, the weight of their bodies would have made the passage more deep, and more difficult and inconvenient to the lesser that should follow.

8. Wherefore it is evident that *Political Wisdom* is a Branch of the *Animal life* and such Vertues as are comprehended under it, such as *Political Justice, Temperance, Fortitude or Courage, a sense of Friendship,*

*ship, Fame, or Glory*; with several other Affections that are contain'd in the *Political Spirit*, and which are discoverable in several other brute Animals, as well as in the *Elephant*: but I must not expatiate.

## C H A P. X.

1. *That there is according to Pliny a kind of Religion also in Brutes, as in the Cercopithecus*; 2. *In the Elephant*. 3. *A confutation of Pliny's conceit*. 4. *That there may be a certain Passion in Apes and Elephants upon their sight of the Sun and Moon, something a-kin to that of Veneration in man, and how Idolatry may be the proper fruit of the Animal life*. 5. *A discovery thereof from the practise of the Indians*, 6. *whose Idolatry to the Sun and Moon sprung from that Animal passion*. 7. *That there is no hurt in the Passion it self, if it sink us not into an insensibleness of the First invisible cause*.

1. THE last Affection we named was *Religion*, or rather the shadow of it. The *Egyptians* figure out the rising of the Moon by a *Cynocephalus*, who sympathizeth so with that Planet, that while she is in Conjunction that Creature loseth its sight, being blind till the Moon hath recovered her light: The menstruous flux of the Female is also exactly in the *Interlunium*. Whence the *Egyptian* Priests kept these Animals in their Temples for the more exact observation of the course of the Moon, and made them Hieroglyphicks to represent the rising thereof; drawing a *Cercopithecus* in this posture, viz. standing upon his hinder feet, and lifting up his fore-feet toward Heaven, with his face directed up to the Moon. And *Pliny* does plainly affirm that they do *Novam Lunam exultatione adorare*. Which yet I must confess I look upon to be no more an act of *Adoration*, then the fawning and leaping of a Dog at the return of his Master, or the manifold incurvations or prostrations of his body at his feet. Whence the Criticks endeavor to give a reason of the Greek word *προσκύνησις*, which signifies *Adoration*.

2. The same Author, amongst other Properties of the *Elephant*, saies there is this in him also, *Religio siderum, Solisque ac Luna veneratio*, a religious observance of the Stars, and Veneration of the Sun and Moon; and that in *Mauritania*, every New Moon when it begins to shine, the *Elephants* repair to the river *Amilus*, where, after a solemn purification and washing of themselves, having first done their salutations to the Moon, they return into the woods:

3. That the two great Luminaries of the world have a very strong influence upon all sublunary bodies is very plain, and upon some more peculiarly then others; and yet without any suspicion of *Religion* in them. For what *Religion* can there be in the *Heliotropium* that winds about so with the Sun? Or what so early *Devotion* is that in the *Cock*, whom yet *Proclus* will needs persuade to sing his *Morning-hymn* to  
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X *Apollo* or the *Sun* at the first sense of his rayes at break of day? Or what *Evening-Devotion* is that in *Crows* or *Rooks*, that a man may observe roosting on the tops of trees with their bills turned toward the *Sun* setting? The general life and motion in the world has (as I said) its particular effect according to this or that Animal. And so the presence of the *Moon* that is received with so much exultation by the *Cercopithecus*, with so solemn a shew of devotion by the *Elephant*, is notwithstanding barked at by the *Dog*, as the *Sun* is cursed by a certain people of *Libya* for his troublesome heat. But I think no man that is not very rash will admit, that that kinde of *Ape* and the *Elephant* do any more by their actions and gestures adore the *Moon*, then the *Dog* by his barking does blaspheme her.

4. I will not deny but in *Apes* and *Elephants*, and such like brute Creatures that bid nearer towards humane perfection, that the sight of the *Sun* and the *Moon* may sometime cause a strange kind of Sense or Impress in them, some uncouth confounded Phantasm consisting of *Love*, *Fear*, and *Wonderment*, near to that *Passion* which in us is called *Veneration*. So great power have the more notable Objects of Nature upon the weak Animal senses. And therefore though *Religion* be not, yet *Idolatry* may be the proper fruit of the Animal life, as is handsomly discoverable in the Worship of the *Sun* and *Moon*.

5. For what the *Apes* and those *Elephants* in *Mauritania* do, the same is done by the *Idolaters* of the *East-Indies* in the two Islands of *Tidor* and *Ternate*, where they sing hymns to the rising *Sun*, and pray to the *Moon* by night for the increase of Children, Cattel and the Fruits of the Earth: conceiving these Two to be the great Deities of the world, the *Sun* the *Male* and the *Moon* the *Female*, and that these Two begat the *Stars*, which they look upon also as petty Deities.

6. That they sought out a *First Cause* on whom the Order, Oeconomy and Government of the world should depend, proceeded from the Sagacity of the *Superior Faculties* of their Souls: but that they so vainly pitched upon the *Sun* and *Moon*, proceeded from the brutish admiration and dull astonishment of the *Animal Senses* in them. Which Animal propensity and enticing Power of these Objects are lively set down in *Job*. If I beheld the *Sun* when it shined, or the *Moon* walking in brightness; And my heart hath been secretly enticed, or my mouth has kissed my hands: This also were an iniquity to be punished by the Judge; for I should have denied the God above. Wherefore, as I said before, though *Religion* be not, yet *Idolatry* may rightly be deemed the fruit of this Animal passion, which is a natural Veneration of glorious astonishing Objects.

7. Not that it is any hurt to be sensibly struck with the most illustrious *Phænomena* of Nature, but that we should not sink so far in or stick so fast there, as not to proceed further to the knowledge of him who is *Invisible* and cannot be seen with the Outward eyes of the Body. Otherwise *Transportation of minde* and *Wonderment* at the more noble Objects in the world is so far from having any harm in it, that it is an usual Property of the *Philosophical* and *Religious Complexion*, and has its

Job 31. 26,  
27, 28.

its great pleasure and use. As there is indeed some use and advantage in all the *Animal* affections; and therefore if we relinquish any of them, unless it be for an higher good, we are made thereby more maimed and imperfect.

## CHAP. XI.

1. Of a *Middle life* whose *Root* is *Reason*, and what *Reason* it self is.
2. The main branches of this *Middle life*.
3. That the *Middle life* acts according to the life she is immersed into, whether *Animal* or *Divine*.
4. Her activity, when immersed in the *Animal* life, in things against and on this side *Religion*.
5. How far she may goe in *Religious* performances.

1. **WE** have now competently set out the Nature of the *Animal* life: but before we pass to the *Divine*, it will be needfull to us to take notice of a *Middle life* or *Facultie* of the Soul of Man betwixt the *Divine* and *Animal*; which if we might name by the general Principle or common Root thereof, we may call it *Reason*: Which is a Power or *Facultie* of the Soul, whereby either from her *Innate Ideas* or *Common Notions*, or else from the assurance of her own *Senses*, or upon the *Relation* or *Tradition* of another, she unravels a further clew of *Knowledge*, enlarging her sphere of *Intellectual* light, by laying open to her self the close connexion and cohesion of the *Conceptions* she has of things, whereby inferring one thing from another she is able to deduce multifarious *Conclusions* as well for the pleasure of *Speculation* as the necessity of *Practice*.

2. From this single *Facultie* or common Root of improved *Knowledge* shoot out many *Branches*: but I shall name only some main ones; such as are *The skill* of *Natural Philosophy*, of *Arithmetick* and *Geometry*; *the power* of *Speech*, whether merely *Grammatical*, or also *Rhetorical*; *A capacity* of *Civil Education*, and an *ability* of *discoursing* and *acting* also after an *exteriour way* in matters of *Religion*.

3. This is a short Description of the *Middle life* which is neither *Animal* nor *Divine*, but is really (what the *Astrologians* phansy *Mercurie* to be) such as that with which it is conjoined, whether *Good* or *Bad*, *Divine* or *Animal*.

4. For if *Reason* be swallowed down into the *Animal* life, it ceases not to operate there, but all her operations then are tinged with that life into which she is immers'd: So that she will be active there; either in *crafty contrivances* for the getting of *Wealth*, or in *merry wiles* for the enjoyment of *Pleasure*; or else be plotting designs to satisfy *Ambition*; or at least be perpetually taken up for the getting of a necessary livelihood. Nor doth she contain her self within the bounds of mere dry *Action*, but, according to the *Genius* of the party, discovers her self in the *Power* of *Speech* and *Eloquence*: She enabling some to write very sage *Political Discourses*, employing others in framing out very curious *Conclusions* in *Matters* of *Religion*; others she busies as much to excogitate all the

*Cavils* they can against the *Religion* they are born under, and indeed against the whole profession of *Pietie* in general, endeavouring to make the *Belief of a God and his Providence* ridiculous to the world. Sometimes she further associates to her self the help of *Poetry*, the more winningly to recommend her own Conceptions to those to whom she communicates them. Hence are so many melting *Elegies* upon the unexpected death of some famous *Beauty*, *Triumphant Songs* upon *cruell and barbarous Victories* in bloody warre, *Impure Sonnets* to that polluted Goddess the terrestrial *Venus*, wild *Catches* that applaud and encourage exorbitant abuses of the blood of the Grape.

5. Nor is this all that *Reason* and *Phanſy* can do, while they are inspired merely from the *Animal* life with a competent advantage from *Education* and *Complexion*: but they will also adventure to compose *Devout Hymns* in honour of the Saints, to the blessed Virgin especially, nay to Christ himself, and to the Holy and Eternal Trinity; describe to us the Pleasures and Riches of *Paradise*, though they never came there, nor it may be never will do. And if these things may seem more slight, because *Poetical*, those more seeming Substantial performances in solid *Prose*, I mean *ardent and prolix Praiers*, long and *ſer-vent Preaching*, backed with much affection and winning Eloquence, I must pronounce of these also, That they may, and do too often, arise from no higher a Principle than what we have described, and are the Results of such Powers as may reside in the *mere Natural* man.

## CHAP. XII.

1. *The wide conjecture and dead relish of the mere Animal man in things pertaining to the Divine life, and that the Root of this life is Obediential Faith in God.* 2. *The three Branches from this Root, Humility, Charity and Purity; and why they are called Divine.* 3. *A Description of Humility.* 4. *A Description of Charity, and how Civil Justice or Moral Honesty is eminently contained therein.* 5. *A Description of Purity, and how it eminently contains in it what ever Moral Temperance or Fortitude pretend to.* 6. *A Description of the trueſt Fortitude:* 7. *And how transcendent an Example thereof our Saviour was.* 8. *A further representation of the ſtupendious Fortitude of our Saviour.* 9. *That Moral Prudence also is neceſſarily comprized in the Divine life.* 10. *That the Divine life is the trueſt Key to the Mystery of Chriſtianity; but the excellency thereof unconceivable to those that do not partake of it.*

1. **A**ND now I have advanced the *Animal* life ſo high, by adding this *Middle Nature* to it, that you may perhaps marvel upon what I ſhall pitch that may ſeem more precious and deſirable, unleſs it be ſome *wonder-working Faith*, whereby a man might caſt out Devils and command mountains to remove and be carried into the miſt of the



the Sea. But it is so far from proving any such like privilege that the Tumour of the natural Spirit of man would please it self in, that I am afraid when I shall describe it, he will have no relish at all of it, scarce understand what I mean; and if he do, yet he will look upon it as a dry insipid Notion without any fruit or pleasure therein. But however I will declare it to him as well as I can; and that nothing may be wanting, I shall First give a short glance at the *Root of this Divine life* also, which is an *Obediential Faith and Affiance in the true God*, the Maker and Original of all things. From this Faith Apostate Angels and lapsed Mankind are fallen; but the Soul of the *Messias* ever stood upright, wading through the deepest Temptations that humane Nature could be encumbered with.

2. But this Holy and *Divine life* to such as have an eye to see, will be most perceptible in the Branches thereof, though to the *Natural man* they will look very witheredly and contemptibly. These Branches are Three; whose names though trivial and vulgar, yet if rightly understood, they bear such a sense with them, that nothing more weighty can be pronounced by the tongue of men or Seraphims: and in brief they are these, *Charity, Humility, and Purity*; which, where-ever they are found, are the sure and infallible marks or signs of either an *unfallen Angel* or a *Regenerate Soul*.

These we call *Divine Vertues*, not so much because they imitate in some things the Holy Attributes of the Eternal Deity, but because they are such as are proper to a Creature to whom God communicates his own nature so far forth as it is capable of receiving it, whether that Creature be *Man* or *Angel*, and so becomes \* *θεῖον ἄνθρωπον*, or \* *θεοδαίμων*, that is \* *θεῖον ἄγγελλον*. For such a Creature as this (and Christ was such a Creature in the highest manner conceivable) has conspicuously in it these three Divine Vertues, namely, *Humility, Charity and Purity*.

\* a divine Man.  
\* a divine  
Dæmon.  
\* a divine An-  
gel.

3. By *Humility* I understand such a Spirit or gracious property in the Soul of man or any Intellectual Creature, as that hereby he does sensibly and affectionately attribute all that he has or is or can do to God the Author and Giver of every good and perfect gift. This is the highest piece of Holiness, and the truest and most acceptable sacrifice we can offer to God, thus lively and freely to acknowledge that all we have is from him: From whence we do not arrogate any thing to our selves, nor contemptuously lord it over others. In this Grace is comprehended an ingenuous *Gratitude*; which is the freest and most Noble kind of *Justice*, that is, A full renouncing of all Self-dependency, a firm and profound Submission to the Will of God in all things, and a Disgust or at least a Deadness to the glory of the World and the applause of men.

4. By *Charity* I understand an Intellectual Love, by which we are enamoured of the *Divine Perfections*, such as his *Goodness, Equity, Benignity*, his *Wisdom* also, his *Justice* and his *Power*, as they are graciously actuated and modified by the forenamed Attributes. And I say that to be truly transformed into these *Divine Perfections*, so far forth as they are communicable to Humane nature, and out of the

real sense of them in our selves, to *love* and *admire* God in whom they infinitely and unmeasurably reside, is the truest and highest kind of *Adoration*, and the most grateful *Praising* and *Glorifying* God that the Soul of man can exhibit to her Maker. But in being thus transformed into this Divine image of *Intellectual Love* our Mindes are not onely raised in holy *Devotions* towards God, but descend also in very full and free streams of dearest Affection to our fellow-Creatures, rejoycing in their good as if it were our own, and compassionating their misery as if it were our selves did suffer; and according to our best judgement and power ever endeavoring to promote the one and to remove the other. And this most eminently contains in it whatever good is driven at by *Civil Justice* or *Moral Honesty*. For how should we injure those for whose real welfare we could be content to die?

5. By *Purity* I understand a due moderation and rule over all the Joyes and Pleasures of the Flesh, bearing so strict an hand and having so watchful an eye over their subtil enticements & allurements, and so firme and loyal affection to that *Idea* of Celestial Beauty set up in our Mindes, that neither the Pains of the Body nor the Pleasures of the *Animal* life shall ever work us below our Spiritual Happiness and all the competible enjoyments of that life that is truly *Divine*. And in this conspicuously is contain'd whatever either *Moral Temperance* or *Fortitude* can pretend to. For ordinarily he is held *Temperate* enough, that can but save his brains from gross sottishness and his Body from diseases; but this *Purity* respects the *Divine life* it self, and requires such a Moderation in all the affairs of the Flesh, that our Bodies may still remain unpolluted Temples and meet Habitations for the Spirit of God to dwell in and act in, whether by way of Illumination, or Sanctification and Animation to interiour duties of Holiness. And as for *Fortitude*, it is plain that this *Purity* of the Soul having mortified and tamed the exorbitant lusts and pleasures of the Body, Death will seem less formidable by far, and this mortal Life of lesser value.

6. But the greatest *Fortitude* of all is when *Love* proves stronger then *Death* it self even in the deepest and most bitter sense of it: and not so much the weakness and insensibleness of the Body, nor yet the full carreer or furious heat and hurry of the naturall Spirits makes *Pain* and *Death* more tolerable; but the pure courage of the Soul her self animated onely by an unrelinquishable Love of the *Divine life*, and whatever design is imposed upon her by that Principle.

7. The Example of this *Fortitude* is admirable in our blessed Saviour, and transcends as much the general Valour recorded by the Pens of Poets and Historians, as the valour of those *Heroes* does exceed the salvage fierceness and boldness of Bears, Wolves and Lions. For a man to encounter Death in an exalted heat and fire of his agitated Spirits, is not much unlike a mere drunken fray, where their blood being heated with the excessse of Wine, the Combatants become unsensible of those mortal Gashes they make in one anothers bodies. But to fight in cold blood, is true valour indeed, and the greater, by how much more the occasion of the enterprize approves it self noble, and the

the parties are not at first engaged by any rage or passion. For then they sacrifice their lives but to a rash fit of Choler, or at least to, that Tyrant in them, *Pride*, which they for the better credit of the business ordinarily call *The sense of Honour*; else they could willingly upon better thoughts save themselves the pains and danger of the Combate.

8. But to speak of *Valour* more lawfull and laudable, which is to meet the enemy in the field, where their minds are enraged and heightened by the sound of the Drum and the Trumpet, (which are able to put but an ordinarily-metall'd man out of his wits) it is yet counted a very valiant and honourable Act, if a man in this hurry and tumult of his Spirits makes his sword fat with the blood of the slain, and mows down his Enemies on every side as a Sacrifice to his Country and Friends, I mean to his wife and children, and all that are near unto him. Which yet may be parallel'd with the Courage and Rage of Wolves and Tigres, who will fiercely enough defend their young by that imate valour and animosity in them, without help of any external artifice to heighten their boldness. But the *Valour* and *Fortitude* of the ever-blessed Captain of our Salvation has no parallel, but is transcendently above whatever can be named. For what comparison is there betwixt *that Courage* which is inspired from the pomp of Warre or single Combat, from the heat and height of the Natural Spirits, from the rage and hatred against an Enemy, or from the love to a Friend; and *such a Fortitude* as being destitute of all the advantages of the *Animal life*, nay clogg'd with the disadvantages thereof, as with a deep sense of *Death, Fear, Agony* and *Horror*, yet notwithstanding all this, in an humble Submission to the Will of God and a dear Respect to that lovely Image of the *Divine life*, wades through with an unyielding constancy, and this (which is not to be thought on without astonishment and amazement) not to rescue or right a Friend, but to save and deliver a malevolent Enemy?

9. We have seen how *Justice, Temperance* and *Fortitude* are in a supereminent manner comprehended in the *Divine life*, which taking possession of the *Middle life* or Rational powers, must needs beget also in the Soul the truest ground of *Prudence* that may be. For this *Divine life* is both the *Light* and the *Purification* of the Eye of the Mind, whetby Reason becomes truly illuminated in all Divine and Moral concerns. \* Which *Mystery* though it cannot be declared according to the worthiness of the matter, yet some more external intimations may serve for a pledge of the Truth thereof. As for Example, in that it does remove *Pride, Self-interest* and *Intemperance* that clog the Body and cloud the Soul, it is plain from hence, of what great advantage the *Divine life* is for the rectifying and ruling our Judgements and Understandings in all things.

10. I have endeavoured according to the best of my Abilities briefly to set before you the *Excellency* of that *Life* which we call *Divine*, But it is impossible by words to convey it to that Soul that has not in her in some measure the Sense of it aforehand. Which if she have, it is to her the truest Key to the *Mystery of Christianity* that can be found, and in this light a man shall clearly discern how decorous and just a thing

\* See further of this, Book 8. chap. 11.

thing it is that *This Life* which is transcendently better then all, should at last after long Trials and Conflicts triumph over all; and that for this purpose Jesus Christ should come into the world, who is the Author and Finisher of this more then Noble and Heroical Enterprife.

## B O O K III.

### CHAP. I.

1. *That the Lapse of the Soul from the Divine life immersing her into Matter, brings on the Birth of Cain in the Mystical Eve driven out of Paradise.*
2. *That the most Fundamental mistake of the Soul lapsed is that Birth of Cain, and that from hence also sprung Abel in the mystery, the vanity of Pagan Idolatry.*
3. *Solomon's universal charge against the Pagans, of Polytheisme and Atheisme, and how fit it is their Apology should be heard for the better understanding the State of the World out of Christ.*
4. *Their plea of worshipping but one God, namely the Sun, handsomely managed by Macrobius.*
5. *The Indian Brachmans worshippers of the Sun: Apollonius his entertainment with them, and of his false and vain affectation of Pythagorisme.*
6. *The Ignorance of the Indian Magicians, and of the Damons that instructed them.*
7. *A Concession that they and the rest of the Pagans terminated their worship upon one Supreme Numen, which they conceived to be the Sun.*

1. **H**AVING with a competent clearness, as I hope, set forth the Nature of the Divine life (to such as have a Principle to judge thereof) as also of the *Animal*, we shall the more fully understand wherein consists the lapse or revolt as well of the rebellious Angels as of fallen Man. Which was in that they forsook the Law of the Divine life, and wholly gave themselves up to the *Animal life*, ranting it and revelling it there without any measure or bounds. Of which this seems to be the sad effect, that the Soul of man had quite forgot his Creatour, being fully plunged and immersed into the very feculency of the Material world. For that Faculty in him whereby he is capable of Corporeal joy, which is the \* *Mystical Eve*, had grown so rampant and lawless, that it had quite devoured and laid waste those more noble and delicate Senses of the Mind; and had so intimately joyned him in love and dependance on the *Matter*, that his Soul having forsaken God her true Lord and Husband, by a lively adhesion stuck so close to this gross Corporeal Fabrick, this outward sensible Universe, that in this near and affectionate conjunction with it, she made good in the Mystery that which is said in the Letter concerning *Eve*, after she was driven out of Paradise,

\* See Cabbala Philosophica on Gen. chap. 2, and 3.

Paradise, *She brought forth her first-born Cain*, whose birth in the *Mystical* sense is nothing else but that false conceit that the reason of his name imports, קניתי איש את יי, *I have got a man, or an husband, who is the very Jehovah*, according to the most easie and natural meaning of the particule פ.

2. This therefore is the First and most Fundamental mistake of *lapsed Mankind*, that they make *Body or Matter* the only true *Jehovah*, the only true *Essence* and first *Substance* of whom all things are, and acknowledge no God but this *Visible or Sensible world*. And therefore stop not here, but naturally proceed to the Birth of *Abel*, which *Josephus* interprets πένθος, *sorrow*. Which certainly the *Soul of man* in this condition is abundantly obnoxious to. But the word may as well, and does more ordinarily, signify *Vanity*, according to that of the *Apostle* concerning the *Heathens* and their Religion, that they were grown *vain* in their imaginations. And so that came to pass which the *Author* of that pious Book entituled *The Wisdom of Solomon* so sadly complains of.

3. Surely vain are all men by nature, who are ignorant of God, and could not out of the good things that are seen, know him that is; nor by considering the works, acknowledge the work-master: But deemed either *Fire or Wind, or the swift Air, or the Circle of the Stars, or the violent Water, or the Lights of Heaven, to be the Gods that govern the World*.

The Charge is laid home by this Writer upon *Universal Paganism*. But it is but a just thing to give them a little scope to plead for themselves, that thereby Truth may be the better discovered and the more firmly established, and the *Natural State of Mankind*, before *Christ* came into the world, be more fully understood; which is the present business in hand, and the last Point we propounded by way of Preparation to our main work.

The Crime they are accused of here is *Polytheism*, which necessarily includes in it *Atheism*. For to say There are more Gods than one, is to assert There is none at all; the notion of God, in the strictest sense thereof, being incompetent to any more than One. Wherefore the *Heathen* being *Polytheists* in profession, by undeniable consequence are found *Atheists*.

4. But here some of them apologize for themselves after this manner; affirming that they acknowledged *one only Supreme Deity*, viz. the *Sun*: and that the several worships which were exhibited were to this One, though under several names, by reason of the several powers or virtues observed in him. This is the plea of *Macrobius*, and he manages it under the person of *Vettius Prætextatus* very handsomly and wittily, reducing from either Properties of Nature, allusion of Names, the likeness of Statues or Images, the conformity of Ceremonies, or testimony of Oracles, no less than sixteen Deities of the *Heathen* (that to the vulgar seem distinct) to this One of the *Sun*, namely *Apollo, Bacchus, Mars, Mercury, Esculapius* and *Salus, Hercules, Isis, Serapis, Adonis, Attin, Osiris, Horus, Nemesis, Pan, Jupiter, Saturnus*. And I doubt not

not but with the like windings and turnings of wit and imagination he may reduce the worship of the rest to the same Deity; he having let fall an ominous word taken out of the mouths of the Ancients at the very entrance of the Discourse, ἐν τῷ παῶν which if it be well followed, will not fail to make good That the Heathens worship was terminated upon *one Supreme Object*, which *Macrobius* will have to be the *Sun*. And he concludes all, for a fuller confirmation thereof, with a double citation. The one is of a short Invocation of the Heathen Theologers, the form whereof runs thus, Ἦλιε παντοκράτωρ, κόσμῳ πνεῦμα, κόσμῳ δύναμις, κόσμῳ φῶς i. e. *O Sun omnipotent, the Spirit of the world, the power of the world, the light of the world.* The other is out of the Hymns of *Orpheus*,

Κέκλυθι πλεόρου δίνης ἐλικεύεα κύκλον  
 Ουρανίαις τροφάλιξι πείθεσθην αἰὲν ἐλίσσων.  
 Ἄγλαε Ζεῦ, Διόνυσε, πάτερ πόντου, πάτερ αἰνῶς,  
 Ἦλιε παγκράτωρ, παιαίολε, χρυσοφεγγῆς.  
*Thou that dost guide the ever-winding gyre  
 And wide Rotations of th' Æthereal fire,  
 O Sol, great Sire of Sea and Land, give ear.  
 Omniparent Sol with golden visage clear,  
 All-various Godhead, Bacchus, glorious Jove,  
 Or what'e're else thou'rt styl'd, my vows approve.*

In which Verses the Government and Generation of all things are attributed to the *Sun*, who (that it may be less incongruous) is allowed to have *Sense* and *Understanding* in him, as you may see in the same Author, *Saturnal. lib. 1. cap. 23.* which is also asserted *cap. 18.* where he proves *Bacchus* and the *Sun* to be *all one*. For he gives the reason of the name *Διόνυσος* as if it were *Διὸς νῦς*, i. e. *Mens Jovis*, understanding by

\* The Natural *Jupiter*.

\* i. e. The Natural Philosophers called the *Sun* the *Mind* or *Soul* of the world. But the world is called *Heaven*, which they name *Jupiter*.

\* *Ζῶς φυσικός*, which is the *Air* or liquid part of the world, as *Theon* explains it upon *Aratus*. And here *Macrobius* saies that *Jupiter* signifies *Heaven*. \* *Physici Solem Mundi mentem dixerunt: Mundus autem vocatur Cælum, quod appellant Jovem.*

5. That the *Sun* is the Supreme *Numen* of the Heathens, may be further evinced from the Ceremonies and Worship the *Indian Brachmans* did to him, who were also called the *Priests of the Sun*, whom *Apollonius Tyaneus*, that industrious restorer of Paganism, so loudly extols, and so far prefers before the *Babylonian Magi*, *Gymnosophists* and all the Wise men of the world besides. But the circumstances of his entertainment there according to *Philostratus* is an argument only of their being more able *Magicians* or *Conjurers* than the rest of the world, not more *truly Wise*, as we that worship the true God must of necessity conclude. For what else can we gather from that black swarthy Page with a golden Anchor in his hand and a Crescent like the Moon shining upon his forehead, that met *Damis* and *Apollonius* in the way, told them their purpose aforehand, and conducted them to the *Magi*? What from that ever-smoaky Mount, guarded or enveloped with a perpetual thick cloud or mist, so that these Sages could not be found without some



some such black guide of their own sending, nor their Habitation entered, though there be neither man nor ditches to defend them? What from their manner of entertainment of this zealous Greek that traversed so great a part of the world to find them out? whom they received at a banquet where wine and viands were conveyed to the table without the help of the hand of any Mortal. What from their Hymns and frantick dances in a round by way of Divine worship done unto the *Sun*, when striking the ground with a rod, the earth would rise in waves under them, while they danced thus and sung their Morning Songs to their supposed Deity as he appeared above the Horizon? What, I say, can be gathered from all this, but that they were a Conventicle of Witches or Conjurers? though I will not deny but they might be the most accomplished Priests that Paganism at that time could vaunt of, and the finest Instructors of *Apollonius*, whose purpose was with all care and diligence to restore the Heathenish rites, and thereby stop the growth of Christianity.

And surely the Devil made *Paganism* as desirable and lovely as he could in those notable ornaments of Wit and Manners and other more miraculous accomplishments that were found in that person. But his constant *devotions* he did to the *Sun*, though they shew him to be a very skilful and orthodox *Hierophanta* in the Pagan Superstition; yet his ignorance in Philosophy demonstrates him no genuine *Pythagorean*, but that he did craftily abuse that name and profession, the better to promote his Heathenish design.

6. It seems those Spirits that the *Indian* Magicians and *Apollonius* were acquainted withall, were either very *Envious* or very *Ignorant*, or at least *Philistratus* that wrote their Story. For in the opening of their Mysteries such things fall from them as are inconsistent with the most Essential parts of *Pythagoras* his Philosophy and Truth it self. But as for this of making the *Sun* the Supreme *Numen*, these lapsed Spirits being haply as much concerned in the benefit of it as we Mortals (as *Homer* intimates,

Ἦν ὁ ἥλιος ὡς θεὸς καὶ ὡς ἄνθρωπος,

*He rose to shine to Gods as well as men;*)

it is not improbable but being fallen so low from the true God, that themselves make this the Object of their Worship from whom they finde the most sensible good, and are kept from that utter darkness that a sad fate at the long run may bring upon them.

7. All which things considered, we may well grant what *Macrobius* so industriously drives at, That the worship of the Heathen was terminated in *One Supreme Deity*, which the profounder *Mystagogi* conceiv'd to be the *Sun*; and they were taught by the *Clarian* Oracle to call him *Jao*, as if he were the true *Jeheva*.

## C H A P. II.

1. That the above-said concession advantages the Pagans nothing, for as much as there are more Suns then one.
2. That not only Unity, but the rest of the Divine Attributes are incompetent to the Sun.
3. Of Cardan's attributing Understanding to the Sun's light, with a confutation of his fond opinion.
4. Another sort of Apologizers for Paganism, who pretend the Heathens worshipped One God, to which they gave no name.
5. A discovery out of their own Religion that this innominated Deity was not the True God but the Material world.

1. **B**UT it is easily demonstrated that they get nothing by this grant : For whereas they please themselves most of all in the *Unity* of this *Numen*, there being as they fancy but *one Sun* in the world, as the Latine word *Sol* implies, and \* *Ἀπόλλων* in Greek (Nay *Macrobius* dotes so much on this Notion, that he will not have him called *Apollo Delphicus* from the place of his worship, but from *δελφός* an old Greek word which signifies *Unus*, from whence *Ἀδελφός* must be derived *quasi jam non unus* :) yet the noble and free Spirit of Philosophy will not be carried captive with these cobweb-fetters of Superstition and verbal Criticism, and therefore those that are more knowing in Nature boldly point us to as many *Suns* as there are discovered *Fixed Stars* in the Firmament; as is to admiration made clear in that never-sufficiently-extolled Philosophy of *Des-Cartes*. Then which, if rightly understood, there cannot be found a stronger bar against either the *Folly* of *Paganism*, or the *Profaneness* of *Atheism*.

2. But not only this obvious Attribute of *Unity* is wanting to this Pagan Deity, but several others also that are as necessarily included in the Notion of a God: such as are *Spirituality*, *Immensity*, *Omnipotency*, *Omniscieny* and the like. For *the reflexion of his beams* is a demonstration that *Light is a Body*; and therefore unless all Bodies were *Light* or at least *diaphanous*, he cannot be *Immense*, but he must be excluded by other Bodies. And hence he is not *Omnipotent*, no not so much as in his most eminent Property. For he cannot illuminate both sides of the Earth at once, nor free his own face of those importunate spots that ever and anon lie upon it like filth or scum maugre all the power of his Divinity, as *Scheiner* and *Des-Cartes* have diligently observed. He is also so far from being *Omniscient*, that he has no knowledge at all, a Body being incapable of *Cogitation*, as the *Cartesian* School judiciously maintains, and I have fully demonstrated in my Book *Of the Immortality of the Soul*.

3. But *Cardan* attributing *Understanding* to this Luminary, writes more like a Priest of the Sun (as indeed both himself and his Father have been suspected for Magicians) then a man of Reason or a sound Philosopher. But that the charge may not seem incredible, I will produce his own words. *Cumque Sol luceat intellectu*, saies he, *qui ei est*

\* See book 5.  
chap. 16. sect. 5.

*est tanquam anima; si ab eo secedere posset Intellectus, non aliter luceret Sol quam Terra: That is, And whereas the Sun shines by Understanding, which is to him as a Soul; if so be that Understanding should recede from him, the Sun would shine no otherwise than the Earth.*

In which he plainly makes *Visible light* and *Intellect* all one. From whence yet it would follow That the Sun discerns nothing done in the dark, and that therefore he is not *Omniscient*, and that a Glow-worm or Rush-candle are better witnesses what is transacted in the Night than he can be. For if *Visible light* and *Intellect* be all one, every new-lighted Lamp or Taper will prove an *Intelligence*: So vain is this Supposition, that the Sun is the supreme *Namen* of the World.

4. But there is another sort of Apologizers for Heathenism, that frame their Defence more cautiously, averring only in general That the various Rites done to Particular Deities were meant to One Supreme Cause of all things, though they have the discretion not to venture to name him. For the proof whereof they alledge, First, that when they invoked any particular Deity that was proper for them then to invoke, the Priests afterwards added an invocation of all the Deities in general, as *Servius* notes upon that of *Virgil*,

*Diique Deaque omnes, studium quibus arva tueri.*

Secondly, that all the Deities were *συνεωρηται*, that is, there were *Altars* that were consecrated to them all in general, with such Inscriptions as these,

DIS DEABUSQUE OMNIBUS,

and

DIBUS DEABUSQUE OMNIBUS,

and the like.

Thirdly, that they had one common Feast for them all, which was called *θεογενία*, or rather *θεογονία*, as Mr. *Selden* notes.

Lastly, The *Egyptians*, a people more infamous for *Polytheism* and variety of Religions than any nation under the cope of Heaven, yet their Priests are observed more compendiously to do their Ceremonies to certain Spheres or round Globes, whereof there was one in every Temple, but kept very close from the sight of the vulgar; the Priests reserving the knowledge of the Unity of the Object of their worship as an *Arcanum* only belonging to themselves.

5. But that *This One Object of Worship* was not the true God, but the *Material World*, the very figure they make use of does most naturally intimate; and I have noted above that *Mundus* and *Jupiter* in the Pagan Philosophy is one and the same. And *Plutarch* speaks expressly concerning the *Egyptians*, *ὅτι ὁ πρῶτος Θεὸς τῷ πᾶσι ἁπλοῦς αὐτὸν νομίζουσι*, *That they account the World or Universe to be the same with the prime God or First Cause of all things.* Him the *Egyptians* worshipped under the name of *Serapis*; who being asked by *Nicocreon* King of *Cyprus*, what God he was, the Oracle gave this Answer,

G

Eipi

Εἰμὶ θεὸς τοιόσδε μαθεῖν οἶον κ' ἐγὼ ἔπω·  
 Ὀυρανὶ Θ. Κόσμ. Θ. κεφαλῇ, γαστῆρ δ' Ὠκεανῶνα,  
 Γαῖα δέ μοι πόδες εἰσὶ, πᾶσι δ' ὤτα ἅν' αἰδέεαι κείται,  
 Ὅμῳ τε πηλαυγὲς λαμπρὸν φάος ἡελίοιο.

*Such is my Godhead as to thee I tell:  
 The Heaven's my Head, the Seas my Belly swell;  
 The Earth's my Feet, my Ears lye in the Aire,  
 My piercing Eye's the lamp of Phœbus fair.*

From which Hypothesis is most easily understood what is meant by that Enigmatical Inscription in the Temple of *Sais* in *Egypt*; Ἐγὼ εἰμὶ πᾶν ὃ γέγονός, ὃ ὄν, καὶ ἐσόμενον, καὶ τὸν ἐμὸν πέπλον ἑδείς πῶ θνητὸς ἀπεκάλυψεν, *I am all that was, and is, and is to come, and my veil no mortal ever did yet uncover.* A venerable Riddle under which there lyes not one grane of Truth, unless there be nothing but *modified matter* in Being. But thus to make the *World* God, is to make no God at all; and therefore this Kinde of *Monotheisme* of the Heathen is as rank *Atheisme* as their *Polytheisme* was proved to be before.

### C H A P. III.

1. *The last Apologizers for Paganisme, who acknowledge God to be an Eternal Mind distinct from Matter, and that all things are manifestations of his Attributes.* 2. *His Manifestations in the External World.* 3. *His Manifestations within us by way of Passion.* 4. *His more noble emanations and communications to the inward Mind, and how the ancient Heathen affixed personal Names to these several Powers or manifestations.* 5. *The reason of their making these several Powers so many Gods or Goddesses.* 6. *Their Reason for worshipping the Genii and Heroes.*

1. **T**HE last and best sort of Apologizers for Paganisme are those who profess one Eternal Spiritual and Intellectual Being, the Governour and Moderatour of all things. Such as *Plutarch* a Pagan Priest defines *God* to be, Νῆς ἐν ᾧ θεός, χωριστὸν εἶδος, τυττός, ὁ ἀμύγῃ πάσης ὕλης, μηδενὶ παθητῶς συμπεπλεγμένον, *Wherefore God is a Mind or Intellect, an Abstract Forme or Being, pure from all Matter, and disintangled from whatever is passible.* Which he sets down according to the mind of *Socrates*, *Plato*, and his own. The most subtil therefore and ingenious among the Heathen defend themselves thus;

We acknowledge (say they) One Eternal Deity, infinitely Holy and Benigne, Omniscient, Omnipotent, which is the First Cause and Original of all things in the world, as well Spiritual as Corporeal; and that there is nothing in the world but what is a Manifestation of the Presence and precious Attributes of this one Deity. And therefore we look upon the vast capacity of the wide Universe as a most august and most

most Sacred Temple of His Divine Majesty, who fills and possesses every part thereof: every appearance to our outward Senses, every motion and excitation within our own bodies, every impression upon our Minds, being nothing else but so many Manifestations of either the Wisdom, the Goodness, the Power, the Justice, or the Wrath of that One God; whose *appearances* we are every where ready to adore.

2. Whether therefore our Eyes be struck with that more radiant lustre of the *Sun*, or whether we behold that more placid and calm beauty of the *Moon*, or be refreshed with the sweet breathings of the open *Aire*, or be taken up with the contemplation of those pure sparkling lights of the *Starrs*, or stand astonished at the gushing down-falls of some mighty *River*, as that of *Nile*, or admire the height of some insuperable and inaccessible *Rock* or *Mountain*, or with a pleasant horror and chillness look upon some *silant Wood*, or *solemn shady Grove*; whether the face of *Heaven* smile upon us with a chearfull bright azure, or look upon us with a more sad and minacious countenance, dark pitchy Clouds being charged with Thunder and Lightning to let fly against the Earth; whether the *Aire* be cool, fresh and healthful, or whether it be foultry, contagious and pestilential, so that while we gasp for life we are forc'd to draw in a sudden and inevitable Death; whether the Earth stand firm and prove favourable to the industry of the Artificer, or whether she threaten the very foundations of our buildings with trembling and tottering Earth-quakes accompanied with remugient Echoes and ghastly murmurs from below; whatever notable emergencies happen for either Good or Bad to us, these are the *Forces* and *Forces* that we worship, which to us are not many but *one God*, who has the only power to save or destroy: and therefore from whatever part of this magnificent Temple of his, the World, he shall send forth his voice, our Hearts and Eyes are presently directed thitherward with Fear, Love and Veneration.

3. Nor does our Devotion stop here, or rather stray only without, but those more notable *Alterations* and *Communications* we find within our selves, we attribute also to him whose Spirit, Life and Power filleth all things. And therefore those very *Passions* of *Love* and *Wrath*, on the former whereof dependeth all that kindly sweetness of affection that is found in either the friendship of men or love of women, as on the latter all the pompe and splendour of warre; these, with the rest of the *Passions of the Soul*, we look upon as the Manifestations of His Presence, who worketh every where for our *Solace*, *Punishment*, or *Trial*.

4. Nor can we omit those more noble Communications of His and Heavenly emanations into our Minds, such as are *Wisdom*, *Justice*, *Political Order*, and the like; all which, with the former and an innumerable companie more which we have passed by, the Religion of our Ancestours fram'd into *Personal Gods* and *Goddesses*; calling Wisdom, *Minerva*; Justice, *Dice* or *Themis*; Political order, *Ennomia*: to Love is to be referred *Cupid* and *Venus*; to *Wrath*, *Mars* and the *Furies*. That Power which shaketh the Earth is termed *Enosichthon*. The Sea they call

call *Neptune*; the Aire *Juno*; the Sun *Apollo*; the Moon *Diana*; the Earth *Vesta*; the Corne *Ceres*; Wine *Bacchus*; and so of the rest.

5. Of which certainly there can be no other Reason, then that the ancient Instituters of Paganisme were so Enthusiastically transported in the single contemplation of every Divine power or Manifestation in the world; that being rapt with admiration of the great consequence thereof, they were resolved in their Devotional thoughts and Meditations to dwell on every one singly alone, and not to huddle up all those Excellencies in one general worship; they having so reverent esteem of every Attribute of God, that they thought it sufficient of it self to constitute a Deity. And therefore they understood by these *Personal Appellations*, whether Male or Female, (for God, say they, is ἀπενόητος) *one and the same* Deity under *This* or *That* manifestation of himself in the world, according to which they gave him a proper name, as if he were a different person; when as it is but with him as with the Ocean, who changes his name according to the Coasts he beats upon.

Εἰς μὲν ἓων, πολλῆσι δ' ἐπωνυμίησιν ἀρηρώς

as *Dionysius* notes in his Geographical Poem.

6. And if they took into their Religious consideration the worship of the *Genii* or Spirits, whether such as whose appearance was so horrid and terrible that it caused *affrightment*, or such as whose benign aspect was accompanied with a more pleasing wonderment and joy; these they look'd upon also as eminent manifestations of that One Eternal Deity which runs through all things, giving life and Being to all, whom therefore they called Ζῆνα and Δία· whom though they make three, viz. *Jupiter celestis*, *Jupiter marinus*, and *Jupiter infernalis*, the latter two whereof they also call *Neptune* and *Pluto*; yet it is one Eternal Spirit (say they) which we worship in these Three, whose Kingdome and Dominion is over all, though the administration thereof differ according to the nature and merit of them that are Governed. The same Apology we may make for that *Honour* we do to the deceased *Heroes*, whose noble persons and refined Spirits the Divine excellencies more illustriously shone through then ordinary. For in truth we do not so much worship them as God shining through them; as he that bows to the Sun or Moon through a glass-window, intends not his obeisance to the glass, but to those Celestial Luminaries; nor do we bow our body to those Luminaries, but to God who to us appears through all things.

CHAP.



CHAP. IV.

1. *The Heathens Festivals, Temples and Images.* 2. *Their Apology for Images.* 3. *The Significancy of the Images of Jupiter and Æolus.* 4. *Of Ceres.* 5. *Of Apollo.* 6. *Their Plea from the significancy of their Images, that their use in Divine worship is no more Idolatrous then that of Books in all Religions; as also from the use of Images in the Nation of the Jews.* 7. *Their Answer to those that object the Impossibleness of representing God by any outward Image.* 8. *That we are not to envy the Heathen, if they hit upon any thing more weighty in their Apologies for their Religion; and why.*

1. **N**OW according to the various appearances of This One Divinity, that puts forth it self every where, our Ancestors instituted various Religious Rites and Ceremonies, appointed sundry sorts of *Festivals* and *Sacrifices*, built *Temples*, set up *Altars* with several inscriptions, and erected *Images* proper and significative of that or this Divine Power, which at set times and places they were to worship. To which Religious Customes under which we were born we submitted our selves without being obnoxious, as we conceive, to any just imputation of *Idolatry*.

2. For we worshipped not those *Images* which were thus erected, no more then any other Nation does the Holy Volumes of their Law or Religion; when either they pray out of them, have them read, or use them in the administring of an Oath. For that reverence that is done, is not done to the Book, but to him whose Word it is said to be, to him whom they pray to or swear by: and those *Images* to us are not unlike the Religious *Books* of others, they being very expressive of the circumstances of the exertion of that Divine Power which we at any time adore. As you may see in the *Images* of *Jupiter*, *Æolus*, *Ceres*, *Apollo* and the rest.

3. For *Jupiter*, who was their God of *Thunder*, as he bore in his left hand a royal Scepter, his right hand was charg'd with *Thunder*, according to that of the Poet,

——— *Cui dextra trifidus*  
*Ignibus armata est*———

*Æolus*, the God of the *Winds*, he was made standing at the Mouth of a *Cave*, having a linnen garment girt about him, and a Smiths bellows under his feet: at his right hand stood *Funo* covered with a cloud, putting a *Crown* upon his head, as having given her Kingdome to him; and on his left hand stood a *Nymph* up to the middle in *Water*, which *Funo* gave him to wife. Which Image is very significative of the *Nature* and *Causes* of the *Winds*, and so intelligible, if we do but take notice that *Funo* is the *Aire*, that it wants no further explication.

4. *Ceres* was made in the figure of a country-woman sitting upon

an Oxe, having in her right hand a Plough-share, and a basket of Seeds hanging from her arme, in her left hand a sickle and a flayle: *Juno* the Goddess of the Aire and of the Clouds was on one side, and *Apollo* or the *Sun* on the other; intimating how the warmth of the *Sun* and kindly showrs are to second the labour of the Husbandman, or else nothing will prosper.

5. The figure of *Apollo* or the *Sun* was thus; His Image had a Youthful countenance: in his right hand he held a Quiver of arrows and a Bow, in his left an Harp; under his feet was a terrible Monster, in the form of a Serpent having three heads, *viz.* of a Wolf, of a Lion, and of a fawning Dog: on the Top of his head was a golden Trivet, and about his temples a Crown of Twelve precious stones. The meaning whereof, though it may seem abstruse at first sight, yet if you consider it a while, it very fitly sets out the nature of the *Sun*, and of *Time* whose knowledge depends on him, and of *Knowledge* which depends on *Time*. His Bow and Arrows signify nothing but the darting of his Beams from so far a distance, whence he is called *ἠνιβόλος*. *Ἀπώλων* by the Poets: and his youthful countenance nothing but his unfading vigour, which Age seems not at all to diminish. His Harp signifies the dance of the Planets about him, as if he sate and played to them, or at least, according to the other Hypothesis, as if he led the dance himself, playing on his Harp, and the rest of the Planets followed him. The twelve precious stones signify the twelve signes of the Zodiack, with which he is incircled, and the three-headed Serpent deciphers Time in the threefold notion of it, Past, Present, and to come. The time past, as *Macrobius* notes, like a ravenous Wolfe devouring the memory of things: the time present being urgent and raging like a Lion through its instant actuality, and the time to come flattering us with hopes like a fawning Dog. And lastly the golden Trivet or Tripod denotes the Threefold object of Knowledge which Time affords them that are wise, such as *Homer* makes *Calchas* the Priest of *Apollo* to be,

Ὅς ἤδη καὶ τ' εἶναι, καὶ τ' ἰσόμενα, παρὶ τ' εἶναι,

*Who knew what was, what is, and what's to come.*

So that it is apparent how strange soever the use of these Images may seem, that it was no other then that of Books; they raising our minds (and it may be with a greater advantage of devotion and admiration) into the sense and consideration of that Divine Power which we were to adore.

6. Wherefore that imputation is very unjust that would charge us with Idolatry properly so called, as if we did worship the Idols themselves. But to use Images in Divine worship, (there being that convenience of them which we have alledged,) we question not but that it is lawfull in it self, where there is no Command from God to the contrary. And where his Command is most exprefs, as it is to the Nation of the Jews, yet it is very well known that there was also there a religious use of Images; as is plain in the Cherubims that covered the Mercy-seat, and the

the *Brasen Serpent* which they were to look up to in the wilderness. For through that did the Almighty exert his healing power upon those that were stung with fiery Serpents. \* For such Effects as these are not from Nature or Art, but from the efficacy of Religion, as the very word *Telestine* does plainly bewray. Now it seems to us a thing incredible that God should command any thing absolutely evil in it self, and therefore undeniable but that the use of Images in Divine worship is not in it self evil.

\* See further of this, Book 8. chap. 15.

7. Nor does that which is mainly and most ordinarily alledged against Images in Religious worship (*viz.* That it is impossible to represent God by any outward figure) seem of any weight at all to us. For neither do we admit that these Images are intended for *Figures* and Representations of God, but only for the *Sensible* setting out to our sight the *Effects* and *Objects* of those *Powers* and *Attributes* which we adore in him: And if we did admit it, yet we have wherewith to defend our selves. For if we are not to use Images in Divine worship, because they cannot set out the Nature of God as he is in himself, we are not at all to *think* of him when we *worship* him; the *Thoughts* concerning his very Nature or Person which we frame of him (though haply they be not without some truth) having yet as little similitude with him whom we worship, as the Imagination of a man born blind hath with the glorious Image of the Sun: He feels indeed the comfortable Effects of his presence upon his body, but his Eyes did never see, nor can his Mind conceive how illustrious he is to look upon.

8. To this purpose the most witty, cautious and subtile sort of the Pagans apologize for themselves: nor are we to envy them, if they hit upon any thing more weighty and substantial in their Apologie. For Christianity is so excellent in it self, that we need not phansy any Religions worse then they are, the better to set off its eminency. Besides, the more tolerable sense we can make of the affairs of the ancient Pagans, the easier Province we shall have to maintain against prophane and Atheistical men, to whom if you would grant, That Providence had utterly neglected for so many Ages together all the Nations of the world, except that little handfull of the *Jews*, they would whether you would or no from thence infer, That there was no Providence over them neither, & consequently no God; it being a thing incredible, that there should be any Providence at all in things of the highest concernment, unless it dispread it self further then into such an inconsiderable part of the World as some imagine. But that the Heathen were not so utterly destitute of means as some would make them, *S. Paul* seems largely enough to declare in his Epistle to the *Romans*. And that their condition was not so horridly desperate, he may perhaps seem to intimate from that favourable expression in his Speech to the *Athenians*, where he saith, *God connived at the times of their Ignorance*. But I had almost forgot my self, my design being not to apologize for the Heathen, but to answer what they apologize for themselves: which I shall doe very briefly.

Rom. 1. 19, 20.

Acts 17. 30.

## C H A P. V.

1. *An Answer to the last Apology of the Pagans; as first, That it concerns but few of them, 2. and that those few were rather of the Σεβωμῆτοι, then pure Pagans. 3. That the worship of Images is expressly forbid by God in the Law of Moses. 4. That they rather obscure then help our conceptions of the Divine Powers. 5. That there is great danger of these Images intercepting the worship directed to God. 6. He refers the curious and unsatisfied to the fuller Discussions in Polemical Divinity.*

1. **F**IRST therefore we are to consider that what has been here alledged in defence of the Pagans, concerns but very few of them, the generality of them being *Idolaters* in the grossest sense, as is manifest out of the complaints of *David*, Psalm 135. as also out of the Epistle of *Jeremy*, and other places.

2. Secondly, It is questionable whether those few, such as *Pythagoras*, *Socrates*, *Plato*, *Plotinus*, *Plutarch*, and the like, are to be reputed mere Pagans, or whether they came nearer to the nature of the Σεβωμῆτοι, having been imbued with the Knowledge of that one Eternal Spirit which is the Creator and Governor of all things, by conversing with the *Jews*, or by conversing with them that had conversed with them. And that they had the Knowledge of Him by the communication of some such hidden Tradition or *Cabbala*, seems manifest in that these more holy and more expert men in Divine Mysteries amongst the Heathen taught also the *Triunity*, as well as the *Immateriality*, of the Godhead; I mean the First and Chiefest of them, such as *Pythagoras* and *Plato*: which being a reach above humane wit, and a thing so usefull to be taken into *Christianity*, is to me a strong Argument that it was none of their own invention, but that they had it either from those that were inspired themselves, or had received it from those that were inspired.

3. Thirdly, *The making of graven Images and falling down before them* is a thing expressly forbidden to the people of God in that Religion where himself thought fit to appear in the framing of it, which is an evident sign of the faultiness of the Use of *Idols* in Divine worship.

4. Fourthly, The pretended serviceableness of Images for the instructing the people and the setting out to them the nature of that Divine Power which they are to adore, seems very questionable. For the presence of so strange an object before their eyes striking the outward Sense so strongly, may rather hinder the inward operation of their Mind from more pure and genuine conceptions of God, then at all further them in the framing of them; and as *Memory* is too often lost by the use of *writing*, so the power of Imagination as to Divine things may be spoiled and enfeebled by these false props of external representations.

5. Fifthly and lastly, There is a great danger, of which the Jealousie of God seems very sensible, that these Vice-Royes and Representatives of

of the Divine Majesty, as they would have them to be, may prove treacherous to the highest Sovereignty, intercepting and keeping to themselves all those Praiers and Praises, all those immolations and sacrifices that are offered by the people. For the unskillfull Multitude seeing the Priest sacrifice and all the people pour forth their devotions with their eyes fixed on the Idol, set upon some high place, carved into all the members and organs of life and sense so artificially that he seems to fight to be a living Person, are easily driven through the weakness of their wit to imagine him to be such indeed, and to adore him as a living and powerfull Deity, such as is able to doe them good or hurt according to his own pleasure, as *Grotius* well observeth out of *S. Augustine*.

6. But if this our Answer shall seem liable to a further Replie, I shall remit the disputacions to the mercy of School-Divines, and the rack of Polemical Theology, my self being better employ'd in laying on a charge upon universal Paganisme so evidently true, that the craftiest and most refined wits of them all shall not be able to elude it.

## CHAP. VI.

1. *A new and unanswerable charge against Paganisme, namely, That they adored the Divine Powers no further then they reached the Animal life, as appears from their Dijoves and Vejoves, 2. Jupiter altitonans, Averruncus, Robigus and Tempestas. 3. From the pleasant spectacle of their God Pan: what is meant by his Pipe, and Nymphs dancing about him. 4. What by his being deemed the Son of Hermes and Mercury, and what by his beloved Nymph Syrinx, his wife Echo and daughter Iambe. 5. The interpretation of his horns, hairiness, red face, long beard, goats feet, and laughing countenance.*

1. **T**hat heavy accusation of *Polytheisme*, *Atheisme* and *Idolatry* which was laid upon the Heathen you have already heard, and with what sleights of wit they have endeavoured to defend themselves, pretending that in the varietie of their worships, it is but one Eternal Deity that they adore according to the Manifestations of his presence who worketh all in all. The Charge we shall lay upon them now is not, I confess, so grievous, but more devoid of all shew of any solid Answer whereby they may quit themselves thereof. And in brief it is this, viz. That though we should admit that they did worship one Eternal and Incorporeal Deity, infinitely Wise, Good and Powerfull; yet it is evident that they worshipped him only in such manifestations of him that nearest concerned the Animal life; that is, in such as were most dreadful and terrible, or else most pleasing and agreeable thereunto. Hence it is, as I said before, that they had their *Vejoves* as well as *Dijoves*, both which was but *Apollo*, or the *Sun* who is the visible *Diespiter* or *Lucetius*: but because he also sometimes by the soultry heat he causes in the Aire raises also Plagues and Pestilences, he was worshipped also under the name

name of *Veiovis*, whose Temple was of old to be seen in *Rome*, and his Image holding Arrows in his hand as being ready to hurt; as you may see in *Gellius*.

2. The horroir of *Thunder* also made them worship *Jupiter* under the notion or title of ὑψιβετής or ἀρχιτέρας, of *Jupiter altitonans*, as the *Latines* call him, and the Scripture it self forbears not to call *Thunder* the voice of God. The fore-named Critick adds to this Ἀπόλλων δαίμων παῦσι (as the *Greeks* would style him) *Averruncus* and *Robigus*; the latter whereof, he saies, is to be pacified for the security of our *Corn*, the other for the safety of our selves. But the former seems rather a general name belonging to every Divine Power that is to be attuned to keep off mischief, then to any one particular Manifestation of the wrath of God in the World. Such as is a *Storm* or *Tempest* at Sea, whom the *Romans* made a particular Deity after their Consul *Cornelius Scipio* had escaped the danger.

*Te quoque, Tempestas, meritam delubra fatemur,  
Cum penè est Corfis obruta classis aquis.*

3. Such instances as concern the pleasure and gratification of the *Animal Life* are innumerable; but some we must produce, that thereby you may the better judge of the rest. And it seems their God *Pan*, by whom, as his name denotes, they understood the *Universe*, was a very pleasant Spectacle to them, both by his picture, and other conceits they had of him. For why was he pictured with a *Pipe* in his hand and a laughing countenance? why were the *Nymphs* imagined to dance about him at the sound of his musick? but that they did acknowledge that all things in the world are ordered with an excellent Congruity and Harmony; so that the *Inhabitants* thereof, that is, the *Souls of living creatures*, which are the *Nymphs* here mentioned, being touched every one with the sense of what is most gratefull and agreeable to it self, are conceived to skip and dance for joy. That they meant the *Material* or *Visible World* by *Pan*, is apparent as well from what they write of his birth and amours, as from other observables in his Image.

\* The inward  
Word.

\* The outward  
Word or Speech.

4. For he is said to be the Son of *Mercury* or *Hermes*, which is the Divine λόγος, the \* λόγος ἐνδὲς διὰ διῶσι of God, as the World is the \* λόγος περὶ φορεῖς. Now the *Universe* being but one, *Pan* is rightly exempted from that rabble of Sweet-hearts that the other Deities are feigned to have had; for there is no body for him to love, only the reflection of himself from the Minds of men that contemplate him. This, when his Nature is returned most truly, and the Order of things and Ends of Providence are rightly understood, is his beloved Nymph *Syrinx*; if more rudely and brokenly reflected, his Wife *Echo*, of whom was born *Iambe* a tattling gossip full of ridiculous stories and old-wives tales, full of scoffs and cavils and misrepresentations of those things that are observed in the World. By which reputed Daughter of *Pan* may be well understood the false Sects of Philosophy & vain Superstitions that ever abounded in all Ages, which though they may please the ignorant, yet seem either idle or impious to them that know better.

5. But



5. But it is most manifest by his Image, that they understood the *Universe* by him. For what could be meant by his *acute horns* and the *Hispidity* or *Hairiness* of his skin, but the *Effluviū* of Particles or the *Rayes* of things, burring out from all Bodies that act at a distance? which is most conspicuous in the *Lights* of Heaven, which are so far removed, and which yet we see, as also all other Objects of sight, by virtue of a *Pyramid*, whose *Basis* is in the *Object*, and *Cuspis* is in our *Eye*. These in general are the *horns* of *Pan*: and the bright *Redness* of his face denotes that colour in the *Sky*; as his *prolix beard* the *streaming light* of the *Sun* and *Moon*; and his being clothed with the *spotted skin* of a *Leopard* the *Stars*; it may be also the *spottedness* of the *Sea* and the *Earth*, the one with *Islands* and the other with *Flowers*. That he is partly *Man* and partly *Beast*, denotes the comprehension of all living creatures as well *Irrational* as *Rational*; and that he stands on the feet of a *Goat*, that the *Species* of things could not subsist without proclivitie to lust, of which the *Goat* is a notorious emblem. And that he is made *laughing*, signifies that the whole *World* is *Res ludicra*, as that merry Prophet *Mahomet* speaks; to whom we may adjoin the suffrage of the Poet who makes man's life a *Stage-play*.

Συνοὴ πᾶς ὁ βίῃ, καὶ παίγνιον ἢ μετὰ παῖζιν  
Τὼ αὐτῷ μετὰ δέ, ἢ φέρεται ὁ δῶκεν.

*This Life's a Scene of fools, a sportfull Stage,  
Where grief attends him that is over-sage.*

But this I have touch'd upon already. We pass therefore to their particular Deities.

## CHAP. VII.

1. That as the *World* or *Universe* was deified in *Pan*, so were the parts thereof in *Coelius*, *Juno*, *Neptune*, *Vulcan*, *Pluto*, *Ops*, *Bacchus*, *Ceres*, &c. 2. That the *Night* was also a Deity, and why they sacrificed a *Cock* to her, with the like reason of other Sacrifices. 3. Interior Manifestations that concern the *Animal life*, namely that of *Wrath* and *Love*, which are the *Pagans Mars* and *Venus*. 4. *Minerva*, *Mercurius*, *Eunomia*, &c. Manifestations referred to the *Middle life*. 5. The agreement of the *Greeks Religion* with the *Romans*, as also with the *Ægyptians*. 6. Their worship of the *River Nilus*, &c. 7. That the *Religion* of the rest of the *Nations* of the world was of the same nature with that of *Rome*, *Greece* and *Ægypt*, and reached no further then the *Animal life*. 8. And that their worshipping of men deceased stood upon the same ground.

1. **T**HIS Universal specimen of the Divine Power, the *World*, as they have deified the *Whole*, so they have also made *Deities* of the *Parts* thereof. For their *Uranus* or *Cælius*, what is it but the *Heavens*; their

their *Jupiter* and *Juno*, the *Air* and *Clouds*; *Neptune* the *Sea*; *Vulcan* (that limping Deity) the *Fire*? who is said to halt, *quod sine ligneo tanquam baculo progredi nequeat*, as *Phornutus* notes, meaning by his going with a stick the fuel he is sustained by. By *Pluto* they mean the *interiour parts of the Earth*, out of which *Gold* and *Silver* and other precious commodities are digged. By *Ops* or *Bona Dea* the *exteriour parts of the Soil* in general, that afford the necessities of life to both man and beast. Hither also is to be referred *Bacchus*, *Ceres*, *Pomona*, *Flora*, and such like Deities; as to *Cælius* the Hoast of Heaven, and in special the *Sun* and *Moon*, the most famous Deities among the Pagans: The latter goes under the name of *Diana*, the former of *Apollo*, and it may be of *Vesta*. For her Temple was round, and a fire kept there constantly by the Vestal Virgins in the midst of the Temple; which denotes that the *Sun* is in the midst of the world: and her name *ἱστία*, which is from *ἵστημι*, that he stands still, according to that more accurate Hypothesis.

2. Neither were they sensible only of the *pleasure of the Lights of Heaven*, but also of the convenience of *Night*, that dark shadow of the Earth, within whose Sable curtains all living creatures so sweetly repose themselves: wherefore they made *Night* also a *Goddeß*, under the name of *Latona* or *Nox*; and they sacrificed a *Cock* to her, as *Ovid* tels us in his *Fastorum*, because he was a disturber of that rest and silence the *Night* is the bestower of to wearied mortals. So they sacrificed a *Dog* to *Diana* for his bold barkings at the *Moon*, a *Goat* to *Bacchus* for brouzing on the *Vine*, a *Sow* to *Ceres* for rooting up her *Corn*. Such obvious reasons as these brought in an infinite number of Ceremonies, which will not be worth the while to run over. The *Nature* of the Deities themselves which the Pagans worshipped being a sufficient Argument of the sense and meaning of their Religion, and that it reached no further then the *Animal life*.

3. We have named the most eminent *exteriour Manifestations of the Divine Power in the World*: we shall now give a few instances of the *Interiour*. And the most notable, I conceive, are those Two *Natural Passions* of *Wrath* and *Love*; which Powers they adored under the names of *Mars* and *Venus*. The Schoolmen would call them the *Irascible* and *Concupiscible*, to which Two they reduce the rest of the *Passions* of the Minde: but we cannot insist upon these things.

4. There are also other *Interiour Deities*, as I may so call them, such as *Pallas* or *Minerva*, *Mercurius*, *Eunomia*, and the like: all which reach no further then the *Middle Life* I speak of, and are the improvements of mans *Reason* in the knowledge of *Nature*, the discipline of *War*, *Political Justice*, skil in *Trades* and *Traffick*, the *Invention of Letters*, of *Musick*, of *Architectonicks*, and (if you will) of all kinds of *Mathematicks* (an instance whereof you have in that Precept of the Oracle, that bad them double the Cube;) which because they may be in us without any sense of the *Divine life* at all, I think we may also venture to call *Animal* or *Natural*. For as for him that is the best accomplish'd in these, yet that of the Apostle may be still true of him, *Animalis homo non*

*non capit qua sunt Spiritus Dei*, The Natural man is incapable of Spiritual and Divine Matters. I Cor. 2. 14.

5. That *the Religion of the Romans*, in which we have chiefly instanced hitherto, *reached no further then the Animal life*, is plain. The *Greeks* differ'd little or nothing from them, their *Βωμὸς ἑξῆς δώδεκα Θεῶν* being intended to Twelve of those Deities which were acknowledged by the *Romans*, and such as we have named already. And for the *Egyptians* it is evident also that their Religion was no better, if not worse; their *Serapis* being the same with *Pan* or the *Universe*, according to the concession of his own Oracle; and their *Osiris* and *Isis* but the *Sun* and the *Moon*, Deities scarcely left out of the worship of any Heathens. It is true there is a People in *Africk* that curse the *Sun* by reason of his immoderate Heat; but it is the stronger argument where the comfort of his rayes is felt, (and in what nation are they not?) that the rude people did as much bless him and adore him.

6. The River *Nilus* was a great God with the *Egyptians* too, as *Ganges* with the *Indians*, they both of them fattening the Soil by their overflowings. The Divinity of *Nilus Apollonius* also that rambling Greek did superstitiously acknowledge, by doing his devotions to the River within the sight and noise of his roaring Catarracts; after he had visited the *Gymnosophists*. But for themselves it is no wonder they should deify so grand a Benefactor, they worshipping such things as liv'd on his benevolence. For such were the living creatures, birds, Beasts, and Creeping things, to which they did divine honour; nay you may add Trees and Plants, *Onyons* and *Garlick* not excepted, as every one casts into their dish.

7. What we have said of *Rome*, *Greece* and *Egypt*, may be made as manifest concerning the Religion of all the parts of the world beside, as of *Arabia*, *Persia*, *India*, *China*, *Tartary*, *Germany*, *Scythia*, *Guinea*, *Aethiopia*, and in the New-found world, as in *Virginia*, *Mexico*, *Peru* and *Brazilia*. But it would be as tedious as needless to harp so long on one string by so voluminous an Induction; and it is more warrantable to be sparing then over-lavish in so copious and confessed a matter. Whoever reads those Writers, which are numerous enough, that can inform them in this inquiry, he will assuredly find, *That the Religion of the Heathen reached no further then the Objects of the Animal life*; and that though they may go under several names, yet that they are the same things every where, viz. *Wrath*, *Lust* and *Sensuality*; or such things as are in subserviency to these, as *Corn*, *Wine*, and other Requisites for the necessities or delights of Man; as also those Powers that have an influence upon these, as the *Sun*, *Moon* and *Stars*, *Fire*, *Water*, *Air*, and the like.

8. We may adde to these *Inanimate* things, *Eminent* persons whom they could not but acknowledge as their great Benefactors. Such were their *Law-givers*, *Kings* and *Commanders* that fought their battels successfully; the *first Inventours of Arts* or any useful contrivance for the convenience of life. Wherefore the most subtil defenders of the worship of the Pagans, let them elude the charge of *Idolatry* as well as they

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can,

can, or *Polytheism*, yet they can never avoid the imputation, *That their serving of God in the Heathens Ceremonies, is not any thing more then the acknowledging that Power that is able to gratifie or grieve the Spirit of the mere Natural Man.*

## C H A P. VIII.

1. *That Judaism also respected nothing else but the Gratifications of the Animal life, as appears in all their Festivals.*
2. *That though the People were held in that low dispensation, yet Moses knew the meaning of his own Types, and that Immortality that was to be revealed by Christ.*
3. *That their Sabbaths reached no further then things of this life;*
4. *Nor their Sabbatical years and Jubilees;*
5. *Nor their Feasts of Trumpets;*
6. *Nor their Feast of Tabernacles;*
7. *Nor their Pentecost;*
8. *Nor lastly their Feast of Expiation.*

1. **A**ND truly that the absolute Transcendency of the *Christian Religion* may be the better understood, I cannot here omit that *Judaism* does very much symbolize with *Paganism* in this point we are upon. For though the *Jews* were very right and orthodox in this, in that they did direct their worship to that One and only true God that made Heaven and Earth, and is the Author and Giver of every good gift; and that without the offence and scandal of *Idolatrous* worship: yet under this dispensation of *Moses*, he seems openly to promise nothing more to the people of the *Jews* then the *present enjoyments of this Natural life*, nor threatens any thing but the *plagues* thereof, as seems manifest, *Deuteronomy* 28. where the *Blessings of obedience to Moses* his Law, and the *Cursings of disobedience* are largely set down.

2. Not but that I can easily believe, that *Moses* himself understood the *Mystery of Immortality*, and the *Promise of those Eternal joyes* to be revealed by the *Messias* in the fulness of time, as also the meaning of all the *Types* that refer unto him; and that his *Successors* also in that nation, their *Holy Men* or *Prophets*, had some measurable Knowledge thereof: But my meaning is, that the *Generality* of the *Jews* were locked up in this lower kind of *Dispensation*, and that *Moses* his Law in the *Externals* thereof drives at no higher then thus; as is apparent from all the *Festivals* thereof, they none of them concerning any thing more then the *enjoyments and conveniences of this present life*.

3. For as for their *Sabbaths*, they were but a Memorial of the *Creation* of this visible world, the belief whereof the *Sadducees* embraced as well as others, though they denied that there was either *Angel* or *Spirit*; for there is not any mention of the *Creation* of any such thing in the external letter of *Moses*, and therefore the *Appearances of Angels* they look'd upon as only present *Emanations* from God, which ceased as he disappeared.

4. And for their *Sabbatical year*, as also the year of *Jubilee*, which was

was celebrated at the end of seven times seven years, besides that they are not without a reflection upon the Creation of the World, which was compleated at the seventh day, wherein therefore God rested; the other reasons, according to the Text of *Moses*, reach no further then the things of this present life. For as concerning the *Sabbatical year*, the Precept runs thus: *Six years thou shalt sow thy land, and gather the fruits thereof; but the seventh year thou shalt let it rest, and lye still, that the poor of thy people may eat: in like manner thou shalt deal with thy vineyard and with thy olive-yard.* And for the *Jubilee*, it is evident that it had a secular use, for the releasment of Servants, and restoring of lands to their first owners who were necessitated to sell them. Those *Feasts* therefore were instituted in order to a *Political good*.

5. Their *Feasts of Trumpets* and their *New-Moons* seem indeed to have an higher use, to call the people together to hear the Law: but I told you before that the *Blessings* and *Cursings* of the Law were merely Temporal. And for their *Sacrifices* of *Thanksgiving* and of *Atonement*, they were in reference to what is Good or Evil to this life of the Flesh.

6. Their *Feast of Tabernacles* was instituted in remembrance that the Children of Israel dwelt in *Tabernacles* and *Boothes*, when God brought them out of the land of *Egypt*. As also their *Passeover* was a more particular representation of the manner of their delivery out of the hands of the *Egyptians*; as you may see *Exodus* the 12.

7. Their *Pentecost*, that is, the fiftieth day after the *Passeover*, in this they offered *two wave-loaves*; as upon the second day of the *Passeover* they offered *a sheaf of the first fruits of their Harvest*: so that those Solemnities respected merely the Fruits of the Earth.

8. And lastly, as for the *Feast of Expiation*, wherein the *Scape-goat* carried away the sins of the people and the evils deserved thereby into the wilderness; being, as I have already intimated, that those plagues or evils denounced in *Moses* his Law be but of a secular consideration, it is plain that this particular Ceremony in the Religion of *Moses*, in the letter thereof, reaches no further then the *Pleasures* or *Aggrievances* of this mortal life: It being reserved for Christ alone to bring the most certain and most comfortable News of that Eternal Joy which we shall be made partakers of with him for ever in the Heavens, who was *to abolish Death, and to bring Life and Immortality to light through the Gospel*, as *S. Paul* speaks. 2 Tim. i. 10.

## C H A P. IX.

1. *The Preeminency of Judaism above Paganism.* 2. *The Authors of the Religions of the Heathen, who they were.* 3. *How naturally lapsed Mankind falls under the superstitious Tyranny of Devils.* 4. *The palpable effects of this Tyranny in the Nations of America.* 5. *That that false and wilde Resignation in the Quakers does naturally expose them to the Tyranny of Satan.* 6. *That their affectation of blinde impulses is but a preparation to Demonical possession, and a way to the restoring of the vilest Superstitions of Paganism.*

1. **W**Hat shall we say then? is there no real difference at all betwixt *Judaism* and *Paganism*? Yes a great deal. For though they both seem to agree in this, that they neither reach further in their End then the gratifications of the *Animal life* (it being indeed incredible, that their Souls, that are so low sunk that they cannot see beyond *this present state*, should emerge to so *high a pitch of Sanctification* as is understood by that *life* we call *Divine* :) yet *Judaism* has the *preeminence* far above *Paganism*. First, In that those rich discoveries of the Gospel are so exactly adumbrated and shadowed out in the *Mosaical Types*, that a man may be assured that they were prefigured by them. Secondly, That the worship of God according to the Rites of *Moses* is more pure and devoid of all suspicion of *Idolatry*, which the Religion of the Heathen was not, as has been already declared.

2. Lastly, In that God himself was the Institutour of the Religion of the Jews, whenas the Rites of the Heathen were found out and appointed either by *Angels*, as some would have it, such as were the Overseers and Guardians of severall Nations and Countreys, (who if they were *good*, the Inhabitants of the earth it seems revolted from them, and corrupted their primitive institutions so long ago, that the knowledge of them never arrived to our hands ;), or else at the best they were but the *better sort of lapsed Spirits*, or *crafty Political men*, or *impure and malicious Devils*. And so far as History will give us light, all the Religions of the World, saving those of *Moses* and *Christ*, have no better Authors then those of the Three last kinds, as you may gather out of what has been already spoken; and too many of them, I suspect, have been ordained by the foulest and wickedest of all the lapsed crew.

3. For Mankind being so much sunk and fallen from God by the temptation of the Devil, like a Bird of prey he follows his prize, and hunts there where his game is most, hovering over the sons of men, whom he having struck down to the earth, lets not his hold go, but having once seized upon them, keeps them as long as he can within his own power; it falling to his share to domineer over men as naturally as wicked men to circumvent and domineer one over another, I mean the more powerful and subtle over the more weak and unwise.

4. Of



4. Of which the whole *New-found World* seems to be an ample Testimony ; there being very few places in *America*, but such as were discovered to be palpably and visibly under the power of the old Serpent, their religious Rites and Ceremonies being as uncouth and antick and more bloody and cruell then those that Witches are known to be tied to here. For the mind of these Apostate Spirits is, that the *Remnant* of the *Law of Nature* and *Light of Reason* in man should be quite obliterated, and that mankind should be wholly their Vassals, and that they should forget the Nobleness of their own condition, and stoop to whatsoever they require of them, which are commonly such things as become none but Mad-men and Beasts.

5. And therefore it is a very dangerous and false kind of *Resignation* in those that would pretend to a more then ordinary pitch of Religion, to bid adieu to the Rules of *Humanity* and *Reason* under the pretence of the exercise of *Self-denial*. For thus giving away their own Will in those things that are laudable and good, they give room for the Devil to enter and to possess them Soul and Body, and to drive them to the most vile, sordid, the most uncivil and ridiculous, nay the most wicked and impious, actions that Humane Nature is liable to ; as is too much already found in some of that *Fanatick* Sect of the *Quakers*, who under pretence of crucifying the Dictates of *Reason* and *Humanity* and every thing they find their Spirit carried to, smother that Lamp of God in them : and being thus got in the dark, are the scorn and laughing-stock of Satan, that sworn enemy of mankind the Devil ; and delusive Spirits, like so many *Ignes Fatui*, lead them about in this bewildring Night that they have voluntarily brought upon themselves, by not making use of that Talent that God already had given them, but flinging of it away as an unholy thing.

6. This is true of several of them by their own Confessions ; and things of a like Nature to these are evident in most of them, whether themselves will confess it or no : but let them pretend what they will, most certain it is, That *that Spirit* that leads them from the *Scriptures*, from the rule of *Reason*, from *common Humanity*, from their *Loyalty to Christ* that died for them, and whom God has exalted above all powers and principalities whatever ; either amongst men or Angels ; *that Spirit*, I say, that seduces them from such indispensable points as these, is none other then he that seduced man at first, and would again bring him into a slavish subjection to himself by despoiling of him utterly of all those *tender touches of Spirit*, and warrantable suggestions of *Reason* and *Natural Conscience*, or the laudable Customes of his Education, to act merely upon *blind impulses*, of which no account is to be given, that thereby he may be the easier possessed by him, and be hurried to any vileness or wickedness, to any cruelty or uncleanness without stop or resistance ; and that the *Law of Christ* being extinguished, the most *foul and barbarous forme of Religion* amongst the *Gentiles* may be restored. For the virulent enmity of this Sect against the Ministers of the Gospel is no obscure argument that they are acted by the Envy of the Devil, whose Kingdome already has in part, and shall still fall

more and more by the hand of our Saviour: whose *Triumphs* that we may see how *just* they are, we must not passe over *Paganisme* so favourably as we have, but discover the beastly and bloody Tyranny of Satan upon the Nations of the Earth in his more execrable Rites and Ceremonies, the abominableness whereof demonstrates That they had no other Institutour but himself.

## CHAP. X.

1. *The Devil's usurped dominion of this world, and how Christ came to dispossess him.* 2. *The Largeness of the Devil's dominion before the coming of Christ.* 3. *The Nation of the Jews, the light of the world; and what influence they might have on other Nations in the midst of the reign of Paganisme.* 4. *That if our Hemisphere was any thing more tolerable then the American, it is to be imputed to the Doctrine of the Patriarchs, Moses and the Prophets.* 5. *That this Influence was so little, that all the Nations besides were Idolaters, most of them exercising of obscene and cruel Superstitions.*

1. **T**Hat the Kingdomes of the Earth are, or rather were, at the disposal of the Devil, was his own boast to our Saviour when he would have tempted him to fall down and worship him: and it is observable that our Saviour disputes not his Title; though he denyes him that Homage; nay he seems to acknowledge his present possession and dominion over this world, by calling him *The Prince thereof*, though an Usurper, and such as himself came to deliver the nations from. *Now is the Redemption of this World*, (for so *Κεῖνος* signifies, as *Grotius* has noted) *now is the Prince of this World cast out; and I when I am lifted up from the Earth, will draw all men unto me.*

John 12. 31.

2. Now how *absolute* and *universal* his *Dominion* was before Christ came into the World, we shall easily understand if we consider that he had one Hemisphere entire, *viç.* *America* with the adjacent Islands; and this other wherein we live, and that contains those three great Continents, *Europe*, *Asia* and *Africk*, (saving the little that that handful of the people of God did possess,) what of it was not his?

3. *This Family* therefore of the *Faithful* has in all Ages been, as our Saviour speaks, *The light of the World*; though never so visible and so spreading as after his coming: and it is not to be doubted but *Wise men* of several Nations communicating with the *Jews*, whether in *Palestine* or *Egypt*, carried something away with them whereby they might better the Laws and Rites of those Countries wherein after they did for any time reside. So that if the Examples of the *Tyranny* of Satan, or the *Impurity* of his *Institutions* and *Ceremonies* be not so many, nor so *heinous* and *abominable* in these *Parts* of the World as in the other Hemisphere, it is not to be referred to any *Tolerableness* of his

his *Malice* or *Wickedness*, but to the *Efficacy* of that *Light* whose appearance very oft is so gratefull and congruous to the Soul of man, that though it have been nursed up in vain and unclean Superstitions, and bloody and beastly Rites of a false Religion; yet so soon as a *purser Forme* is propounded, with confidence it closeth with what is *Better*, and resisteth the power both of a bad Custome and an ill Master at once.

4. I speak not this as if the Knowledge of God in the ancient *Patriarchs*, *Moses* and the *Prophets* had any such considerable influence upon the Inhabitants on this side of the Earth, as that we were at a loss for examples of what was sufficiently abominable amongst the nations; but that if we may seem to have been in any *more tolerable condition* then the *Americans*, that it may not be imputed to any *Remisness* in that Hater and Contemner of Mankind, but to the *Providence of God* and the *Power of Truth*, the light whereof at so great distances, and so many reflections and refractions, is not without some Effect.

5. But scarce any where at all of that Efficacy, as to keep off the grossness of *Idolatry*: but in many places it was so perfectly absent, that *Beastliness*, *Obscenity* and execrable *Cruelty* was added to the other unpardonable parts of their Superstitions. It would be an endless business to bring in all the Instances we may, but some we must, as a pledge of the rest, and in what order it happens; and that with all briefness possible, onely naming their abominations, not insisting upon them.

## CHAP. XI.

1. *The villanous Rites of Cybele the Mother of the Gods.* 2. *Their Feasts of Bacchus:* 3. *of Priapus, and the reason of sacrificing an Ass to him.* 4. *Their Lupercalia, and why they were celebrated by naked men.* 5. *The Feasts of Flora.* 6. *Of Venus, and that it was the Obscene Venus they worshipped.* 7. *That their Venus Urania, or Queen of Heaven, is also but Earthly lust, as appears from her Ceremonies.* 8. *That this Venus is thought to be the Moon. Her lascivious and obscene Ceremonies.*

1. **T**HE First that comes to my thoughts is the Mother of the Deified Rabble, *Cybele*, *mater Deorum*, the celebration of whose Rites had so much villany and debauchedness in it, that the more ingenuous of the *Romans* were ashamed of the Office. The *Priests* clad in party-coloured coats danced antick dances, writhing about their heads invovouredly, and keeping time with their hands upon their breasts to the tune of the tabret, pipe and cymbals, footed it thus from house to house through the streets, begging mony of the people to the use of *Cybele* the Mother of the Gods. From whence they were called *Metragyrta* as well as *Menagyrta*; but they

they were ſuch noted Beaſts and Drunkards, that their groſs miſdemours gave an occaſion to that by-word, *Circulator Cybeleius*, whereby they underſtood a lewd diſſolute villain, given wholly up to drunkenneſs and debauchedneſs.

2. I cannot name the *Bacchanalia*, but your phanſies will prevent me, where it ſeems (and it is the complaint of that ſober Writer *Livy*) that though the Title of the Feaſt be *Bacchus*, yet the concluſion is promiſcuous Luſt and *Venery*, nay violent force and fightings and frequent Murders. For the opportunities of Night, and the mixture of men and women together of ſeveral ages and orders, and the incitation of Luſt through the intemperance of Wine made them tranſgreſs all the bounds of Shame and Modeſty; ſo that with unrefiſtible violence they would force whom they could, and falling out about their prey, wound and kill one another; the noiſe and grones of the dying parties and the ſhreeks of the raviſhed women not being heard by reaſon of the rattling and tinckling of their Tabrets and Cymbals which ſounded all the while: ſo that it ſeems the Romans as well as the *Sicyonii* worſhipped *Διόνυſον Χοιροφάλην*. But to let that goe uninterpreted;

3. *Priapus*, what a filthy Deity was he? His Image ſo obſcene, as you may ſee in the Poets, that no chaſt pen would deſcribe it after them, though their deſcription be but a teſtimony of the truth of that abomination. To this impure God they ſacrificed an *Aſſe*: the reaſon *Ovid* in his *Faſtorum* tells at large; but it is ſo laſcivious, that it will be ſufficient only to have hinted it. It ſeems the God was in love with the Nymph *Lotis*, who lying with the reſt of the Rural Deities in the graſs in a moon ſhine night, and being fallen aſleep, *Priapus* by ſtealth intended to have deſlowred her: but when he was over-near the perpetrating of his Villany, old *Silenus* his *Aſſe* chanced to bray ſo rudely and loud that he wakened the Nymph and defeated the God of his lewd purpoſe, debarring him of his deſired pleaſure, and expoſing him to the deriſion of all the Rural Deities by the miſhap.

*Omnibus ad luna lumina riſus erat.*

And therefore the Heathens ſacrifice an *Aſſe* to *Priapus*, as a reiterated revenge upon that Beaſt for doing him ſo great a diſpleaſure.

4. Some ſuch Reaſon as this the ſame Prophet of the Heathens, as I may ſo call him, gives of mens running up and down *ſtark naked* in the *Lupercalia*, which were celebrated to the honour, or rather diſhonour, of *Pan*, *Lycaus*, *Faunus* or *Sylvanus*; for it is nothing but a memorial alſo of his defeated lechery. For *Hercules* having retired into a wood with his wife *Omphale*, a fair and goodly perſon and richly attired, this Rural God by chance eſpying her, fell in love with her, watched where they took up their lodging, and ſilently ſtole into the Cave by night: where *Hercules* and *Omphale* having changed garments, he lying in his wives clothes, and ſhe in his Lions ſkin, made the luſtfull God miſtake ſo un-luckily, that it coſt him, beſides the ſhame, the bruizing of his Body againſt the ſides of the Cave, where the enraged Heros caſt him, diſcharging himſelf of ſo uncouth and unfutable a Bed-fellow. And this is the Reaſon

Reason why *Sylvanus* will have his Ceremonies performed by naked men in detestation of that deceit and mistake that may ly under clothes.

*Veste Deus lusus fallentes lumina Vestes  
Non amat, & nudos ad sua sacra vocat.*

*The God abus'd by cloths that hinder sight,  
Unto his Feasts the naked doth invite.*

So lascivious are the Rites, and so frivolous the Theology of the ancient Pagans.

5. *Flora* is a name that sounds more innocently, but yet her Solemnities are not performed without shameless wantonness and uncivil mirth; lewd Harlots being appointed to run up and down naked, pleasing the Spectators with their obscene gestures and Meretricious disportments.

6. Their Goddess *Venus* can be no sooner mentioned then suspected, and that deservedly. For though *Plato* and *Plotinus* acknowledge a Twofold *Venus*, the one *Heavenly*, the other *Popular* and *Carnal*; yet that Distinction in the true meaning thereof seems only to be lodged amongst the better sort of Philosophers, the people doing their devotions to that lower Deity, as it appears by the Epithets they give her, and the Ceremonies they perform to her. For *Ἀφροδίτη ἡ Πόρνη* which the *Argivi*, *ἱταίκα* which the *Athenians*, and *καλλιγυῖα* which the *Syracusans* worshipped, can be no other but that Power which is the President of Lust, as the meaning of those unchast Epithets does plainly demonstrate. And that *Venus* which was worshipped at *Cyprus*, the *Phallus* which was shewn amongst other of her Ceremonies evidently declares her Nature to be of the same kind.

7. There was indeed an *Urania*, a Celestial *Venus*, she is called the *Queen of Heaven* in Scripture, *Venus Mylitta* in Prophane writers, (*Mylitta* signifying *Whore*, as if it were from *מלת*) which was worshipped as well in some parts of *Africk* as in *Babylonia*; but the reason of her name, which we have already told, as also the manner of her Ceremonies, do manifestly shew that she was but that Popular *Venus* we spoke of before. For young Women fate in her Temple, their places being distinguished by certain lines or threads, which any stranger that would make use of their bodies, broke, and so carried her apart that he had a mind to deal with from the rest, and gave her a piece of money for a requital; and after this superstitious kind of fornication she was permitted to marry whom she pleased. The better sort of Women made their abode near the Temple in certain Waggon covered like Tents: from whence the abomination was called *Succoth Benoth*, and the Goddess her self *Benoth* for shortness, whence the *Criticks* with great probability derive the Latine word *Venus*.

8. This *Venus* which was worshipped so in several places, is conceived by some to be the *Moon*, as by *Philochorus*, who affirms her to be sacrificed to, if by men, in womens apparel, if by women, in mens apparel: Which Planet is rightly called the *Queen of Heaven*, and under the name of *Hecate* is also *Maleficarum Venus*, as *Selden* notes. *Astarte* also is the same *Numen*, served by her impure Priests, men of filthy and effeminate manners.

manners. The abominableness of the Worship of this Goddess of Lust is lively set out by *Eusebius* in the life of *Constantine*, *Nemus erat & delubrum extra publicam viam spurco Veneris demoni in parte verticis montis Libani in fruticeto positum. Erat hic malitia Schola omnibus lascivis, ubi viri non viri muliebri morbo demonem placabant.* And besides this, it was, as he sayes, the Rendezvous of all lewd persons, men and women given to wantonness, where they committed adultery, fornication and Sodomy with impunity, because no man of any repute would come amongst them.

## CHAP. XII.

1. Of their famous Eleusinia, how foule and obscene they were. 2. The magnificency of those Rites, and how hugely frequented. 3. That the bottome thereof was but a piece of Baudery, held up by the Obscene and ridiculous story of Ceres and Baubo. 4. Of their foul superstitions in Tartary, Malabar, Narfinga, and the whole Continent of America.

1. **T**HAT so villainous doings are found under so bad a title as this Goddess bears, may seem less marvel; but such Solemnities as have had the greatest fame for *Mysteriousness* and *Sanctity* are not found clear of this course kind of filthiness. We will instance in one example for all, in the *Sacra Eleusinia* instituted to the honour of *Ceres*, whom one would expect that she should approve her self an honest country Matron; whenas some of the sights to be seen in her Temple (as holy as they made those Mysteries) were but the ensignes of a Bawdy-house, which was the cause I suppose that made *Socrates* and *Demonax* not care to be initiated.

Lib. 1.

2. But what by the power of delusive Spirits or the fraud of the Priests, that caused unexpected flashings of light and astonishing thunderings, besides other strange sights which they exhibited to them that were come to an *αὐτοψία* and were called *ἐνόνται*, these Mysteries were in so great request, that they were honoured sometimes with the presence of no less then thirty thousand persons. *Claudian* in his *de Raptu Proserpina* sets out the solemnness of these Rites very livelily.

*Jam mihi cernuntur trepidis delubra moveri  
Sedibus, & clarum dispergere culmina lumen,  
Adventum testata Dei: jam magnus ab imis  
Auditur fremitus terris, Templumque remugit  
CECROPIDUM—*

Now



*Now do I see the trembling Temple move  
From the foundation, and the Roof all bright  
To send down sudden day shot from above,  
Sign of the Gods approach; Now strange affrights  
Of bellowing murmurs echoing under ground  
Fill the CECROPIAN structure with their sound.*

3. But this magnificent description of the Poet will be quite dash'd out of countenance, if we do but produce that smart taunt to their foul Superstition set down by the pen of one of the ancient Fathers, *Tota in Adytis divinitas, tota suspiria Eoptarum, totum signaculum lingua, simulacrum membri virilis revelatur.* To this of \* *Tertullian* we might add out of *Theodoret*, or rather (as some would have it) correct *Tertullian*'s mistake. For they did (say they) exhibit to the eyes of the *Eoptæ* ἡ κλένα, not ἡ φάλλον. But the ἱαυχαγωγία being part as it were of this Solemnity, *Tertullian*'s mistake is not quite so wide as they would make it, but the peoples eyes were befoo'd with the sight of them both. Τὸν κλένα μὴ ἔχει ἡ Ἑλδονα, saies \* *Theodoret*, and *Clement* gives a reason of it, because *Ceres* after her long travail in seeking *Proserpina*, being weary and very sad, fate in that heaviness on a certain stone, the Greeks call it πέτρα ἀγέλαον, *Ovid* translates it, *Saxum triste, the sad stone*;

\* *Adversus Valentini. cap. 1.*

\* *Therap. l. 7.*

*Hic primum gelido sedis mastissima saxo,  
Illum Cecropide nunc quoque TRISTE vocant.*

The Goddesses being in this disconsolate condition, one *Baubo*, saith \* *Clement*, an old countrey-woman, offered her to drink: but the Goddesses being overcome with sadness and refusing it, ἀναστρέται καὶ αὐτοῖα ἡ Βαυβώ, πρῖπται δὲ τῇ ὀφειλῇ ἡ Διὶ, and afterward it should seem more chearfully took off her Cup. \* *In Protrept.*

4. Thus filthy and impure is the Religion of the Pagans all over, whose nasty Ceremonies had not been recorded by the pens, nor uttered by the mouths of the holy Fathers, had not necessity done violence to their modesty. Nor will I detain you any longer in so unfavoury a subject, though we might travail further in this mire, relating to you the unclean customes of *Canda* in *Tartary*, where they prostitute their Sisters, their Daughters, nay their own Wives to strangers by way of honour to their Idols: Of *Calecut* in *Malabar*, where the King strains courtresie with the High Priest, and will needs have him reap the primitia of the pleasures of his new-married Bride; in that City also is there a Temple dedicated to the *Ape*, an animal of noted lechery: Of *Narsinga*, where women prostitute themselves to get mony for their Idols: Of the whole Continent of *America*, where besides that their common Lust and Venery has no bounds, they also offer their Daughters to be deflowred by their Priests, and dedicate young Boyes to Sodomy; particularly at *Old Port* and *Puna* in *Peru*, where the Devil so far prevailed in their beastly devotions, (as *Purchas* relates out of *Cieza*) that there were boyes consecrated to serve in the Temple, and at the times of their Sacrifices and solemn Feasts the Lords and principal men abused them to

to that detestable filthiness; and generally in the Hill-countreys the Devil under shew of holiness had brought in that vice. For every Temple or principal house of Adoration kept one man or two or more, which were attired like women even from the time of their childhood, and spake like them, imitating them in every thing; with whom under pretext of Holiness and Religion their principal men on principal daies had that hellish commerce. But enough and too much of the foulness of the Pagan Superstition.

### CH A P. XIII.

1. *The bloody Tyranny of the Devil in his cruel Superstitions. The whipping of the prime youth of Lacedæmon at the Altar of Diana. 2. The sacrificing to Bellona and Dea Syria with the Priests own blood. The blood of the sick vow'd to be offered in Cathaia and Mangi, with other vile and contemptuous abuses of Satan. 3. Other scornful and harsh misusages in Siam and Pegu. Men squeezed to death under the wheels of an Idols Chariot in the Kingdom of Narlinga and Bisnagar. 4. Foul tedious Pilgrimages in Zeilan, together with the cuttings and slashings of the flesh of the Pilgrim. 5. Whipping, eating the earth, plucking out eyes before the Idol in New-Spain, with their antick and slovenly Ceremonies in Hispaniola. 6. The intolerable harshness of their Superstitious Castigations in Mexico and Peru. 7. That these base usages are an infallible demonstration of the Devil's Hatred and Scorn of Mankind.*

1. **H**AVING given you a competent view of the Misgovernment of the Prince of this world in the lawless extravagancies of *unclean Lust*; we shall now consider his *cruel insolencies* and *despightful usages* of contemned mankind, which we may call *the Bloody Tyranny of the Devil over men*. And there are not a few Examples thereof: we shall not omit to produce such as are on this side *Murther*, and yet are manifest arguments of that Envy and Scorn he bears to man. As the *whipping of the prime youth of Lacedæmon* before the face of their friends at the Altar of *Diana*: a custome so barbarous, that *Theſepion* the chief of the *Gymnosophists* thought fit to object it to *Apollonius* that great Reformer of Paganism. But he is fain to excuse the *Lacedæmonians*, as doing that which was the more tolerable; the *Scythian* Goddess rigidly exacting of them the effusion of mans blood at her Altar.

2. The sacrificing to *Bellona* was with the Priests own blood, which was also done to *Dea Syria* by hers at the Fire-Feast, where also young men in a superstitious rage, (who after ran through the City with that in their hand which they had cut off from their body, and cast it into some house or other, thereby to oblige them to give them their *womanish habit and attire*) dismembred themselves in honour to the Goddesses.

deaths. The sick in *Cathaina* and *Mangi* (as is recorded by *Paulus Venetus*) were taught to vow the offering of their blood to their Idol, if they recovered. And what had less pain (but more contempt and scorn with it) the Priest used to besprinkle his congregation before he dismissed them, with blood, milk, earth and cowes-dung.

3. In *Siam* the Religious Orders are held under very hard lawes, it being death to speak to a woman, and to drink wine no less then stoning. That also is a base abuse of the people in *Pegu*, as *Purchas* relates out of *Gasp. Balby*, who drink the water wherein the Priest has wash'd himself. In the Kingdome of *Narsinga* and *Bisnagar* there is an Idol to which they make long Pilgrimages, and when they appear before him, come with their hands bound, or with ropes about their necks, or with knives sticking in their arms or legs, or else cut their flesh, and cast the pieces into the Idol's face. The Idol being drawn in solemn procession, the more Zealous of the people lye in the way to be squeezed to death by the wheels, as both *Balby*, *Odoricus* and *Linschoten* write. I might add other examples of this kinde, but I will not overmuch transgress my proposed Method, not intending for the present to speak of any cruelties of Satan but such as are on this side *Murther*.

4. In *Zeilan* they make Pilgrimages of incredible tediousness; For having travailed many hundred miles, they are faine to wade near twenty miles together in stinking mire, besides their clambering up an Hill of many miles ascent by the help of ropes and hooks and bushes that they are to take hold of: and when they are got up to the top, and have fed their eyes with the print of his foot that was their ancient Lawgiver, they compleat their penance with pricking and cutting their own flesh.

5. In *New-Spain* they sought pardon of their Idols by whipping themselves on the naked shoulders, and taking up earth and eating it. In *Peru* they lay prostrate on the ground before their Idols, the more Zealous not sparing to pluck out their own eyes in a blinde devotion. In *Hispaniola*, when they sacrific'd, they were wont to thrust a consecrated hook down their throats to fetch all out of their stomachs; which done they sate round their Idol in an antick posture, wry-necked and cross-legged, praying for the acceptance of their Sacrifice.

6. The Priests and religious at *Mexico* were wont to rise at Midnight, and having cast incense before their Idol, to retire into a large place where many lights were burning, and there with lancets and bodkins to pierce the calves of their legs near to the bones, anointing their Temples with the blood. They would also slit their members in the midst in a frantick pursuance of a thankless Chastity. They whipp'd themselves also with cords full of knots, besides their tedious and destructive fastings. These sad Ceremonies they also used in *Peru*, where they swinged themselves with stinging Nettles, and struck themselves over the shoulders with hard stones.

These and the like abuses (that you may meet withall in Writers) which Satan has put upon Mankind, are a demonstration of his great contempt and hatred of us. But we shall come nearer now to make good  
I that

that charge, which our Blessed Saviour, who came to destroy his dominion, most justly has laid upon this Usurper, *That he was a Murderer from the beginning*: which is most evident from that execrable custome of *Sacrificing of men to him* under what account or title soever: which was an abomination practised of old in most parts of the World, as the Testimony of Historians will make good.

## C H A P. XIV.

1. *Men sacrificed to the Devil in Virginia, Peru, Brasilia. They of Guiana and Paria also eat them being sacrificed. The Ceremony of these Sacrifices in Nicaragua.* 2. *The hungry and bloud-thirsty Devils of Florida and Mexico.* 3. *Their sacrificing of Children in Peru, with the Ceremony of drowning a Boy and a Girl in Mexico.* 4. *The manner of the Mexicans sacrificing their Captives.* 5. *The huge numbers of those Sacrifices in Mexico, and of their dancing about the City in the skin of a man new slay'd.* 6. *And in New-Spain in the skin of a woman.*

1. **T**HE knowledge of this is fresh concerning the *Americans*, as that they in *Virginia* sacrificed Children to the Devil, as also in *Peru* for the health and prosperity of the *Ingua*, and for success in war. The same they doe in *Brasilia*. The People of *Guiana*, of *Paria* and other adjacent parts do not only sacrifice men, but some of them after feed upon the sacrifice. The Priests of *Nicaragua*, as *Purchas* relates out of *Gomara*, after the Ceremony of a mournful sound and going thrice about their Captives, of a sudden rip up their Breasts with certain knives of flint, and then after the distribution of the Body to the King, their high Priest and him that took the Captive in war, they set their Heads upon Trees, under which they sacrifice also other men and children.

2. In *Florida* the Devil appears to them and complains that he is thirsty: But nothing quenches his thirst but the bloud of men. *Acosta* relates of the *Mexicans*, that their Priests would tell their Kings that their Gods died for hunger: the meaning whereof was, that they must forthwith go out to war to get Captives for Sacrifices to their Gods.

3. In *Peru*, at the Inauguration of their new *Ingua*, they sacrificed two hundred children; they either cut off their necks, anointing themselves on the face with their bloud, or drowned them and so buried them with certain Ceremonies. And the *Mexicans* also are reported at a Feast which they keep in their Canoes on the Lake, to drown a Boy and a Girl, to keep the Gods of the Lake company. They of *Peru* would also sacrifice Virgins out of their Monasteries, as the same Author writes: and ordinarily any *Indian* of Quality, and those too of mean sort, would sacrifice their first-born to redeem their own life, when the Priest pronounced that they were mortally sick.

4. The *Mexicans* indeed, if *Acosta* does not them overmuch right, sacrificed

sacrificed only Captives to their Idols. But they were unmercifully lavish of the blood of their conquered enemy, their Sacrifices being often repeated, and they sacrificing at least forty or fifty at a time, making them to ascend to the top of an high Terras in the Court of the Temple, where the chief Priest (as also his assistants) being clad in most ugly and diabolical dresses to astonish the people, opened the Breast of the Captive with a wonderful dexterity, pull'd out the *Heart* with his hands, and shew'd it smoaking to the *Sun*, to whom he did offer this heat and fume of the Heart, and then cast it at the Idols face, and with a spurn of his foot tumbled the Body of the Sacrifice down the stairs of the Temple.

5. So prodigal was their abominable Religion of *humane blood*, that some daies they have sacrificed five thousand or more, and in divers places above twenty thousand, as *Acosta* relates from the reports of the *Indians*. There is one nasty piece of Cruelty that he saies was used in *Mexico*, which was the slaying of a Slave, and apprelling another man with his skin, who was to go dancing and leaping through all the houses and market-places of the City to beg money for the Idols; and they that refused to give, he was to give them a slap on the face with the bloody corner of the skin.

6. This is ill enough; but that something worse in *New-Spain*, where they slay'd a woman, and covered a man with her skin, who was to dance about the streets two daies together. So *despightfully Cruel and Tyrannical* has the *Role of the Devil* been in the New-found Pagan world; and yet we shall not finde him much better in the Old. For there we shall also finde him a blood-thirsty murderer in most of the parts thereof.

## CHAP. XV.

1. *The sacrificing of Children to Moloch in the valley of Hinnom.* 2. *That it was not a Februation, but real Burning of them.* 3. *That this custome spread from Syria to Carthage.* 4. *Further Arguments thereof, with the mistake of Saturn being called Israel rectified by Grotius.* And that Abraham's offering up Isaac was no occasion at all to these execrable sacrifices. 5. *Sacrificing of men in Britain, Lusitania, France, Germany, Thrace and in the Isle of Man.* 6. *In sundry places also of Greece, as Messene, Arcadia, Chios, Aulis, Locri, Lacedæmon.* 7. *That the Romans were not free neither from these salvage sacrifices.* 8. *To which you may add the Cimbrians, Lituanians, Egyptians, the Inhabitants of Rhodes, Salamis, Tenedos, Indians, Persians, &c.*

1. *S*YRIA is famous, or rather foully infamous, for that cruel God of the *Ammonites, Moloch*, to whom they sacrificed their Children burning them in the fire. This was, as in other places, so also done in the Valley of *Hinnom*, so called, *a rugitu seu lamentis puerorum dum exurebantur*;

*exurebantur, from the roarings and cryings of the children whilest they were a burning, or else from the possessours of that field, the sons of Hinnom.* It is also named *Tophet*, from the beating of the drums they then used to drown the cries of the poor Infants that were sacrificed. Some are of opinion that it was onely a *Februation, purification, or consecration of their children*, not a *sacrificing* of them: But Mr. *Selden* has sufficiently confuted that conceit, to whom I remit the *Curious, De Diis Syris, Syntagma. 1. Cap. 6.*

2. *Gaffarel* indeed, though he will admit that certain *Persian Colonies* seated in *Samaria* sacrificed their children to *Adramelech* and *Anamelech* the Gods of *Sepharvaim*, yet he will not allow by any means that Children were sacrificed to *Moloch*, but onely *februated*: and this he does in favour to the Jews whom he would not have to stand guilty of such a detestable piece of *Idolatry*. But it is beyond all exception plain, that they did sacrifice their sonnes and daughters to Devils, *Psal. 105.* and *Josephus* himself acknowledges of *Achaz*, \* ὅτι Ἰδοὺ ὁλοντο οὗτοι παῖδες καὶ τὰ Καναναίων ἔθνη. See *Grotius* upon the 18. of *Deuteronomy*, where he does plainly enough prove that children were really sacrificed to *Moloch*, though he does not deny but in process of time the rigour of this cruel custome might be changed into what was more tolerable, viz. the traduction of their children between two fires; later ages finding out such *σοφὰ φάρμακα*, for the mitigating of the barbarousness of their ancient rites. And it is not unlikely but that before this cruelty was quite laid aside, there was first a seldomer use of it, and that at last it vanished into simple *Februation*; which is the best way I know to save *Solomon's* credit, and vindicate him from the suspicion of so barbarous a piece of *Idolatry*, though he reigned long before *Achaz*.

3. That this Custome of *sacrificing Children* spread it self out of *Syria* into *Europe* I cannot say: but it is likely that the *Carthaginians* had it from thence, they being a Colony of that nation; and *Lactantius* charges them with this cruel Superstition, that they used to sacrifice men to *Saturn*; and that, being overcome by *Agathocles* King of *Sicilie*, and suspecting their God was angry with them, they sacrific'd *ducentos nobilium filios, two hundred noble-mens sons* at once. This abomination of *sacrificing* their children *Ennius* also had noted of old,

*Pani sunt soliti sos sacrificare puelllos.*

4. The *Gretians* also as well as the *Syrians* sacrificed to *Saturn*, however they took up the custome. But a further evidence that the *Carthaginians* had theirs from the *Syrians* is that the name of the God they sacrificed to was called *Amilcas*, as *Selden* notes out of *Athenagoras*, which comes very near to *Moloch* or *Milcham*, and that they used also drums and pipes to drown the noise and cries of the sacrificed. *Porphyrius* out of the *Phœnician* Chronicles tells us that this *Saturn* the *Phœnicians* call *Israel*, who was their ancient King, and sacrificed his onely-begotten son to deliver his Kingdome from a present danger of warre. His sons name also, he saith, was *Jecond*, which has near affinity

\* i. e. That he burnt his own son, offering him as an Holocaust, according to the customes or superstitious rites of the Canaanites.



nity with the Hebrew יצחק *יצחק*, *unigenitus*; and the whole narration seems to some a deprav'd story of *Abraham's* sacrificing *Isaac*; though *Grotius* be of another minde, and haply out of a true conjecture: The mistake being in some Scribe, who finding *יִצְחָק*, which was the name of the King that sacrific'd his son, (*Ἰσραὴλ τὸν υἱὸν* *Kebvon*, as *Philobylus* has it out of *Sanchuniatho*) thought it the usual contraction of *Ἰσραὴλ*, whenas that *Phœnician* King was called *אֵל* (which the *Syrians* use for *אל*) as *Enoch* bore the name of *יְהוֹה*; as *Grotius* will more fully inform us upon *Deuteron. 18*. But though that way that *Selden* recites out of *Porphyrus* were true, I do not see that this occasion should need to have any influence on remoter parts in *Europe*, they of *Peru* without any such invitation being lavish of the blood of their children in sacrificing them to the Devil. But if it had, it were no excuse, but a greater reproach to them and their ill Master, that God's refusal of so high and rigorous an homage (though he had an indisputable right to it) could not binde their hands from either offering or receiving such bloody sacrifices.

5. Wherefore, without any such animation or emulation, I believe; the Apostate Spirits every where full of *Scorn* and *Cruelty*, did of themselves set up such abominable Rites in most parts of the old world. As here in *Britain*, where they were wont to sacrifice Captives to foretel things to come, as *Tacitus* writes. *Strabo* affirms the same of the *Lusitani*, who for the same purpose sacrificed their Captives to *Mars*. *Diodorus* writes the same concerning the *Gauls*, and *Suetonius* of the *Germans*; *Eusebius* of the *Thracians*, who sacrificed men, to be better ascertained of their success in warre: and *Tacitus* concerning the *Isle of Man* near us, saith, that it was the seat of the *Druids* who were great *Men-sacrificers*, which they performed in Woods. *Lucos sœvis superstitionibus sacros*; that Author calls them.

6. Neither were the *Greeks* free from this bloody Superstition. For *Aristomenes Messenius* sacrificed three hundred men to *Jupiter Ithemius*. The *Arcades* also sacrificed Boyes to *Jupiter Lycaus*, and the Inhabitants of *Chios* a Man to *Diomedes*. The *Locri* were commanded by their Oracle, for the asswaging of a Pestilence, to send every year two Virgins to *Troy*, which had their throats first cut, and then were burnt in sacrifice to *Pallas Trojana*: And *Iphigenia*, the butchering of her (under the pretence of marriage) by the hand of the Priest at the altar of *Diana in Aulis*, is notoriously known, and lively set out by *Lucretius*, with this *Epiphonema* at the end of the Narration,

*Tantum Relligio potuit suadere malorum.*

The *Lacedæmonians* also sacrificed Men to *Mars*. *Phylarchus* affirms all the *Greeks* to have done the like.

7. *Pliny* boasts that the *Romans* were free from those cruel and impious Superstitions: but if he mean they were alwayes so, it will be found but a boast. For of old they sacrificed men to *Saturnus* and *Jupiter Latialis*, as *Tertullian* and *Lactantius* have noted; and it was usual with them to give men to be devoured by Beasts in their great Festivals,

Festivals, which they celebrated to this or the other Deity. Besides, they are said to have sacrificed at Rome *two Greeks* and *two Gaules*, a Male and Female of each, every year. And throughout *Sicily* and *Italy* those barbarous Sacrifices were very frequent according to *Pliny's* own Testimony, and were not abrogated at *Rome* till about six or seven hundred years *ab urbe condita*.

8. We might reckon up more Nations polluted with this execrable impiety, as the *Cimbrians*, *Lituanians*, *Egyptians*, the Inhabitants of *Rhodes*, *Salamis*, *Tenedos* and *Cyprus*, also those of *Laodicea*, besides the *Indians*, *Persians*, *Arabians*, *Albanians*, and others, but these may suffice which we have already named for remarkable examples of Satan's villainous miscarriages in his usurped Rule over the Sons of Men.

## CHAP. XVI.

1. *Four things still behind to be briefly touch'd upon for the fuller Preparation to the understanding the Christian Mystery; as First the Pagan Catharmata. The use of them prov'd out of Cæsar; 2. As also out of Statius and the Scholiast upon Aristophanes. 3. That all their expiatory Men-sacrifices whatsoever were truly Catharmata. 4. The Second, their Apotheoses or Deifications of men. The names of several recited out of Diodorus. 5. Of Baal-Peor, and how in a manner all the Temples of the Pagans were Sepulchres. Their pedigree noted by Lactantius out of Ennius. 6. Certain examples of the Deification of their Law-givers.*

1. **WE** have clearly and fully enough set out unto your view the *Uncleanness* and *Cruelty* of the *Pagan Superstitions*: there are only *Four things* behind which we will lightly touch upon, and then I think we shall sufficiently have prepared the way to give you an easy and intelligible representation of the *whole Frame of Christian Religion*, as it is set out in the *Holy Scripture*.

The First of the *Four things* I were a mentioning is their *Kαθάρματα*, *Purgamenta*, *Piacula*: but the Greek word is more proper, which signifies the death of some man which the Pagans sacrificed for the expiating of their faults, and saving themselves from the rigour and vengeance of their Gods. This Reason was acknowledged plainly by the *Gaules*, amongst whom this *ἀνδραποδοσία*, this *mactation* of men was so frequent, as *Cæsar* has observed. *Pro vita hominum nisi vita hominis reddatur, non posse Deorum immortalium numen placari arbitrantur*: i. e. *They think that unless the life of a man be given in lieu of the life of men, the Majesty of the immortall Gods cannot be pacified.* And therefore, in *gravioribus morbis, præliis, periculis, homines pro victimis immolant aut immolaturos vovent*, as *Ortelius* cites it out of *Cæsar*, And therefore in more grievous diseases, warrs, dangers, they either sacrifice men, or at least make a vow they will sacrifice them.

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2. This kind of Sacrifice because it was made ordinarily of the vilest sort of people, Slaves or Captives or other contemptible persons, the Apostle, to shew how vilely himself was esteemed of by men, set off his condition by a phrase borrowed from thence, *ὡς καθάρματα τῷ χρίσμι ἐπαρήμεναι*, 1 Cor. 4. 13. To this custome *Papinius Statius* alludes, where he brings in *Meneceus* his mother speaking to him thus;

*Lustralemne feris ego te, puer improbe, Thebis  
Devotumque caput, vilis cen mater, alebam?*

*Have I, O wicked child, thee nourished  
Like mother poor, for cruel Thebes to be  
A lustral wretch, a vile devoted head?*

This is noted also by *Servius* upon *Virgil*. But there can be nothing more pertinent either for the explaining of that Phrase of the Apostle; or for a clearer witnessing of this Heathenish custome, then what *Grotius* addes upon the place out of the Scholiast upon *Aristophanes* his *Plutus*, *Καθάρματα ἐλέγοντο οἱ ἐπὶ κατάρου λοιμῷ πνέοντι τὴν πόλιν ἢ τὸν λαόν· οὗτοι δὲ δύναντο τοῖς θεοῖς, τυτὴ δὲ τὸ ἔδος· καὶ παρὰ Ῥωμαίους ἐπαρήμενοι* i. e. Men that were sacrificed to the Gods for the clearing of a city or people from the pestilence or any other disease, were called Catharmata, which custome also obtain'd amongst the Romans. And on another Comedy the Scholiast asserts it to have been also the custome of the Athenians, and that they made choice of some poor useles wretches for that purpose. *Ἐφερον γάρ τι καὶ Ἀθηναῖοι λίαν ἀγναεῖς καὶ ἀχρηστεῖς, καὶ ὅτι καὶ ὁ συμφορᾶς πρὸς ἐπιλειψύσης τῇ πόλει, λοιμῷ λόγῳ ἢ τισὶν πρὸς, ἰδύον τὰς ἐνέχουσας καὶ κατάρματα τῷ μιάσματι, οὗτοι δὲ ἐπανόμαζον καθάρματα* i. e. For the Athenians also got certain base and useles persons, and in the time of any Calamity coming upon the city, as of pestilence and the like, they sacrificed these, thereby to be cleared of their piacular crime, for which cause these men were called Catharmata: Which in Latine is *Piacula* or *Purgamenta*.

3. We might alleadge other Testimonies, as that out of *Suidas* upon the word *καθάρμα*, and others; but these may suffice for so easy a matter. For all the Expiatory sacrifices wherewith they would appease the wrath of the Gods, as often as they were *ἀνδραποδισία* or *ματατίσεις* of men (which were too-too frequent all over the World,) these men that were thus sacrificed were indeed *Catharmata* properly so called.

4. The Second thing we would have noted is, Their *Apotheoses*, then which nothing was more frequent amongst the Gentiles, there scarce being any of the Immortal Gods so deem'd amongst them, but some Mortall man there was also that bore the same name, and had the same worship also done unto him. *Diodorus* instances in *Sol*, *Saturn*, *Rhea*, *Jupiter*, *Pan*, *Ceres*, and others, whose Genealogies, inventions, or famous exploits that Historian pursues in his First Book of his *Bibliotheca Historica*. He names also *Belus* the Sun of *Neptune* and *Libya*, as the Captain of an Egyptian Colony into *Babylon*, with whom it fared as with innumerable others, who were considerable Benefactors to the Countrey they

they liv'd in; or people with whom they did converse: They had *Altars* and *Temples* erected to their memorial, and *Sacrifices* and Religious ceremonies appointed to be done to them as to the immortal Deities.

\* The sacrifices of the dead.

5. And *Baal-Peor* to whom *Israel* joyned, where they are said to eat the sacrifice of the dead; *Bede* upon the Text expounds it to this sense, *Initiati sunt & sacrificaverunt Baal qui colebatur in Phegor, Belus enim fuit pater Nini, &c.* and that is the reason that they were called \* *ובחי סתים*, because they were sacrifices offered to the Soul of the deceased *Belus*. *Clemens Alexandrinus* upbraids to the Heathen, that in a manner all their *Temples* were nothing else but the *Sepulchres* of some famous men, whose Memory was the first occasion of those Religious solemnities and ceremonies that were performed there. *Laëtantius* also out of *Ennius* and *Cicero* plainly demonstrates that the generality of the Pagan Deities, such as we have already named out of *Diodorus*, were once Men living here on Earth, and produces out of *Ennius* their pedigrees, counsels and transactions in this life. *Cicero* makes a kind of distinction in his *de Legibus*, where he makes this decree concerning Religion: *Divos & eos qui Cælestes semper habiti sunt, colunto, & eos quos in cælo merita locaverunt, Herculem, Liberum, Æsculapium, Pollucem, Castorem, Quirinum, i.e. Let them worship the Gods, both those who were ever accounted Celestial, and those whom their merits have placed in Heaven, as Hercules, Bacchus, Æsculapius, Pollux, Castor, Quirinus.*

6. For the Romans worshipped *Romulus*, as the Babylonians *Belus*, like as other Nations also have Deified those that have first given them Laws and Religious rites; as the Scythians *Zamolxis*, and the Chineses their Kings, and in particular their Law-giver *Confusius*. *Minos* also, *Æacus* and *Rhadamanthus*, for their singular Justice while they lived, were by the Greeks assigned to the honour of being Judges amongst the dead in the other World. But of this enough.

## CHAP. XVII.

1. The Third Observable, The Mediation of Demons. 2. This Superstition glanced at by the Apostle in *ἑρπνεῖα τῶν ἀγγέλων*. And that Demons are the Souls of men departed, according to Hesiod. 3. As also according to Plutarch and Maximus Tyrius. 4. The Author's inference from this position.

1. THE Third thing Observable is their *δαίμονες*. By *δαίμονες* or Demons I mean their *Dii Medioximi*, or rather Those Spirits that were Mediatours (as I may so call them) betwixt the Supreme Deities and Men. According to this sense is that of Plato in his *Symposium*, Θεὸς ἀνθρώπῳ ὑμῖν γινώσκει, ἀλλὰ διὰ δαιμονίων πᾶσι ἐστὶν ἡ ὁμιλία καὶ ἡ διαλέξει. Ὅτις πρὸς ἀνθρώπους i. e. God intermingles not himself with man, but all the Converse and conference betwixt the Gods and Men is performed by

by *Dæmons*. And the same Philosopher saies plainly and expressly, That these *δαίμονες* receive the praies and oblations that men make, and present them to the Gods, and bring back from them rewards and injunctions which they communicate some way or other to men. But this is not *Plato's* opinion alone, but of most of the ancient Philosophers that would venture to say any thing at all in Religion; as of *Zoroaster*, *Thales*, *Pythagoras*, *Celsus*, *Plutarch*, *Apuleius*, and who not? Nay this conceit is so natural, that it is found among the rude *Americans*, who profess that their *Zemes* are no other then *Mediatours* and *Messengers* from the great God that is Eternal and Invisible, as *Peter Martyr* relates in his first Decad, lib. 9. concerning the Inhabitants of *Hispaniola*.

2. This opinion of the Heathen was glanced at by the Apostle, Coloss. 2. 18. ἐν ταπεινοφροσύνῃ καὶ θρησκείᾳ τῆς ἀγγέλων, as *Grotius* observeth upon the place. Nor does the difference of the words ἀγγέλῳ and δαίμων make any difference in the thing, the Greek word δαίμων being the same with ἀγγέλῳ, as *Philo* has noted; and either of them is competent to the Soul out of the Body, as the same Author also acknowledgeth. But δαίμων signifies also the Soul in the Body according to *Xenocrates* in *Aristotle*, ομοίως δὲ καὶ διδαίμονα ὃ ἂν ὁ δαίμων ἢ πνεῦμα, καὶ δαίμων ὁ *Xenocrates* φησὶν, διδαίμονα τὴν θῆλυ ψυχὴν ἔχοντα πνεῦμα. πάντη δὲ ἑκάστῳ τὴν δαίμονα. i. e. In like manner that he is *Βυδαίμων* (i. e. happy) who has a good δαίμων or Genius, as *Xenocrates* says, that he is happy or has a good Genius that has a good Soul. For the Soul is every man's *Dæmon* or Genius. But the more proper sense, and that which we mean in this place, is that of *Philo*: to whom we may add the suffrage of *Hesiod*, out of *Plutarch*; αἱ δὲ ἀπὸ μεταστάσεως ἡμέρας ψυχαὶ ἐχολάζουσαι τὸ λοιπὸν διὰ σώματι, δαίμονες εἰσι ἀνθρώπων ἐπιμελῆς, καὶ Ἡσίοδον. i. e. But Souls that have quit themselves from Generation, and are for the future free from the incumbrances of the Body, become *Dæmons*, carefull Inspectours over mankind, according to *Hesiod*. From whence haply δαίμων may be from δαίω divide, it signifying the very same that *Anima separata*.

3. And *Plutarch* himself subscribes to *Hesiod's* opinion, That Souls freed from their Bodies become *Dæmons* or *Genii*, and that they goe up and down the Earth as being observers and rewarders of the actions of men; and that though they be not actors themselves, yet they are ab-bettors and encouragers of them that act; as old men that have left off the more youthfull sports, love to set the younger sort to their games and exercises, themselves in the mean time looking on. So *Plutarch* in his *De Genio Socratis* and *Maximus Tyrus* endeavour at large to prove that the δαίμονες or *Genii* are nought but the Souls of men departed, who are occupied much-what in such employments as they were in the flesh.

4. From whence it will follow that Good men that were full of *humanity* & love to mankind, will prove good *Genii*: & by how much their Love is greater and their Spirits more free and universal, that they will have a more generall inspection, or at least they will be more fit for it; were they but armed with sufficient Power and Authority from above answerable

nable to that noble dear affection they bear to man: and in that themselves have been in the flesh, and tasted what belongs to our condition, they will be the more kindly *Mediatours* and *Negotiatours* in our affairs. So reasonable is this opinion of the Pagans concerning the Intercession of their *Genii*, but their Worshipping of them as rash, they having no sufficient warrant thereunto.

## CHAP. XVIII.

1. The Fourth and last thing to be noted, namely their Heroes, who were thought to be either begot of some God, or born of some Goddess: the latter whereof is ridiculous, if not impossible; 2. The former not at all incredible. 3. Franciscus Picus his opinion of the Heroes (feigned so by the Poets) as begot of the Gods: that they were really begotten of some impure Dæmons, with Josephus his suffrage to the same purpose. 4. The Possibility of the thing further illustrated from the impregnation of Mares merely by the Wind, asserted by several Authors. 5. The application of the History, and a further confirmation from the manner of Conception out of Dr. Harvey. 6. Examples of men famed for this kind of miraculous Birth of the Heroes, on this side the tempus *μυθικόν* or *Hæwīgōv*.

1. THE Fourth and last thing I would propound to your view is their *Heroes*, which are *δαίμονες* also, that is, the Souls of men departed this life: but there was something special in their *Birth*, in that they were conceived to be born of some Goddess impregnated by a man, or of some woman impregnated by some God. From whence *Plato* would give the reason of the name *ἥρωες*, as if it were from *ἔρως*, *Love*, Because the *Heroes* were begot, by some God or Goddess falling in love with Mortals. Such was the birth of *Aeneas*, as Antiquity has conceited, who was begot on *Venus* by *Anchises*, and of *Achilles* the Son of *Thetis* by *Pelæus*. But that Goddesses, that is, Spirits sustaining the person of Women, should bring forth Children; though there be pretended true stories of such things, and that it may be it is not impossible, yet it seems to me very incredible.

2. But that the *Genii* or Spirits which Antiquity called Gods, might impregnate Women so, that they might bring forth children without the help of a man, seems not to me to be at all incredible; and most of your *Heroes* have been reported to be such, the greater number of the most famous of them being certain By-blows of *Jupiter* upon several women he fell in love with. For he is said to beget *Hercules* upon *Alcmena*, *Pelasgus* of *Niobe*, *Sarpædon* of *Laodamia*, *Dardanus* of *Electra*, *Amphion* of *Antiope*, *Minos* and *Rhadamanthus* of *Europa*, of *Leda* *Castor* and *Pollux*, and *Percus* of *Danae*. His four last Adulteries are handsomely comprized in a Distich by the Epigrammatist, with the fashion or fraud he used in his assaults upon those women.

Zæus



Ζῆς ἦν, παῦρ, σάτυρ, χρυσοῖς, δι' ἑσπῆα  
 Ἀδης, Εὐρώπης, Ἀντιόπης, Δανάης.

3. Which I could not forbear to reherse, the first transformation there named, viz. of *Jupiter's* becoming a *Swan* (when he had to doe with *Leda*) putting me in mind of *Ludovicus* the Familiar of that Witch whose story *Franciscus Picus* so fully prosecutes, whom he confessed to have to doe with her, though in the rest of his parts in the shape of a Man, yet with feet fashioned like a Goose. But the main thing observable in that Dialogue is *Picus's* his ingenious conjecture concerning these supposed Fables of the Poets, as some would have them. But he conceives there may be a considerable truth in them as concerning the *Generation* of the *Heroes*, and that in rude Antiquity, when the Dominion of the Devil was more free, and mankind more idle and ignorant, there were really and frequently such congresses or Venereous conjunctions of unclean Spirits with women, according to that practice which to this day is confessed by *Witches*, especially in their meetings and joviall Revelings in the Night at that Solemnity which they call our *Lady's play*, the Ancients called it *Ludum Diana* or *Ludum Herodiadis*, where the *Witches*, as themselves confess, do eat and drink and dance, and doe that with these impure Spirits which modesty would forbid to name. Which dalliance had sometime such real effect with them of ancient times, that the women, as *Picus* would have it, were impregnated by the *Damones* or *Genii*, the deemed Gods of the Heathen. From whence came *Famous* men, that were not only reputed but really sprung *ex stirpe Deorum*, according to their opinions they had of the Gods. *Josephus* a sober Writer acknowledges the birth of the Giants of old to be after this manner, to whom he ascribes all the impiety and injustice that had crept into the world before *Noah's Flood*.

\* πολλοὶ γὰρ ἄγγελοι Θεοῦ \* Many Angels  
 γυναιξὶ συμμιγνύσιντες, ὕβρισις ἐγέννη' παῖδας, καὶ πάντες ὑπεροπίας καλῆς, ὅτι  
 τὸν ἐπὶ τῇ δουλείᾳ πεποιθῶσιν, as he writes in his First book of *Jewish Antiquities*.  
 of God having  
 to doe with wo-  
 men, begot inso-  
 lent and injuri-  
 ous children, &  
 despisers of all  
 goodness, by rea-  
 son of their con-  
 fidence in their  
 own strength.

4. And though this may seem incredible to others, yet stranger matters have been asserted concerning the Conception of Females without the help of a Male in the perfectest kind of living creatures: as that which *Virgil* affirms in his *Georgicks* concerning some metal'd *Mares* that have conceived of the Wind.

Lib. 3.

*Ore omnes versa in Zephyrum stant rupibus altis,  
 Exceptantque leves auras; & saepe sine ullis  
 Conjugiis, vento gravida (mirabile dictu!)  
 Saxa per & scopulos fugiunt*————

*They all standing on high crags with turned face  
 To gentle Zephyr, the light air they draw;  
 And oft, (O wonder!) without Venus law,  
 Quick with the wind o're Hills and Rocks they trace.*

Which

Which *Silius Italicus* expresses also very lively of the Spanish *Gennets* of his Country;

*Et Venerem occultam genitali concipit aurâ.*

Which that you may not suspect to be only the levity and credulity of Poets to report such things, I can inform you that *S. Austin* and *Solinus* the Historian write the same of a race of Horses in *Cappadocia*. Nay, which is more to the purpose, *Columella* and *Varro*, men expert in rural affairs, assert this matter for a most certain and known truth.

5. Wherefore if the free Air by the advancing of the pleasure of the Spirits of these Animals, or actuating them by a volatil Salt, will fill them so full of life and joy, that it will make their Wombes blossome, as I may so say, and after bring forth fruit; why may not an Aiery Spirit transforming himself into the shape of a Man, supply his place effectually, he being able, as Witches have confessed, to raise as high pleasure and indeed higher then any man can doe; and so to loosen the body into a transmission of such principles and particles as will prove in their conflux in the wombe vital and prolific? Which may be the easilier admitted, if we consider that the Seed of the Male gives neither Matter nor Form to the *Fetus* it self; but like the Flint and Steel only sets the Tinder on fire, as *Dr. Harvey* expresses it. So that the Pagan Gods, when they would have to doe with women, needed no such *ambages* as ordinarily men imagine, viz. first to play the *Succubi*, & then the *Incubi*, that is, first to receive the Seed of man, having transformed themselves into the shape of a woman, & then to transfuse the Seed into the womb of a woman, after they had changed themselves into the form of a man. For it is not the Matter of the Seed, but a gratefull contact or motion fermenting or spiriting the place of conception, that makes the Female fruitfull. So great a probability is there that there is some truth in that fame concerning the birth of the ancient Heroes, though their time by reason of the uncertainty of the story is called \* *ἡρώων χρόνος* as well as \* *Hewings* by Historians.

\* The fabulous  
time.  
\* Heroical.

6. But there is so strong a suspicion in the minds of men that there are such Events in the world, that they venture upon some Examples within the compass of more approved History, as *Alexander* and *Scipio*, whom many conceited to be the Sons of *Jupiter*. And *Diogenes Laertius* tells a formal story of *Perictione* *Plato's* Mother being impregnated by *Apollo*, which he confirms by the Authority of three several Writers, *Spensippus*, *Clearchus* and *Anaxilides*.

CHAP.

CH A P. XIX.

1. *That out of the Principles we have laid down, and the History of the Religions of the Nations we have produced, it is easie to give a Reasonable account of all matters concerning our Saviour from his Birth to his Visible return to Judgment.*
2. *That Christianity is the Summe and Perfection of whatever things were laudable or passable in any Religion that has been in the world.*
3. *The Assertion made good by the enumeration of certain Particulars.*
4. *That our Religion seems to be more chiefly directed to the Nations then the Jews themselves.*
5. *An Enumeration of the main Heads in the History of Christ, that he intends to give account of.*

I Have now omitted nothing of considerable moment to our present purpose, having laid down by way of Preparation such Grounds as will inable us to give a solid account of whatsoever occurs in the *History of Christ*, whatsoever happen'd to him, was done or is to be done by him, from his *Birth* to his *Visible return to Judgment*. For besides that there are no *Effects so Miraculous* there recorded, as to exceed the efficacy of those *Invisible Powers* which we have demonstrated to be in the world; so the *Reasonableness* of every thing will be easily illustrated by what we have discovered concerning the *Nature and End of Christianity*, which is to advance the *Divine life* upon Earth, and to bring the partakers thereof to Eternal happiness, and in the mean time to redeem the world out of the dominion and tyranny of the *Devil*, and to bring in the *Worship of Christ* as the lawfull owner of all Sovereignty in Heaven and in Earth: and that not by external force and violence, but by the wonderfull Wisdom of God discoverable in the Gospel; there being such winning compliances and condescensions to the Faculties of Man, and so powerfull endearments upon his Affections, that at the first hearing it is able to carry away the ingenuous captive into obedience to it, with joy in their hearts and tears in their eyes, their whole man melting into an easie pliability to this new gracious law in the sense of so great Joy, Love and Sorrow: besides their being surprized with a just slighting or indignation against the Religions they were formerly engaged in, for either their beggerly Elements or abominable Sacrifices and Ceremonies.

2. For whatsoever is defective in any, Christ makes a full supply; and where their Rites are execrable and detestable, he treads quite contrary there to both the foul *obscenities* and bloody *cruelties* of Satan. But what *Propensions* in Mankind were more warrantably natural, he gratifies them in a truer and higher manner then ever they were yet in the World. So that of a very truth *Christianity* is not only the *Compleatment* and *Perfection* of *Judaisme*, but also of universal *Paganisme*; the Summe or Substance of whatever was considerable in any Religion being comprehended in the Gospel of Christ, which was reserved to the last Periods of time as an *ἀνασφαλαιωσις* or summing up of all that

K

went

Ephes. 1. 10.

went before, as the Apostle speaks in his Epistle to the *Ephesians*, *That in the dispensation of the fullness of times he might summe up all together in Christ, whether things in Heaven or things in Earth.*

3. For as for *Things in Heaven*, whether it be the Objects of the worships of the Heathen, namely their *ἑοῦ δαιμόνες*, men canonized for Gods and their *Heroes*, or the trust they had in their *Dii Medioximi*, in the mediation and intercession of their *Demons*, or whatsoever obscure hopes they had of enjoying the life of the Gods themselves in Heaven after the dissolution of the Body; all these things are more compendiously, and yet more truly, plainly and warrantably, comprehended in Christ. As also the *Things in Earth*, as the Jewish Sacrifices and the Pagans *Καθάρματα*, so many and so curious Ceremonies of expiation and purification, they are all more fitly and more effectually contained in the Sacrament of Baptisme and in the celebration of the Death of our Saviour then in any of the Rites of the Nations.

4. And truly all things are so shrewdly levelled at the Religion of the Heathens in the transactions of Christ and matters belonging to him, that he may rather seem to be meant for them then the Jews themselves, though they had the first refusal of him; so that the counsel of God is made evident as well in the Contrivance as the Effect thereof. And this may serve for a General hint concerning the *Nature and Composure of Christianity.*

5. But we shall not content our selves therewith, but descend to a more Particular account, applying the Grounds which we have laid down to all the Considerable matters contained in the History of Christ; which we shall refer to these Heads: *His Birth; His Life; His Crucifixion; His Resurrection; His Ascension; 'Αποδείξαι' Intercession; Principality over Men and Angels; His Mission of the Holy Ghost upon the Apostles; The Success of all this in changing of the affairs of the World, and ruining of the Kingdome of the Devil; His visible returning again to Judgement to take vengeance of the wicked, and to compleat Redemption to the faithfull, crowning all their labours and sufferings with Glory and Immortality, and reestablishing of them in those Paradisiacal Joys which they had forfeited and fallen from by the Envy and Subility of the Devil.* Of all these we shall speak with what brevity we can.

BOOK

## B O O K I V.

## CHAP. I.

1. *That Christ's being born of a Virgin is no Impossible thing.* 2. *And not only so, but also Reasonable in reference to the Heroes of the Pagans.* 3. *And that this outward birth might be an emblem of his Eternal Sonship.* 4. *Thirdly in relation to the Sanctity of his own person, and for the recommendation of Continnence and Chastity to the world.* 5. *And lastly for the completion of certain prophesies in the Scriptures that pointed at the Messias.*

1. **C**ONCERNING *the Birth of Christ*, or whatsoever else happened miraculously to him, or was done by him, I conceive I shall give a sufficient account, if I shew not only their *Possibility*, but their *Reasonableness*. And it is not at all *Impossible* that a *Virgin* should bring forth a Son, if we understand the meaning of that term aright, which signifies a Woman that never had any thing to doe with a Man. For it implies no Contradiction for her to conceive from some other hidden cause, and therefore at least the Omnipotent Power of God can bring it to pass. For whether is it easier to create all things of nothing, to make Plants and Animals to spring out of the Earth without the help of either Male or Female, or to prepare the wombe of a woman so, as to make her conceive without the help of a man? Wherefore to deny the *Possibility* thereof is to deny the Existence of God in the world.

2. But it is not only *Possible*, but *Reasonable*. For besides that in general it is fit that so extraordinary a person as our Saviour in his coming into the World should be accompanied with miraculous indications of his emiaencie, there is a peculiar accommodation in this of his being conceived and born by a supernatural Power to those either true stories or strong suspicions of the Pagans, who did so easily believe that their famous *Heroes*, whose memory continued so long with them, and was so sacred, that they did divine honours to them, were not sprung of mortal race, but were *ex stirpe Deorum*, as you have already heard; which is in a most true and eminent manner accomplished in the Birth of our Saviour.

3. Again, Christ considered out of the body, he being not a mere humane Soul, but being truly, livingly and really united with the Λόγος, is by union the Eternal Son of God. Now that being to come to pass which S. *John* speaks of in the beginning of his Gospel, ὁ λόγος σὰρξ ἐγένετο, *The word was made flesh*; he that was to be born of *Mary* (the Spouse of *Joseph*) he being, I say, the true and genuine Son of God, begotten of the Father from all eternity, when he was to be born here into the world in time; who was so fit to be entitled to his procreation

as he that was the Author of his Eternal generation? and therefore he was to be born of a *Virgin*; and to be conceived by a supernatural way, that his visible Humanity as well as his inward Divinity might have a just occasion of being called *the Son of God*, and that the one might be the Emblem as it were of the other.

4. Thirdly, you have seen how full of abominable obscenity and uncleanness the Superstition of the Heathen was; to say nothing of the carnality and uxoriousness of the Jews, and of that impuritie which by almost all nations (unless where Superstition has emboldened them to Beastliness) is confessed to be in the acts of Venerie; they commonly concealing those parts which Nature ordained for such uses from the eyes of men, as being ashamed to acknowledge themselves subject to so low a kind of sense. It was therefore unfit that Christ should be born according to that common way of generation, that he might give no encouragement to that which men are so madly set upon, notwithstanding that bridle of shame that Nature would curb them in by; especially himself coming into the world to be the highest Pattern of Purity that can be exhibited to Mankind: for which reason he also abstained from *Marriage*, and commended the *Virgin-life*; which he might doe with better reason then any, he being a more certain pledge of those holy, heavenly and eternal joyes, then ever was yet manifested to the world. Wherefore partly in opposition to the uncleanness of Paganisme, and partly for an invitation to his followers to set a due price upon Continence and Chastity as great helps to the purifying of the Soul, and the making of her relish those delights which are truly divine, himself did not vouchsafe to take our flesh upon him in that way which is accompanied with the height of gross carnal pleasures; nor when he had taken our flesh, to reap the Joyes thereof, no not so much as upon those allowable terms of Marriage; he coming into the World on purpose to flight and slur that which is of the greatest esteem and sweetest relish with the Natural Man.

5. Fourthly and lastly, *the being born of a Virgin* being one of the notes of the *Messias*, as the very first prophesie of him in the more proper and emphatical sense thereof seems to imply, That *the seed of the woman* (in opposition or exclusion of the mans seed) *should break the Serpents head*, as also that more plain allusion and lively Type in the Prophet *Isaiah* of a *Virgin conceiving of a Son* whose name was *Immanuel*, does exquisitely prefigure; This, I say, adds also to the congruity of this miracle of Christ's conception in the Wombe of a Virgin. All which things put together are more then enough to sufflamine those blasphemous suspicions of witless and ungodly men, and to convince them that it was not the colouring of some casuall miscarriage in the Mother of Christ, that he was said to be *begotten of the Holy Ghost*; but that it was so indeed, and so determined by the Wisdom and counsel of God. The greatest reason whereof was (as I conceive) the Sanctity of our Saviour's Soul, and his purpose of discountenancing of the pleasures and pollutions of the flesh, and the drawing of mens minds to the study of *Purity*, a very considerable branch of the *divine* life which he came to raise in the World.

C H A P.



## CHAP. II.

1. *That as the Virginity of Christ's Mother recommended Purity, so her Meanness recommends Humility to the world; as also other circumstances of Christ's Birth.* 2. *Of the Salutation of the Angel Gabriel, and of the Magi.* 3. *That the History of their Visit helps on also belief, and that it is not Reason but Sottishness that excepts against the ministry of Angels.* 4. *His design of continuing a Parallel betwixt the life of Christ and of Apollonius Tyaneus.* 5. *The Pedigree and Birth of Apollonius, how rank they smell of the Animal life.* 6. *The Song of the Angels and the dance of the musical Swans at Apollonius's birth compared.*

1. **N**OW as his being *born of a Virgin* is a recommendation of *Purity*, so his being born of so *mean* a Virgin as the Spouse of a Carpenter is a recommendation of *Humility*. For it is observable that Christ on set purpose vilified and slighted that which is most esteemed and most dear to the *Animal life*, and such are all those things that make for our honour and reputation amongst men; And *Nobleness of parentage* is not one of the meanest of them. Other circumstances of his Birth tend also to the same scope; for no sooner came he into the world, but he practised that which he after taught others, he *took the meanest place in the Inn*: and though he were heir of all things, and the designed Sovereign of Angels and Men; yet he was shouldered out from amongst them, and was fain to take his lodgings in the Stable amongst the brute beasts. But in this low condition while he is taken no notice of by supercilious mortals, yet the *Angels* celebrate his Nativity with an Heavenly carol, imparting the good news of his Birth not to the *wise* or *noble* of this World, not to the *learned Rabbies*, or *Rulers* of the People, but to men of a *lowly* and *innocent* profession, to *Shepherds* attending their flocks by night. All which circumstances of his Birth you see how reasonable, how significant and decorous they are;

2. Nor is that *Salutation* of the Angel *Gabriel* concerning it, and his prediction to *Mary*, an useless and idle complement: but it was requisite that what was to happen to her should be foretold her, that the modest Virgin might not be abash'd to see her womb swell, she not knowing the cause of it. The same may be said also of the journey of the *Magi*, that it is not a thing vainly inserted into the History to make a show, but that the fame of the Jews expectation of their *Messias* about that time being spread all over the East, these *Genethliaci* that lov'd to busie themselves about Nativities and strange events in the World, amidst their viewing the Constellations, discovering a New star as it seem'd to them, and observing its motion, were led to the very place where the young King of the Jews lay, where they worshipped him, not as the Son of God, but as one that they expected would be a mighty secular Prince; and therefore to engage him to favour themselves and their Country, they did unto him this timely homage.

3. But though they intended no more then thus, yet it being so famous an accident could not but further the faith of those that were to be called in to the belief of the Gospel. Besides that, it was a prelude to & prefiguration of the forwardness of the Gentiles above the Jews to receive Christ as their Sovereign and Redeemer, as also a prelibation of that glory that should at last accrew to Christ for the great debasement of himself and unparallel'd humiliation. So that nothing can make the circumstances of the History of his Birth incredible, unless it be the mention of *the ministry of Angels* in it, which none can cavil at but such as believe no Angels at all, neither good nor bad : nor can any be of this unbelief but such as prefer the sottish suggestions of their own dull temper before the perpetual testimonies of all Ages and all Nations of the World ; who have ever and anon had new Instances of Apparitions and Communications with evil Spirits, and fresh occasions of executing the Laws they had made against Witches and wicked Magicians.

4. I should now pass to the second head I propounded, could I abstain from touching a little upon the circumstances of the Birth of that famous Corridor of our Saviour, *Apollonius Tyaneus* ; whose story writ by *Philostratus*, though I look upon it as a mixt business partly true and partly false, yet, be it what it will be, seeing it is intended for the highest Example of Perfection, and that the Heathen did equalize him with *Christ*, you shall see how rank his whole History smells of *the Animal Life*, and how hard a thing it is either in actions or writings to counterfeit that which is truly *holy* and *divine*. For which end I shall make a brief Parallelisme of the Histories of them both in the chief matters of either, that the *Gravitie and Divinitie of the one* and the *Ridiculousness and Carnality of the other* may the better be discerned.

5. As in this very First point is plain and manifest, which is dispatched in a word. For in that *Philostratus* writes how *Apollonius* was of an ancient and illustrious Pedigree, of rich Parents, and descended from the founders of the City *Tyana*, where he was born, is not this that which is as sweet as honey to the *Natural* man, and such as an *holy* and *divine* Soul would set no esteem upon ? Like to this is his Mother's being waited upon by her Maidens into a Meadow, being directed thereto by a Vision, where while her servants were straying up and down making of posies and chaplets of flowers, (O what fine soft pompous doings is here ! ) and her self disporting her self in the grass, she at last falls into a slumber, the Swans in the mean time ranging themselves in a row round about her, dancing and clapping their wings, and singing with such shrill and sweet accents that they filled the neighbouring places with their pleasant melody, they being as it were inspired and transported with joy by the gentle breathings of the fresh and cool *Zephyrus* ; whereupon the Lady awaking is instantly delivered of a fair Child, who, after his Fathers name, was called *Apollonius*.

6. The amenity of the story how gratefull and agreeable it is to flesh and blood ! But how ridiculous is that dance and roundelay of the musical *Swans* compared with that Heavenly Melody of the holy *Angels* at the

the Nativity of Christ! For that, if it could be true, is but a ludicrous prodigie and presignification that *Apollonius* would prove a very odde fellow, and of an extraordinary strein, and serves only for the magnifying of his person. But this is a grave and weighty indication of the Goodness of God and the Love of his holy Angels to men, and a prediction of that peace and grace which should be administred unto them through Jesus Christ that was then born. *Behold*, said the chief Angel whose glorious presence surrounded the shepheards with light, *Behold*, said he, *I bring you good tidings of Great joy which shall be unto all people; For unto you is born this day a Saviour, which is Christ the Lord:* whereupon there was suddenly with this Angel a multitude of the heavenly Hoast praising God and saying, *Glory to God in the highest, and on earth peace, good will towards men.*

### C H A P. III.

1. *That whatever miraculously either happened to or was done by our Saviour till his Passion cannot seem impossible to him that holds there is a God and ministrations of Angels.* 2. *Of the descending of the Holy Ghost, and the Voice from Heaven at his Baptisme.* 3. *Why Christ exposed himself to all manner of hardship and Temptations.* 4. *And particularly why he was tempted of the Devil, with an answer to an Objection touching the Devil's boldness in daring to tempt the Son of God.* 5. *How he could be said to shew him all the Kingdoms of the Earth.* 6. *The reason of his forty daies fast,* 7. *And of his Transfiguration upon the Mount. The three first reasons.* 8. *The meaning of Moses and Elias his receding, and Christ's being left alone.* 9. *The last reason of his Transfiguration, That it was for the Confirmation of his Resurrection and the Immortality of the Soul.* 10. *Testimonies from Heaven of the Eminency of Christ's person.*

1. **W**E have done with the Birth of Christ, we proceed now to his Life: wherein we shall consider only those things that extraordinarily happened to him, or were miraculously done by him, till the time of his Passion; wherein nothing will be found impossible to them that acknowledge the Existence of God, the active malice of Devils, and the Ministry of Angels. But that which I intend mainly to insinuate is, the comeliness and sutableness of all things to so Holy and Divine a person; which that it may the better appear, I shall after shew the difference of this true example of solid Perfection, Christ, and that false pattern of feigned holiness in that Impostour *Apollonius*, whom the later Heathen did so highly adore.

2. The chief things that happened in an extraordinary way to Christ before his Passion are these Three. 1. *The descending of the Holy Ghost upon him in the shape of a Dove at his being baptized; and the emission of a Voice from Heaven, saying, This is my beloved Son in whom I am well pleased.*

pleased. 2. *The Temptation of the Devil* upon his fasting: and 3. *His Transfiguration* upon the Mount.

John 1. v. 32.

Concerning the First, there is great reason for that Miracle. For God having a design to set on foot the *Divine life* in the World by his Son *Jesus Christ*, why should he not countenance the Beginning of his Ministry by some notable sign, by which men might take notice that he was the *Messias*, sent of God? And *John the Baptist* confesses himself assur'd thereof by this Indication. And being there was to be some extraordinary appearance, what could be more fit then this of a *Dove*, a known embleme of Meekness and Innocency, inseparable branches of the *Divine life* and Spirit? and at what better time then when *Jesus* gave so great a Specimen of his Meekness and Humility, as to condescend to be wash'd, as if he had been polluted, when he was more pure then light or snow; and to be in the form of a disciple to *John*, when he was able to teach him and all the world the Mysteries of God? Which may be noted to the eternal shame of our conceited Enthusiasts, who phansying they have got something extraordinary within, contemn and scorn the laudable Institutions of the Church; which is an infallible argument of their *Pride*, as this of our Saviour's *Humility*. But while he humbled himself thus, God did as highly advance him, adding to this silent show an articulate *voice from Heaven*, the better to assure the by-standers that he was the *Messias*, the Son of God.

3. As for *his being tempted of the Devil*, it has the same meaning that the hardship of his whole life. For being that the Kingdome of God on earth, which is the Church, was to overcome the kingdome of Satan by suffering; our Saviour Christ gives himself an example of all manner of trials and troubles, of the most tedious difficulties that could occur: like a wise and courageous Commander animating his Souldiers by his own willingness to suffer as deeply as they that he commands. Which *Polyænus* relates to be the stratagem of *Iphicrates*, who when he saw it convenient to draw out his souldiers in a cold frosty night to assault the enemy, and observed their aversness by reason of the bitterness of the season, and the thinness of their clothing, he straitway clad himself more thin then the thinnest of them, and on his bare feet trudged from tent to tent to shew himself to his Camp: which did so encourage the souldiers, that they set upon the enterprize without delay under the conduct of so wise and valiant a Commander.

4. And therefore Christ in like manner for the incouragement of his followers went before in all manner of difficulties, not onely in poverty, in reproach, and in a constant refusal of all the pleasures, riches and honours of this present World, as being to establish the faith of a better; but he was given up also to be *tempted* of the Devil, that we may not be dismay'd by such encounters, and know how to behave our selves when we are engaged in them. For his being transported thus securely in the aire by the hand of Satan, like some innocent bird in the talons of a rapacious Hawk, and yet not fainting under it, what can it be but an eminent effect of his Faith in the living God, which is the very *Root* and inmost original of the *Divine life*? The same may be

be said of his *miraculous Fast*; For himself in answer to the *Tempter* did profess, man lived not onely by bread, but by Faith in that *Word* that sustaineth all things. That also is worth the noting that *Grotius* observes upon the place, That this *Threesfold temptation* wherewith the Devil tempted Christ is the most usual and most prevalent that he assalts mankind withall, viz. \* *Egestas, Confidentia Predestinationis, & Spes splendoris humani*, (especially those that have disentangled themselves from the more soft and sensual desires of the Flesh:) and the advantage of Christs *Temptation* is, that we are punctually instructed aforehand how we are to oppose. Wherefore this History of his *Temptation* is very decorous and agreeable to Reason. Nor does the relation of the Devil's assailing of the Son of God make it the less credible: for it is most likely that he was not sure yet he was such in that sense that we understand *the Son of God*; and a question whether all the Devils be yet convinced that he is what we rightly believe him to be. But for his own curiosity to try what he was, as well as out of a malicious design to pervert him, if he could, he assailed him after this manner in the Wilderness.

\* Need, Security or Confidence in Predestination or the Decrees of God, and Hope of worldly honour and preferment.

5. That of *shewing him all the Kingdomes of the Earth from an exceeding high mountain*, seems to have some difficulty in it. For if it was onely a prestigious representation of the glory of the Kingdomes of the Earth, what needed a transportation of him to the top of a mountain, or at least of a mountain so exceeding high? But if it was a real view of them, the highest mountain in the world will not enlarge our prospect so as to take in one ordinary Kingdome under our sight. But to this I answer, That this cunning Prestigiator took the advantage of so high a place to set off his Representations the more lively, and to make them the more probable to be true. For the Prospect seeming so great to the eye, and ruder phantasies imagining the Earth a round flat, this old Jugler might easily hope that he might delude the Carpenters son with so large a show, and perswade him that what was so great, was all, especially perstringing his sight so, as that the whole Horizon should seem full of the pompous varieties of the Powers and Principalities of the world.

6. As for the long and solemn *Fast of Christ* and his retirement into solitude for forty dayes, after notice was given from Heaven that he was the *Messias* the Son of God, this was very seemly and convenient to sharpen the desire of the people to receive him when he did return, and to gain more Authority to his doctrine which he was to teach them, and to inculcate to his successors by his Example how fit it is to starve the *Animal Life*, and quite vanquish all the pleasures of the Body, before they take upon them to be instructors in *Divine* matters, which are of eternal concernment to the Soul. When as now-a-daies by how much more a mans skin is full treg'd with flesh, blood and natural Spirits, and by how much the more eager appetite he has to the things of the World, by so much impatienter he is to get into the Pulpit to exercise his voice and lungs, and thereby to approve himself for a preferment: whenas Christ would not exercise this office of *preaching the Kingdoms*

*Kingdome of Heaven*, before he had at once despised all the riches, pomp and pleasures of the Earth. And as his *Wisdom* is discovered in undertaking this *solemn Abstinence and Retirement*; so is also his *Humility* in affecting no innovation therein, but he took up the example of *Moses* and *Elias*, who after conferr'd with him in the mount at his Transfiguration: which is the Third and last eminent accident which happen'd to our Saviour before his *Passion*, and which is not recited to fill up the Story, but is of very deep and weighty consequence.

7. Our Saviour takes unto him *Peter, James* and *John*, three of the prime of his Apostles, to be spectators and witnesses of what they should see on the Mount, whither he carried them, where he was transfigured before them, *his face shining like the Sun, and his raiment becoming as white as the light*; where *Moses* also and *Elias* talked with him concerning his Death and glorious Resurrection. Which conference was First a great Cordial to animate our Saviour the better to go through his heavy sufferings; and Secondly a great Satisfaction to as many of the Jews as should be converted to Christianity, that *Moses* and *Elias*, that is, their Law-giver and the chiefest of their Prophets, were abettours to Christ in this new Dispensation he was to set up in the World; and Thirdly, there was a particular injunction (even while *Moses* and *Elias* were present with him face to face) to hearken and yield obedience now to Christ as to the beloved Son of God, and to let *Moses* and *Elias* go, all things being compleated in him. *For a cloud overshadowed them, and a voice came out of the cloud, saying, This is my wel-beloved Son, in whom I am well pleased: hear ye him.*

Luk. 9. 34.

8. And the very *Vision* was a representation of what was to come to pass: For after this, *Moses* and *Elias* vanished, and his disciples, when he had raised them up from the ground, (for they had fallen flat on their faces out of fear) lifting up their eyes, saw no man save *Jesus* onely.

9. Fourthly and lastly, It was a very fit and powerful Instance to assure men of the *Immortality of the Soul*, and to beget a more unshaken belief of the *Resurrection of Christ* out of the grave: and therefore Christ bad his disciples tell no man of the *Vision*, but reserve it till its due use and time, that is, till Christ had risen from the dead, to be added as a further confirmation of that mystery of enjoyi<sup>g</sup> of *Life* and *Immortality* in a *glorified Body*, against that dull infidelity of Atheistick men that think the Soul of man cannot act unless in the flesh.

10. In the First and Last of these memorable accidents we rehearsed, there is an eminent witness from Heaven of the *Excellency of Christs person*, to which that nothing remarkable may be omitted, we shall adde also that recorded in John 12. where Christ praying, *Father, glorify thy name*, there came a voice from Heaven saying, *I have both glorified it, and will glorifie it again.*

CHAP.



CHAP. IV.

1. *What miraculous accidents in Apollonius his life may seem parallel to these of Christs. His superstitious fasting from flesh and abstinence from wine out of a thirst after the glory of foretelling things to come.* 2. *Apollonius a Master of Judiciary Astrology, and of his seven Rings with the names of the seven Planets.* 3. *Miraculous Testimonies given to the eminency of Apollonius his Person by Æsculapius and Trophonius how weak and obscure.* 4. *The Brachmans high Encomium of him, with an acknowledgment done to him by a fawning Lion. The ridiculous Folly of all these Testimonies.*

1. **W**E have now gone through the chiefest things that happened to Christ in an extraordinary manner before his *Passion*. Before we proceed any further, being mindful of our promise, we shall give a glance at what may seem parallel in the life of *Apollonius*. And to the miraculous *Fast* of Christ undergone for so sober purposes, which he was carried to by the power of the Spirit, I finde nothing to be compared in that famous Philosopher, if he deserved so solid a Title, but his continual voluntary abstinence from flesh and wine. Which needless Superstition is coloured with as contemptible an End, that is, a vain affectation of glory by foretelling of things to come; a faculty that mightily pleases and tickles the natural man: and the affectation thereof shews the *Levity* and *Pride* of *Apollonius* his Spirit, as also of his grand Instruēt in that Science the *Brachmans* of *India*, who having asked *Damis* if he had any skill in Divination, and he professing that his study and knowledge reached no further then to things usefull and necessary, laughed him to scorn.

2. But *Philostratus* writes of *Apollonius* as wholly giving himself up to the study of *Divination* and *Judiciary Astrology*, and how *Iarchas* the chief of the *Brachmans* gave him seven Rings with the names of the seven Planets inscribed upon them, as also that *Apollonius* wrote four books of this Art. Which things are a demonstration of his gross ignorance in Nature and Philosophy, and of the petty temper of his Spirit; and that there was nothing truly divine in him, though the deceived Pagans adored him for a God. For those that descend to such Arts, it is a sign there is no solid knowledge in them, much less any supernatural principle either in them or assisting to them; but that their predictions are Diabolical, or else that they are mere Whiffers and Juglers, and have no extraordinary assistance at all.

3. I shall adde but another parallel and so proceed; and that is the Testimonies concerning the *Eminencie* of their persons, in which there is as great a difference as of their persons themselves. The person of Christ being witnessed to by an audible voice from Heaven, God affirming thereby to the World that he was his beloved Son, and requiring their obedience to him; but the *Eminency* of *Apollonius* being recommended

mended by none but the Ghost of *Æsculapins* and *Trophonius*, whose den he entred, and (as it became a *Necromancer*) confabulated there a long time with him, as he did also with *Achilles* at his tombe, who imploy'd him to renew his annual Rites and Honours in *Thessalie*. But this recommendation of his was not immediate from either, but by their Priests, who being informed, the one by a dream, the other by some obscure voice in the Temple (of which there was no witness but the Priest himself) gave out great matters of *Apollonius*.

4. We may adde also the Testimony of the *Brachmans* those famous Magicians, whom *Apollonius* so much applauding, they claw'd him again, and concluded among themselves that he was worthy to be honored as a God, both alive and after Death. Nay we will give him in all to make up the weight. A certain tame Lion in *Egypt* seem'd also to acknowledge his Divinity, coming to him as he was sitting in the Temple and crouching under him; who when *Apollonius* told the people that he was that ancient *Egyptian* King *Amasis* come into a Lions body, the Beast began to roar, and lament and weep bitterly, as begging his succour in so bad a condition: Which *Apollonius* being sensible of, got the Lion to be sent to *Leontopolis* a City of *Egypt*, and there to be kept in such sort as was more sutable to his Royal Soul. How obscure, confounded and ridiculous are all these Testimonies of the Eminency of the person of that subtil Impostor! So base and evanid is all humane contrivance against the Glory and Sovereignty of Christ the true Son of God.

## CHAP. V.

1. *Three general Observables in Christs Miracles.* 2. *Why he several times charged silence upon those he wrought his Miracles upon.* 3. *Why Christ was never frustrated in attempting any Miracle.* 4. *The vanity of the Atheists that impute his Miracles to the power of Imagination.* 5. *Of the delusive and evanid viands of Witches and Magicians.*

1. **W**E come now to what Jesus miraculously did in his life-time. We may referre the most of his Miracles to these four heads; *His feeding the hungry multitudes: His healing the sick: His raising of the dead, and his dispossessing of Devils.* In all which you may observe

First, That his wonder-working power was exercised upon known and familiar objects, such as often occurre amongst men. For such are *Hunger, Sicknes, Death, and Possession of Devils or Witchery*; not that I think them both one, but that sundry persons are possessed that way, and it may be most frequently.

Secondly, That Christ puts forth his power no where out of any levity

*levity* or *vain ostentation*, but as the *necessities* of men required it: all his *Miracles* being a perpetual exercise of love and compassion to mankind. To which we might adde also in the Third place, what is likewise general to them all, his purpose of *glorifying God* by them, and laying foundations of *Faith* for the people to believe in him, as the true *Messias*.

2. Which belief yet he would not accelerate too fast, that it might not prevent his Suffering; nor yet accelerate his Suffering too fast, before he had done the due preparatory works which he had to do. Which made him sometime to seem unwilling to do over-publick Miracles, as that at the wedding of turning water into wine; and after he had fed the multitude, he hid himself that they might not make him King; and several times when he miraculously healed men with more privacy, he strictly charged them that were thus healed to tell no man; as well that he might not over-hastily precipitate belief in men, as I have already intimated, as also to keep himself from the rage of the Pharisees till the due time of his Suffering was at hand. In the mean while his *Miracles* and *Doctrine* was to distill into the mindes of men by degrees, to prepare them for a fuller belief upon his Resurrection from the dead.

3. It would be too voluminous a business to rehearse the story of every particular *Miracle*, and to descant upon it. What we have thus advertised in general, is most considerable and most profitable to be noted. Nor need we adde any thing to facilitate the belief of them to those that are not such Infidels as not to believe the Existence of either God or Spirit. For others will very easily conceive that Christ being joyn'd with that Eternal Word that healeth all things, might heal those that are absent either by his word, or by the Ministry of Angels who were alwaies to attend him. And it is no wonder that Christ should never be mistaken in any attempt or presage, he being so livingly united with the Eternal Wisdome of God, and being of one Will and Spirit with him, not disturb'd or distracted with any excursions or impetuosities of his own Will.

4. The whifling Atheists impute all to the *natural power of Imagination*, and please themselves mightily in the abuse of those passages in the Gospel that seem to assert that Christ was hindred from working of Miracles because of the *Unbelief* of the people, as it is said in the Gospel of S. Mark, that *he could do no mighty works, because of their unbelief*. But it was not a *natural* but *moral* impossibility; he could not induce his minde thereto, he being provoked to so just indignation against his own Country that despised him. But say in good sadness, poor blind and baffled souls, How can the *natural strength of Imagination* heal the *absent*? to say nothing of the *present* sick of ordinary diseases, such as the Leprosy, Palsy and Dropsie; who ever cur'd those by mere Imagination? How then shall Imagination recover Sight even to them that were born blind? how shall it raise the dead in whom there is no Imagination at all? as in *Fairus* his daughter, and *Lazarus* who had lien four days in the grave. Can *Phansy* feed five thousand men with

Mark 6. 5, 6.

five loaves and two fishes? or four thousand besides women and children with seven loaves and a few little fishes, being almost hunger-starv'd by three dayes recess into the wilderness?

5. Which things though not so substantially performed, are notwithstanding in some measure imitated by Witches and Magicians, I mean in their junketings; whose viands are observed to afford so little satisfaction to nature, that they leave oftentimes the partakers of them as weak and faint almost as if they had eaten nothing (as *Bodinus* relates of the Magical entertainments of that Nobleman of *Aspremont*, whose guests by that time they had rid a little space from his house were ready to faint and fall down both horse and man for hunger;) and also to be of such a fugitive consistence, that they ordinarily vanished at the taking away of the cloth: whenas in both these Miracles many Baskets full of the fragments were reserved.

## CHAP. VI.

1. Of Christs dispossessing of Devils. 2. An account of there being more Dæmoniacks then ordinary in our Saviours time. As first from a possible want of care or skill how to order their Mad-men or Lunaticks. 3. The second from the power of the Devil being greater before the coming of Christ then after. 4. That not onely Excommunication but Apostasy from Christ may subject a man to the Tyranny of Satan, as may seem to have fallen out in several of the more desperate Sects of this Age. 5. An enumeration of sundry Dæmoniackal symptoms amongst them. 6. More of the same nature. 7. Their profane and antick imitations of the most solemn passages in the History of Christ. 8. A further solution of the present difficulties from the premised considerations. 9. A third and fourth Answer from the same of their cure and the conflux of these Dæmoniacks into one Country. 10. A fifth from the ambiguity of the word *δαμονιζόμενοι*. 11. The sixth and last Answer, That it is not at all absurd to admit there was a greater number of real Dæmoniacks in Christs time then at other times, from the useful end of their then abounding.

1. **A**S for our Saviours dispossessing or ejecting of Devils out of men; as his raising of the dead was a pledge and prefiguration of that power he professed was given him of crowning them that believed on him with life and immortality at the last day, so was this a very proper Prelude to that utter overthrow he was to give the Kingdome of Satan, he being to dispossess him of all places at last. There's nothing can seem harsh to them that believe there are Spirits (and none but sensually, profane and foolish men will misbelieve such things) there is nothing, I say, can seem harsh in this kind of Miracle, unless it be the multitude of persons then possessed, or the multitude of Devils in one possessed person whose name was *Legion*.

2. But

2. But as for the First, there may be many Answers, none whereof want their use and weight. Wee'l begin with what seems of meanner consideration first: where we will not omit to mention that the Redundancy of *Dæmoniacks* in Christs time above what we observe in latter Ages, may proceed from the differences of the skill and care that was then had of Mad-men and Lunaticks in *Judea* and the adjacent Countries of the Gentiles from whence no small part of them came, and what is used now a-daies. It is, I say, questionable whether they had so good provision for distracted people at those times and in those places for keeping them within and ordering their distemper to the greatest mitigation they were capable of. For the stronger it is, the more effectual allurements are there to bring some evil Spirit or other into the body of a man. For he ceasing to be his own, another does the more naturally become the master of him. As he that is not his own man through the sovereignty of drink, will find also many other masters buisy about him; all the boyes in the town flocking after him, and heightening his intoxication by their apish injuries. But I will not insist upon this.

3. Secondly, It is not so strange that there should be a greater number of possessed in Christs time then now, because since Christianity the power of the Devil is much more curbed. For it is plain that where Paganisme rules, the persons of men are more subject to the cruelty of the Devil. As appears by what is recorded in History concerning the Inhabitants of several Countries; as of *Madagascar*, where the Devil afflicts them bodily: in *Florida* he astonishes them with dreadfull Apparitions, and cuts their very flesh off in his approaches: they of *Guiana* are beat black and blew by him, and the *Brasilians* so grievously tormented, that they are ready to dy for fear upon the very thought of him. The Apostate Jews that they fell under his power is the opinion of their own Rabbins: and the primitive Christians *delivered to Satan* felt to their smart the rigour of his lash. All which may go for a sufficient proof, That the profession of Christianity and the worship of the true God in that way that he will be worshipped, is a personal protection from the gross assaults of the Devil.

4. A man might adde further, That not onely they that are *duly excommunicated* by the Church are made obnoxious to his Tyranny, but also those that revolt of themselves, and deny the Lord that bought them, by their misbelief of the sacred History of the Gospel, and the Personal office of Christ, even of him that died betwixt two thieves at *Jerusalem*. As is notoriously apparent in some of the forlorn and giddy-headed Sects of these times, amongst whom, I dare say, a man may find out a greater number of true *Dæmoniacks* then Christ and his Apostles are said to cure.

5. For to what more rationally then to the possession of these deceiving Spirits can be attributed those wild extasies they are in, their falling down dead, the swelling of their bodies and foaming at the mouth, their neglectedness, sordidness, and abhorring from all order and humanity,

nity, their antick postures & gestures: one going in the open Marketplace with his head lift on high and his arms spread out, roaring and mouthing out fanatical denunciations, and another following him at the heels with a soft sneaking pace, his head hanging down as if his nose bled, and his hands pressing his navel, as if he were troubled with the Belly-ach; others creeping on all four like brute beasts, and wallowing and tumbling on the ground like dogs or swine. Others taken with *the expected power* they lay vacant for, were hurried on in a very swift pace on tip-toes, with their hats inverted on their heads, and yet not falling off, and their arms stretched directly upwards with their fore-fingers pointing to the *Zenith*; and this for so long a space as no ordinary man could doe the like.

6. Adde to this their being troubled with Apparitions, their fearfull and hideous howlings and cryings, their wild and extatical singings and frantick dancings, their running naked through Towns into Churches and private houses, their violent and irresistible shakings to the utter weakening of nature and making their very bodies sore: and all this transacted by a *Power* or *Spirit* which themselves confess distinct from themselves, which also speaks distinctly and audibly in them, and uses their arms and hands to the beating their head and body, which imposes upon them very absurd commands, macerating most, killing some with fasting, tyrannizing over them all in every thing, almost as much as the Devil does over the poor *Indians*.

7. Creeping, crouching, licking the dust, eating of Butterflies, feeding of nought but crums and bones, such as we fling to dogs, Cabbage stalks and leaves of Coleworts scattered and cast away by the Market-women; these are smaller services of that *imperious fiend* within them. But this new guest countermanding the allowable voice of Nature so as scarce to suffer a man to take four and twenty hours rest in five and twenty daies, to condemn him to the guidance of every foolish fly that comes in his sight, and so to adjudge him to hold his leg so long and so close to the fire (the fly guiding him the time) that it was scorched from the knee to the foot, in such grievous manner that it was not to be cured in less then a quarter of a year; these are more severe and rigid services of that *infernal Task-master*. Besides that, ever and anon this inward voice, and sometimes outward, utters very audibly to them some place or other of Scripture to a ridiculous abuse and prophanation of it; and not that only, but enforces the poor captivated vassal in scorn and contempt of the person of Christ to act some remarkable passages in his story, such as his *Death*, and *Triumph at Jerusalem*; the former by *James Milner* and *John Toldervy*, the latter by *James Naylor*, who had his horse led in triumph by two women trudging in dirt at his entering *Bristol*, with *Holy, Holy*, and *Hosanna's* sung to him by the Fanatical company that attended him; garments also in some places being strowed in the way. Such wild tricks as these are these deluded Souls made to play, to make sport for those *aerial Goblins* that drive them and actuate them.

8. I might enlarge further upon this matter: but this short glance at things



things might be enough to induce any indifferent man ( that can at all believe That there is any such thing as Witches and possession of Evil Spirits ) not easily to mistrust but that the distemper of this present Age has been such ( and it may be still is ) that if there were any such Venerable person as could command them from under this *Power* by which many of them are so madly actuated, there would plainly prove a more plentiful harvest of *Dæmoniacks* in these times then in our Saviour's; and a number more besides *John Gilpin* and *John Tolderoy* would acknowledge themselves to have been possessed by the Devil. But at least we will gain this reasonable Observation from our Digression we have made, which will be succedaneous to what we mainly aim'd at, viz. *That if one Age be so exceeding Fanatical above another, why may not one Age be as much more Dæmoniacal then another?*

9. Thirdly, Such distracted and Epileptical persons, as also Dæmoniacal, would not be talked of unless they were miraculously cur'd; which not happening in other Ages, they are not so much taken notice of. Fourthly, Our Saviour going from place to place, and his fame flying further then the motion of his person, he was likely to meet with and to have brought to him more of such persons by far from the Pagan nations about him, then otherwise at any time could in any likelihood have been taken notice of, though there were in other parts of the World and in other Ages as many.

10. Fifthly, Those *δαίμονιζόμενοι* so called in the Scripture, there is no need to take them all in the strictest sense: *Mad-men, Lunatics* or *Epileptical* men, or any men extraordinarily distempered with Melancholly, being by the *Jews* deemed and called *Dæmoniacks*, the people being as much over-prone to ascribe natural diseases to the Devil, as many Physicians are to ascribe Diabolical distempers and vexations to Nature. But Christ cured the diseases by his word, (\* ἐπέλιπον τοὺς περὶ αὐτὸν ) <sup>\* Luk. 4. 39.</sup> suffering the people to call them by what title they pleased: as he that has a Catholick Medicine, is not very curious of either the name or the nature of the Maladie. But there is no question but that there was a competent number of *Dæmoniacks* properly so called.

11. Sixthly and lastly, Supposing all so called were properly *Dæmoniacks*, and that there were a greater number of them in Christ's time and in those parts then there elsewhere has been at any time, what inconvenience is there in this, if Providence would so dispense, for so good a purpose? as Christ intimates in the case of the man that was born blinde, where he professeth, That it was not his Parents fault nor his own that he was born blind, but it was the will of God it should be so, that he might have the occasion of doing the more glorious miracle. And there wanted nothing then but the Divine permission to make so many *Dæmoniacks*, no more then there was any thing more requisite but the permission of Christ for the *Gadaren* Devils to take possession of the Swine, and so to hurry them into the midst of the Sea. And certainly they are very captious that will not permit so free a Sovereignty to the Almighty to lay some hardship on some few of his Creatures for the general good of the rest, especially when those Creatures them-

selves may have deserved infinitely worse at his hand then he inflicts upon them, and are compensated with a peculiar advantage for their sufferings. Some one of these Answers or several of them put together are sufficient, if not more then sufficient, to satisfy this first Difficulty.

## C H A P. VII.

1. *That the History of the Dæmoniack whose name was Legion has no incongruity in it.* 2. *That they were a Regiment of the Dark Kingdome that haunted most the Country of the Gadarens; and that whether we conceive their Chieftain alone, or many of his army to possess the man, there is no absurdity therein.* 3. *How it came to pass so many Devils should clutter about one sorry person.* 4. *The Reason of Christs demanding of the Dæmoniacks name, and the great use of recording this History.* 5. *The numerositie of the Devils discovered by their possession of the Swine.* 6. *Several other Reasons why Christ permitted them to enter into the Gadarens herds.* 7. *That Christ offended against the laws of neither Compassion nor Justice in this permission.*

1. **T**HE Second Difficultie, concerning that fierce *Dæmoniack* that had so many Devils in him, that he thought fit to call himself by the name of *Legion*, as being possessed by such a multitude of unclean Spirits; though it bears at the first view the face of an extravagancie, yet if it be thoroughly examined it will prove a very weighty History; all being found congruous to the nature of things, and decorous and becoming so Divine a person as our Saviour, who was to conquer the Devil and ruine his Kingdome, as we see he has in some measure done at this very day. That there should be such an *Army of Spirits* in one place ought not to seem strange to him that will believe the sight and report of the young man whose eyes were opened at the prayer of *Elisha*, whereupon he saw the mountain full of horses and chariots of fire round about the Prophet. Nor is it any real incongruity, that there should be a multitude of *Demons* or Spirits within the compass of one mans Body, though it may be so many of that Legion were not entred into him, but that he was actuated principally by the Captain thereof, he being rebuked by Christ in the singular number, and he answering as one in the name of many. Which we may as well understand of those that were near him and followed him, and had some malignant influence its likely on the *Dæmoniack* by way of *Obsession*, as of such only as were entred into him and properly did possess him.

2. For it seems by their petition to Christ, they were a Regiment of the *Dark Kingdome*, that use to rove and ramble about in the Country of the *Gadarens*, out of which they had no mind to depart; those parts being more obnoxious to the Infernal powers, they abounding so with *Apostate Jews*, who being fallen from the holy Covenant became more subject to the Tyranny of the Devil. Wherefore there is no  
necessary

necessity of granting, a whole Legion of Fiends in this *Demoniack*, but a competent multitude or some Chief one of the Legion. Though without any violence to their natures, there may many lodge in the Body of a man; these Spirits being able to draw themselves out of their usual extent into a far narrower compass, and perhaps wholly to quit their own Vehicle to make use of anothers; and so many may unite with the Blood and Spirits of a man.

3. Nor need it seem so harsh that so great a number should be busied about one sorry Wight. For that military word *Legion* suggests unto us a very fit and easie solution of this Difficultie, viz. That this did not happen primarily, but by consequence; the Chief commander of this dark Regiment having his usual haunt and recourse to him, & therefore the *obsession* of this numerous rabble is only by sequel: as if some Captain should make his stay for his own pleasure in some blind solitary cottage in the field; it would be no wonder to see the house beset with the multitude of his Souldiers, they being therein attendance on him; rather then in any satisfaction or advantage to themselves, there being not a proportionable booty for so great a company; but the place notwithstanding would not fail to be foully pestred by them. After this sort it far'd with this miserable *Demoniack*, who could not but be even stifled with the throng of this hellish *Legion*.

4. Nor is it any question but that Christ knew how strong they were and numerous: and therefore that the greater glory may accrew to himself and to him that sent him, he makes them confess their *numerosity* by asking the possessed his Name. And it was more fit that the Power of Christ should be demonstrated and the *Divinity* of his person, in chasing a whole Hoast of Devils relating to one possessed, then that there should be as many possessed as there were Devils, for him to shew his power on: For the victory is never the less, (the Devils being nothing the weaker for not appearing harnessed with humane flesh) and a great deal of inconvenience to Mankind was declined; besides the great noise and turbulency in the world which would have risen thereupon, which Christ ever avoided. But it was fit that this History should be recorded as well as transacted, that the Church might have the more strong Faith in the Son of God, who even while he was in the flesh had such Noble victories over the Powers of the dark Kingdome, putting to flight many thousands of Devils at once.

5. The truth whereof was very handsomely assured by Christs permitting what these unclean Spirits desired, which was to goe into a heard of swine, which, the Text saies, was about two thousand; which was a very fair pledge of their *numerosity* to them that will not cavil; these impure Spirits, as both *Trismegist* and *Psellus* have observed, pleasing themselves to dabble in the bloud of Brutes as well as of Men, and therefore to lodge themselves in their Veins and Arteries. And Malice being as sweet to them as the refreshing of their other foul appetite, every souldier of this dark Regiment would be very nimble at seizing of his prey; and so they dividing their booty amongst them, every one reaped the satisfaction of his own foul and malicious mind, by entring

the swine and hurrying them into the midst of the Sea: which they indeed had not been able to doe, had not Christ permitted them. But Christ was not at all overshot in this concession or permission to effect their project: For though they desired it for mischief sake, that they might incense the *Gadarens* against him, yet he plainly outwitted them in their project, it being more serviceable to him then to them.

6. For hereby was the foulness and mischievous virulency of the Devils more plainly demonstrated. Whence his mercy to the possessed was the more fully illustrated: and by the loss of the Swine the Temper of the *Gadarens* was also discovered, the *Mosaical* abstinence seasonably countenanced against the Apostate Jews of that Country, the swinish nature of men ænigmatically perstringed, and the Divine power of Christ, as I said, who alone could deal with such numerous troops of Infernal Spirits, manifested to the world; and the mouth of such frivolous Allegorists stopped, as would make the Devils that Christ is said to cast out of the possessed, to be no Essential Spirits, but only deprav'd Affections, as *Calvin* observes upon the place. Wherefore there is nothing of Levity, Injury or any Extravagancy in the whole Story, but all Circumstances therein are sober, just and usefull.

7. For Christ was not bound to hinder the loss of the Swine, their perishing being for so publick a good and of so great importance, as to assure us of the vast power he has who shall one day be Judge, and do final vengeance upon all the Infernal powers at once; and that, though he be so full of compassion towards Mankind as to lay down his life for the World, that through belief in him he may save them from eternal destruction, yet no softness or effeminacy of Spirit, or unseasonable pity to the brute creatures, shall hold his hands from doing execution upon unbelieving and obdurate persons; but that as here the Devils and the Swine were plunged together into the bottom of the Sea, so a deluge of fire shall be poured out upon the Earth at the Last Judgement, wherein all terrestriall Animals together with the Devils and the Damned shall burn in flames unquenchable.

CHAP. VIII.

1. Of Christ's turning water into wine. 2. The Miraculous draught of Fish. 3. His whipping the Money-changers out of the Temple. 4. His walking on the Sea, and rebuking the Winds. 5. His cursing the Fig-tree. 6. The meaning of that Miracle. 7. The reason why he expressed his meaning so anigmatically. 8. That both the Prophets and Christ himself (as in the Ceremonies he used in curing the man that was born blind) spoke *Σα' τῶντων*, in Typical Actions. 9. The things that were typified in those ceremonies Christ used in healing the blind; as in his tempering Clay and Spittle. 10. A further and more full Interpretation of the whole Transaction. 11. Some brief touches upon the Prophecies of Christ.

**B**ESIDES those Miracles which are referrable to the Four general heads we noted, there be also other Single Examples of different natures: such are His turning water into wine; The Miraculous draught of Fish; His driving the buyers and sellers out of the Temple; His walking on the Sea, and his rebuking of the Winds. To all which it is common with the rest, That they were not done out of any Vanity or Ostentation, but out of a Principle of Love and kind affection, being alwaies invited by some present exigency to shew his wonder-working power. As in that of turning water into wine at a wedding in Cana of Galilee, which he did at the solicitation of his Mother, though with some reluctancy, because of the Envy of the Pharisees that sought to kill him; as also out of a principle of Humanity, they being at a loss for Wine (more company its likely for Jesus his sake coming to the Marriage-feast then was expected;) nay I may say out of a frame of Spirit becoming the Divinity of his Person. For what is more Divine or God-like, then himself being utterly exempted from the pleasures of this life and the knowledge of the Nuptial bed, yet wholly laying aside all superciliousness and exprobrations to others, to countenance necessary Marriage, gratifying their lawfull desires (who could not well be disentangled from these things) in the ordinary and natural enjoyments of the Body?

2. The miraculous draught of Fish Simon pulled up after he had cast his net at our Saviour's appointment, it was partly a compensation of their long toil all night, when they caught nothing, and partly a prefiguration of Peter's excellent success when he was become a fisher of men.

3. That Miracle of whipping the Money-changers out of the Temple, (for so Grotius will have it to be esteemed, Christ performing it, as he writes, *nullâ vi externâ, solâ divinâ virtute venerabilis*) though it seem full of unwarrantable passion or fury, yet the Provocation was very just, and the Principle from whence this fit of Zeal did flow, the best that could be, viz. a dear regard to the despised Gentiles, (whose Atrium or place of worship the Jews did thus contemptuously prophane) and a just indignation against the Jews, who out of a fond pride and conceit of

of their being *the seed of Abraham*, though they prov'd themselves the sons of the Devil, scorn'd and despis'd the poor Gentiles for whom Christ was to die; and it was an Act full of Love and Heroical affection to right them thus while he lived.

4. His *walking on the Sea* it was to come to his Disciples that were toiling and rowing against the winde and the stream, he having in all likelihood not the convenience of taking boat any where to come unto them. And lastly, *His rebuking the Wind and the Sea in a mighty storm*, necessity plainly extorted that Miracle, the Ship being covered with waves, and his disciples, as they conceived, ready to be cast away, which made them awaken him, crying out, *Lord save us, we perish*. So *natural, decorous and becoming* are all the *Actions and Miracles* of Christ.

5. There is only one behinde, *Instantia monodica*, as a man may call it, an Example not parallel'd in the whole History of the Gospel, which is *The cursing of the Fig-tree*: the meaning whereof has puzzled many, as the narration it self has scandalized some, as if this act was guilty not only of *Levity* but of a ridiculous kinde of *Ferocity*, with a semblance of *Injustice*, if *Injustice* can be committed against a *Tree*. For was there any reason that a Tree should be cursed for not bearing fruit, when the time of year was not yet for the bearing thereof? This seems very odd and preposterous. But if it be rightly understood, there is nothing more grave, more sober, nor more weightily mysterious.

6. For my own part, I make no question but that the genuine meaning of it is this, and what it signifies it sets out to the very life, viz. That the most acceptable and desireable fruit of the everlasting Righteousness was not then found in the *Judaical dispensation*: nay, I add further, That it was never intended that that Tree should bring forth any such fruit, but only the fair Fig-leaves of an External and Ceremonial Righteousness, and a more overly and Legal kind of Morality; but the more perfect fruits of the regenerating Spirit were not to be found there, though Christ came into the world to exprobrate to them the want thereof, and so to put a period to the *Judaical dispensation*, so as that it should quite wither away and fall to nothing, as we find it come to pass at this very day. Which Consideration, amongst others that occur in Scripture, more evidently confirms what we finde true in effect, That according to the Eternal counsell of God, Christ was mainly intended for the Gentiles, and that breaking this shell of *Judaisme* in which he was brooded, under so many Types and Shadows, he should take his flight thence, and after spread his wings from one end of the Earth to the other.

7. But this Mystery having something of seeming harshness in it to men of less profound minds, such was the sweetness and inoffensiveness of our Saviour's temper, that he would neither scandalize them, nor grate too hard against the *Judaical Oeconomy*, which that Nation so highly revered, and therefore recorded this Truth only in this Enigmatical miracle.

8. And thus to speak \*  $\alpha\gamma' \tau\acute{\upsilon}\pi\omega\varsigma$  as well as \*  $\delta\epsilon\alpha' \lambda\acute{o}\gamma\omega\upsilon$  was not only usual with the Prophets, but practis'd also by our Saviour himself in

\* in types.  
\* in words.



in other cases as well as in this: As in the manner of his healing him that was born blinde, John 9. where the Ceremonies he useth seem very uncouth and strange before one knows the meaning of them, but rightly understood they must be acknowledged admirably fit for the purpose: I mean, not for *curing of the blinde*, ( For what can *clay* and *spittle* and the *water of a pool* avail for the restoring of Sight to one that was born blind ? ) but for mysteriously setting out some grand Truths concerning *Jesus*.

9. As that he was the Son of God, or that *Eternal Word*, whereby God created the World and framed man of the Earth, in token whereof he tempers Clay and Spittle, he being about to rectifie and amend the workmanship of his own hands. To which *Erasmus* seems plainly to allude in his Paraphrase upon the place ; \* *Ejusdem autem Autoris est restitueret quod perierat, qui condiderat quod non erat.* Besides another Truth of very great importance which is set out to the very life in this *Typical cure*, viz. That we are to expect the Renovation of our minds and our Regeneration from that power that created us ; That no man can come to Christ, as he is a visible person, unless the Father, that is, the Eternal Divinity, draw him, or, as the Apostle speaks to the *Corinthians*, 1 Cor. 12. 3. *That no man can say that Jesus is the Lord, but by the Holy Ghost.*

\* It is for the same Author to restore what had perished, who had made what before had no being.

10. Now I say, That Christ's tempering Clay and Spittle does emblemize the Eternal Deity that created all things ; and his acting first upon the blinde man & so sending of him to the pool of *Siloam* (by which undoubtedly is meant *Shilo* or the *Messias* ) this does plainly figure out the forementioned Truths ; That those that do come to Christ, and faithfully adhere to him, are prepared and given to him of God ; and that by Faith in him, they are purg'd and purified from all blindness and filthiness by the assistance of that Spirit which is promised to all that believe in him : according to what Christ himself has pronounced, *He that believeth on me, out of his heart shall flow streams of living waters* : John 7. 38. which he understands of the Spirit, of which these waters of *Siloam* are therefore a very fit Figure or Emblem, they fitly denoting even from the very name, as I have already intimated, the clearing and healing Spirit of Christ, who is the *Shilo* or *Siloam* wherewith we are to be washed and cleansed from that foulness and earthly-mindedness which we had contracted in the state of Nature or *First creation*, before the act of Regeneration has passed upon us.

11. We have considered the Miracles of Christ ; let us give a short glance on his Prophecies. In which, that which is mainly considerable is, that they are very few. Which I look upon as a reprehension and reproach of that natural itch in mankind to Divinations and Predictions ; of which Impostors usually much boast, and a Nation of *America*, though more Atheistical than all the rest, are so vehemently set upon, that they often even grow mad again with that study. But very little fell from our Saviour's mouth by way of Prophecy, but what was in a manner of indispensable concernment to be foretold. Such as his own Sufferings and Resurrection, the Destruction of the City, & the General Judgment. He exercised also his power of Divination in his conference with the woman of *Samaria* :

*Samaria*: but his applications there were so serious that he forgot the sense of hunger, being more pleased with the attempts of her *conversion* and her Country-men, then with the most delicate junkets that could be set before him. He foretold also *who should betray him*: but it was to demonstrate that both his *Betraying* and all his *Sufferings* else, they being foreseen, might have been avoided; and therefore that he underwent them willingly. To which also those *Predictions* tend, *When I am lifted up, I shall draw all men unto me*; as also of the good Shepheard laying down his life for his sheep, and then presently adding, *And other sheep I have which are not of this fold*, meaning the *Gentiles* who were to be brought in by his Death. Which is a plain Demonstration that Christ suffered death \* *voluntarily* out of his entire love to the World, and that he knew aforehand what an *Effectual instrument* his *Passion* would prove for the *conversion* of the *Gentiles* to the true knowledge of God.

\* See Book 7.  
chap. 17. sect. 8.

## C H A P. IX.

1. *The Miracles of Apollonius compared with those of Christ.* 2. *His entertainment at a Magical banquet by Iarchas and the rest of the Brachmans.* 3. *His cure of a Dropsy and of one bitten by a mad dog.* 4. *His freeing of the City of Ephesus from the plague.* 5. *His casting a Devil out of a laughing Dæmoniack, and chasing away a whining Spectre on Mount Caucasus in a Moon-shine night.* 6. *His freeing Menippus from his espoused Lamia.*

1. **W**E have now done with the *Actions* of Christ, such as were more extraordinary and *miraculous*: we will proceed to his *Passion* after we have made a short comparison of the most famous exploits of *Apollonius* with these of our Saviour, according to those Heads we have already insisted upon; *His miraculous feeding of the People*; *His curing diseases*; *His casting out Devils*; *His raising of the dead*, and *His predictions of things to come*.

2. As for the First, I do not remember any example of it in *Apollonius* his life; only *Philostratus* writes that *Apollonius* himself was entertained by the *Brachmans* at such a banquet as was provided in a miraculous manner, together with the King of *Media*, where three-footed tables were brought in and plac'd in the midst without the help of any mans hand; as also the floor spread with odoriferous herbs and flowers; and bread, wine, fruits and sweet-meats on plates conveyed through the air and set upon those tables without any servitours to carry them. Which story being so very like the junketings of Witches, and the behaviour of *Iarchas* and his brother *Brachmans* being so full of scorn and insolency towards the King and the very chief of his retinue, his brother I mean and his sons, may fully confirm any man that they were no better then *Magicians*; nor their great Favourite and disciple  
*Apollonius*

*Apollonius* any other then a Wizzard and a Necromancer, as his conjuring up of the Ghost of *Achilles* does further prove.

3. As for his *Cures*, I do remember but Three, the First of which seems to have more of the power of Nature and Morality then of a *Miracle*; he curing a young man of a Dropsie by precepts of Temperance in the Temple of *Esculapius*. The other was of one bitten by a mad Dog, who was so distempered therewith, that he would bark, goe on all four and couch on the ground like a Dog: But it looks so like a piece of Witchery, and *Apollonius* was so punctual in discovering what the Inhabitants of the place ( which was *Tarsus* ) could not inform him of, as of the colour, shaggedness and other qualities of the Dog, as also where he was, that it is a suspicion that he that cured the disease did inflict it himself, or rather his Familiars for him; and so it is likely that the dog as well as the man was bewitched. For he came along from the river-side ( where he was shivering as if he had an ague ) so soon as *Damis* had whispered in his Ear that *Apollonius* would speak with him: who told the people also while he was cherishing him and stroaking him, that the Soul of *Telephus* the *Myssian* was entred into him; which is a further confirmation of our conjecture. But indeed all the circumstances of the Story are either *ludicrous* and *ridiculous*, or else *impious*; As his making the Dog cure the man by licking of him, and then himself curing the Dog by praying to the River *Cydnus* and flinging the Dog into the stream.

4. But the most famous cure of all is that, when he freed the City of *Ephesus* from the plague. But it being discovered already what a kind of man this *Apollonius* was, viz. a mere Magician, I cannot but suspect that the case is the same with that former, and that the whole City suffered so direfull a disease as the devouring pestilence by the hand of the Devil, to get the greater renown to *Apollonius* that stout *Hyperaspistes* of Paganisme, who for the advancing of his own credit was to free them from this raging evil. Of which opinion of ours there are two grand Arguments: The one his assembling the people in the Theatre, and there incouraging them to stone an old ragged Begger, which he perswaded them was the plague, but it seems it was *καταμναιῶν δαίμων*, a destroying *Demon*; as it appeared by his eyes as he was a stoning, and by that delusion of a shagged Dog as big as a Lion found under the heap of stones, when the people had thought to have seen him there in his former shape of a patch'd Begger. The other Argument is the *Ephesians* erecting the Image of *Hercules Apotropaus* in the place where this old Mendicant was stoned, which is a sign that Pagan Idolatry was the upshot of the plot. Wherefore I look upon these two last *Cures* as done out of suspicious Principles and upon extravagant Objects.

5. As for his casting out Devils, I do not remember any example thereof saving one, and that was of a young man of *Corcyra* who was a laughing *Demoniack*, out of whom at *Athens*, by a many repeated menaces and imperious railings, he at last ejected the Evil Spirit, who for a sign of his departure made a great Image tumble down from the royal Porch in the City with a great noise and clatter. To this Head we

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may refer also, though by an improper reduction, his conjuring of a Phantasm that appeared to him and his fellow-travellers as they were journeying on Mount *Caucasus* in a bright Moon-shine night : Which Phantasm went before them sometime in one shape and sometime in another ; but by many vehement chidings, by many railings, reproaches and execrations, was made to disappear at last, and to depart; crying and whining at the discourteous usage.

6. We may add to these the story of *Menippus* and the *Lamia* : Who in the form of a beautifull young woman made love to *Menippus*, and at last perswaded him to marry her. But *Apollonius* being at the Nuptials, discovered the illusion, and by reproaching the Bride, made, I think, the whole Edifice, ( which was supposed to be plac'd near *Corinth* ) I am sure the furniture and riches thereof, all the moveables, the Tapestry, the gold and silver vessels, nay the pages, servants and officers of this fair Lady to vanish at once, and her self only left was compelled to confess her self a foul carnivorous *Fiend*. So either *frivolous* or *exorbitant* are all the miraculous exploits of this deified Impostor. But all the *Objects* of our Saviour's Miracles were, as I at first noted, *more obvious* and *familiar* : which is the greater assurance as well of the Innocency and Sincerity of his Person, as of the Truth of his History.

## CHAP. X.

1. *Apollonius his raising from death a young married Bride at Rome.*
2. *His Divinations, and particularly by Dreams.* 3. *His Divinations from some external accidents in Nature.* 4. *His Prediction of Stephanus killing Domitian from an Halo that encircled the Sun.* *Astrology and Meteorology covers to Pagan Superstition and converse with Devils.*
5. *A discovery thereof from this prediction of his from the Halo compared with his phrantic Ecstasies at Ephesus.* 6. *A general Conclusion from the whole parallel of the Acts of Christ and Apollonius.*

1. **T**hat Exploit at *Rome*, which was the raising of a young woman to life that was carrying to be buried, had been indeed a more solid *Miracle*, if it had been any at all. But the time not being set down how long she had been dead, it was most likely that it was no more then is competible to a *Trance*. But the *Knowledge* of the Devil extending further, then his *Power*, he might easily inform *Apollonius* what a seasonable opportunity he had to doe a *seeming* *Miracle*. But our Saviour's raising of *Lazarus* after he had been four daies buried, gives sufficient credit to his other two *Miracles* of that kind, that they were *real* and *true*. This Re-enlivening therefore of the new-married bride at *Rome* is rather to be referred to the *Predictions* or *Divinations* of *Apollonius* then to his *Miracles*, which were very few in comparison of the other : Of which yet we will give you some Examples, for it would not be worth the

the while to reckon up all, nor to rehearse these at large, but only briefly to name them.

2. Such therefore was the Discovery of the unclean lust of *Timasion* his mother-in-law in *Egypt*, and the Prediction of a foul act in an Eunuch upon one of the King of *Babylon's* Concubines; as also of saving *Pharion* at *Alexandria* from being executed amongst other Robbers that were led along to die, by keeping the Executioner in discourse till a messenger on horseback galloping with all speed seconded *Apollonius* his Divination with a clear demonstration of *Pharion's* innocency. You may add to these his *Divinations by Dreams*, as that of the suppliant Fishes that besought the Dolphin's favour, which he interpreted to the advantage of the *Eretrians*, for whom he interceded with the the King of *Babylon*: and another by which he was diverted from going to *Rome* till he had seen *Candy*, a woman with a rich crown upon her head, who told him she was the Nurse of *Jupiter*, embracing him in his sleep, and desiring him that he would first come to converse a while with her before he went to *Rome*: Which woman he interpreted to be *Crete*, where *Jupiter* was born and brought up.

3. There were also several of his *Divinations* which he seemed to gather from some external accident in Nature. Such was that from the chirping of the Sparrows in the midst of his Speech to the *Ephesians*; whereupon he broke off, to tell them that not far off a young man had spilt a sack of Corn in the street. And that from the Lions the Hunters had slain in *Babylonia*, as *Apollonius* was in his journey to *India*, which having eight young lions in her belly, he presaged from thence that it would be a year and eight months till their return. A third from a terrible thunder at an Eclipse at *Rome*; whereupon he lifting up his eyes toward Heaven, said that it were a great marvail indeed if this should end in nought. But his meaning was known by the after-clap, for *Nero's* Cup was struck out of his hand, as he was drinking, by a flash of lightning, while he sate at table. A fourth from a monstrous birth in *Syracuse*, a woman of quality being brought to bed of a child with three heads, which he interpreted of the three Roman Emperors, *Galba*, *Otho* and *Vitellius*.

4. The fifth and last we shall mention is an *Halo* which was observed about the Sun in *Greece*; which Meteor being round like a Crown, but much obscuring the light of the Sun, *Apollonius* his prediction was, that one *Stephanus* (which signifies a Crown) should kill the Emperour *Domitian*. But for my own part, I conceive that the Observation of *Prodigies* can as little help a man in such punctual Predictions, as of the *Figurations* of the Starres: but that these things are pretences and covers of a baser Art, or rather of some wicked Superstition and unlawfull familiarity with the Apostate Spirits. Which a notorious circumstance of the event of this last Prediction will demonstrate to the indifferent. For while *Domitian* was a murdering at *Rome*, *Apollonius* being at *Ephesus*, sees the transaction of the business so plainly as if he had been there, and at the very hour it was done encouraged *Stephen* to the act; and starting backwards and forwards, and staring terribly with his eyes, bad him

stab the Tyrant, as if he had been present by to assist. Which phrantic and gasty Ecstasy is an argument that he was then possessed of the Devil that raised this Theatre of things in his mind, and therefore in all likelihood foretold him them also before they came to pass.

6. Wherefore briefly to conclude concerning the *Extraordinary acts* of *Christ* and *Apollonius*; in the one there is nothing but what is sound and necessary, of weighty and usefull importance and from a divine and irreprehensible principle; in the other nothing but what is either vainly affected, slight and frivolous, or else infernal and diabolical, that of *Pharion* not excepted, which looks the most plausible of them all. For that Divination is no more then is performed by ordinary Witches; and that act of justice which was the reskuing of the innocent from death, though good in it self, was prostituted by him to base purposes, to the gaining of credit to a grand Restorer of *Paganisme*, and industrious upholder of the Kingdome of the Devil.

## CHAP. XI.

1. *A Comparison of the Temper or Spirit in Apollonius with that in Christ.* 2. *That Apollonius his Spirit was at the height of the Animal life, but no higher.* 3. *That Pride was the strongest chain of darkness that Apollonius was held in, with a rehearsal of certain Specimens thereof.* 4. *That his whole Life was nothing else but an exercise of Pride and Vain-glory, boldly swaggering himself into respect with the greatest wharsoever he went.* 5. *His reception with Phraotes King of India, and Iarchas head of the Brachmans.* 6. *His intermeddling with the affairs of the Roman Empire, his converse with the Babylonian Magi and Egyptian Gymnosophists, and of his plausible Language and Eloquence.* 7. *That by the sense of Honour and Respect he was back'd in to be so active an Instrument for the Kingdome of Darkness.* 8. *That though the Brachmans pronounced Apollonius a God, yet he was no higher then the better sort of Beasts.*

1. **WE** have made a Parallel of the *Miracles and Prophecies* of *Christ* and *Apollonius*, and have speare our judgments upon them; the truth of which censure that it may the better appear to all, we shall briefly compare their Temper or frame of Spirit.

2. Which I confesse is as *Brave* in *Apollonius* as the *Animal life* will reach unto. But that *Animal life* at the best falls short of the saving knowledg of God, and is but that which in a manner is common to Beasts, Devils and Men. This therefore we will acknowledge to be in *Apollonius* a generous sense of *Political Justice*, a severe profession of *Temperance*, and a great affectation of *Knowledge*, especially of things to come. But as for *Political Justice* and Civil Agreement and Concord, which he seems often to be very sensible of, and earnestly to exhort the Cities to, where he went, no less then this can be entertained in the very Kingdome



Kingdome of Satan; which, if it were divided against it self, could not stand. And for his vehement affectation of *Knowledge*, it is evident that it is a mere branch of the *Natural life*, and such as is as competible to the Apostate Spirits, nay more by far then to an ordinary good man: and *Apollonius* his *Temperance* aiming but at this which is so low and vile, how far short does it fall of what is truly Heavenly and Divine? This therefore is observable in him, that if he quitted one Entanglement of the *Animal life*, it was the more fully and willingly to be fettered by another.

3. But the strongest chain of darkness that he was caught in, is that of *Pride*, which though it be made of more subtil and small links, yet holds us longer captive then any. This is that which blemishes the History of his Life more then any Immorality else whatsoever. For to what but this can be reduced that scornfull and ridiculous Prayer he made to *Apollo* at *Antioch*, that he would turn the countrey-people into *Cypress-trees*, that the winde taking their branches, they might at least by that means make some sound, they being as yet quite mute and not able to discourse with so sage a Philosopher? To what but this can we impute that magnificent answer he gave the keeper of the bridge as he passed into *Mesopotamia*, when he was demanded what merchandizes he brought? To whom he reply'd, That he brought along with him *Justice, Temperance, Fortitude, Continence, Tolerance, Magnanimity* and *Constancy*. He addes *Modesty* to the rest; but it was ill plac'd in so flaunting a display of his own praises. To what but this can you referre his cavilling with the sober questions ask'd him by the Captain of the guards on the confines of *Babylon*, where he takes upon him as if himself was King of every country he came into?

4. But what need we recite particulars? his whole Life being nothing else but a lofty strutting on the stage of the Earth, or an industrious trotting from one Nation of the World to another, to gather *Honour* and *Applause* to himself, by correcting the Customes of the Heathen, or renewing their fallen Rites, and playing the uncontrollable Reformer wherever he pleas'd: *Which is a very pleasant thing to flesh and blood*. Besides the bold visits he gave to Princes and Potentates, with the greatest confidence and ostentation of his own Vertues that could be imagined, making himself the measure of others worth, insomuch that he would not do the ordinary homage to *Bardanes* King of *Babylon*, til he was certified whether his Vertues deserved it or no. With whom, as also with other Princes, he treated of Political affairs, not detrecting to intermeddle with the present administration of Justice. But this unexpected audacity of his proved ever successful, he alwaies, by I know not what luck or power, swaggering himself into Respect, by despising the both pomp and persons of the greatest. So that he was ever *haile fellow well met* with the highest Kings and Emperours, they being ever taken with great admiration of his Wisdome. And therefore *Bardanes* is brought in in the Story courting of him at last, and earnestly intreating the beggerly Philosopher to take his lodging in his Palace, shewing him all the glory and pomp of his

his Kingdome, offering him great summes of gold and precious stones. The former whereof though he refused, yet he could not well abstain from fingering the latter, under pretence forsooth that there was some strange Philosophick virtue in them, as also that they should be an offering to the Gods at their return into their own country.

5. So also *Phraotes* King of *India* is said to receive him with very great Respect, he carrying him to bathe himself in his Royal bath, and after receiving him at a Feast, and placing him next himself, above his Nobles. Beside the great Honour he had from *Iarchas* and the rest of the *Brachmans*, to whom the King of *India* wrote in his behalf. Where in conference with those Sages he was plac'd in *Phraotes* his chair of State, forbad also to rise up at the coming in of the King of *Media*; with whom (at that banquet which I have already mentioned) he having some contestation, the King became at last so much his friend, that he was almost uncivilly importunate to see him at his own Court in *Media* at his return.

6. Adde unto these his busy intermeddling in the affairs of the *Roman* Empire; his large Political conferences with *Vespasian*; his abetting conspiracies against *Nero* and *Domitian*; his learned discourses with the *Babylonian Magi*, concerning whom he told *Damis*, that they were not so perfect but that they wanted the benefit of some of his instructions, as he confessed that something he learned from them; his campling and cavilling with the *Gymnosophists*, who though they seemed not so great Wizzards, yet were not less vertuous then either the *Brachmans* or himself; and lastly, his *plausible language* and great *Eloquence*, he making in several places very winning Orations and Exhortations to Morality and the observance of the most behooffull Laws and Institutes, such as would tend most to Civility and the Peace and Security of the People.

7. From all which it is most evident, That a naturall sense of *Honour* and *Gallantry* was the wing and Spirit that made *Apollonius* such a great Rickler in his time, and that, he being of a lofty and generous nature apt to reach out at high things, the *Kingdome of darkness* hook'd him in, to make an Instrument of him for their own turn, and so to dress up Paganism in the best attire they could, to make it, if it were possible, to vie with Christianity: and that there should be nothing wanting to this *Corrival of Christ*, the *Indian Brachmans* pronounced him of that eminency, that he deserved to be reputed and honoured as a Deity, both living and dead, as I have already related to you.

8. But if the Excellency of his Person be better examined, he will be found so far from being in the rank of a *God*, that there can be no more acknowledged of him then that he was of the better sort of *Beasts*, that is, that he was a mere natural man, onely dressed up and disguised by his *Pythagorick* diet and habit, and a *Magical* power of doing of Miracles; as is demonstrable from the whole tenour of his Story, there being nothing in it that relishes or favours what is above the *Animal life*. From whence we may safely conclude there is nothing in him *Divine*.

C H A P.

## CHAP. XII.

1. *The Contrariety of the Spirit of Christ to that of Apollonius.* 2. *That the History of Apollonius, be it true or false, argues the exquisite Perfection of the Life of Christ, and the Transcendency of that Divine Spirit in him that no Pagan could reach by either Imagination or Action.* 3. *The Spirit of Christ how contemptible to the mere Natural man, and how deare and precious in the eyes of God.* 4. *How the several Humiliations of Christ were compensated by God with both sutable and miraculous Priviledges and Exaltations.* 5. *His deepest Humiliation, namely, his Suffering the death of the Cross, compensated with the highest Exaltation.*

1. **W**herefore we shall find the *Life of our Saviour* quite contrary to his, there being nothing recorded in him that is plausible to flesh and blood, no splendour of Parentage, no streams of Eloquence, no favour of Potentates, no affectation of any Peculiarity to himself in any thing; but being every where reproached and despised, he ceased not to do good without any mans applause. And whereas the very Spirit and life of all *Apollonius* his Actions is a *gallant sense of Glory*, which the Devil befool'd him by; so that which perpetually breath'd in the Actions of our Saviour was a passive, loving, profound Spirit of *Humility*, which is the most certain character of the *Divine life*, of any thing that is.

2. So that let the History of *Apollonius* be wholly true, or partly false, or wholly false, it is all one to me. For if it be *True*, this grand example of *Divine vertue*, as he is pretended, falls infinitely short of the truth of the *Divine life* manifested in Christ, there being indeed nothing found in *Apollonius* that is truly Divine. But if it be a *Figment*, in whole or in part, how transcendent then is that Divine worth in *Christ*, and how lovely and illustrious is the Beauty of his Image, that the pens and pencils of the most learned and accomplish'd Pagans cannot draw one line thereof, nor give one touch or stroke near his resemblance?

3. And indeed how should it ever come into the minde of a mere natural man to think of an *humble, passive, Soul-melting, self-afflicting and self-resigning Divinity lodging in any Person*; or if it did, that there was any such great price upon that Spirit more then on that which seems to the world more gallant and generous? But certainly this is more precious in the eyes of God then all things in the world beside; and whatsoever injury is done to this, it is like the touching of the Apple of his own eye. And so tender was he over our Saviour, in whom this was so transcendently found, that he ever compensated his *Sufferings* with a proportionable *Triumph*, and his willing *Submissions* and *Debasements* of himself with an answerable *Exaltation*.

4. And therefore his *humble Birth* he honoured with the *Musick* of a *Quire of Angels* from Heaven, and the *Homage of the Wise men* from the East who brought presents to him, as to a new-born King, So his long *Fasting* in the Desert was compensated by the power not onely of curing diseases, but of turning water into wine, and of miraculously feeding of multitudes in the wilderness. As also his refusing of all the pomp and glory of the World, (which was shewn him from the top of a mountain) by the *Transfiguration* of his person on the top of mount *Tabor* into so great a glory as all the speciosities of the world could not equalize, his face shining as the Sun, and his garments being bright as the Light. And lastly, his being carried from place to place by the hand of Satan, as an innocent Lamb in the Talons of an Eagle, this Temptation also was amply recompenied by having a palpable power over the Kingdome of Satan, and dispossessing Dæmoniacks, and putting to flight many thousands of Devils at once, as you heard concerning him whose name was *Legion*.

5. But the emergency of the *greatest Honour* that accrew'd to him was from the deepest *Sufferings*, even from his *bitter Passion* on the Cross: Which was tully remunerated by so glorious a *Resurrection* and *Ascension*, by his *Sesſion at the right hand of God*, and his *Exaltation above all principalities and powers*, whether in Heaven or Earth; he being made Head and Sovereign over Men and Angels, and indued with a power of crowning all believers with a glorious Immortality at the last day: Of all which we shall speak in order, shewing the *Fitness* and *Reasonableness* of every thing in its place.

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CHAP.

## C H A P. XIII.

1. *The ineffable power of the Passion of Christ, and other endearing applications of him, for winning the World off from the Prince of Darkness.*
2. *Of his preceding sufferings and of his Crucifixion.*
3. *How necessary it was that Christ should be so passive and sensible of pain in his suffering on the Cross; against the blasphemy of certain bold Enthusiasts;*
4. *Their ignorance in the Divine life, and how it alone was to triumph in the Person of Christ unassisted by the advantages of the Animal or Natural.*
5. *That if Christ had died boldly and with little sense of pain, both the Solemnity and Usefulness of his Passion had been lost.*
6. *That the strange Accidents that attended his Crucifixion were Prefigurations of the future Effects of his Passion upon the Spirits of men in the World.*
7. *Which yet hinders not but that they may have other significations;*
8. *The third and last Reason of the Tragical unsupportableness of the Passion of Christ, in that he bore the sins of the whole World.*
9. *The Leguleious cavils of some conceited Sophists that pretend That it is unjust with God to punish the Innocent instead of the Guilty.*
10. *The false Ground of all their frivolous subtilties.*

1. **F**IRST therefore as concerning his *Passion*, I say, it is an entravelling consideration to take notice how this humble Candidate for so great an Empire as I have described, applies himself to his design, giving an infallible proof not only of his *Power*, that he is able to protect, but of his dear affection and entire *Love* to his people, in that he can undergo so horrid agonies in their behalf; and being to win the Kingdomes of the Earth out of the possession of the Devil, how he uses no other Engine then the displaying of his own Nature, and the endearing Loveliness and Benignity of his own Spirit, to shame and confound the ugliness and detestableness of his usurping Competitor. Wherefore he did not only tread counter to the wayes of Satan in *Humility* and *Purity* and continual *Benevolency* in his life-time: but further to shew the vast Disparity or Discrepancy betwixt that old Tyrant and this gracious Prince that is to succeed; whereas the Devil, as you have already heard, inflicted unsupportable penances upon his abused Vassals, engaging them to cut and slash their own flesh, and frantically to dismember themselves, to whip themselves with knotted cords or stinging nettles, to wound themselves with sharp fints, &c. to fast & macerate themselves so as to pine away in deserts, or break their necks down some steep rock or precipice; as *Acosta* reports of them; Christ, quite contrary to this, is so far from such like Tyranny and cruel handling of others, that to satisfy us concerning the justly-suspected wrath of his Father, he undergoes all this load himself, to win us off to a more perfect and chearful Obedience to his holy Precepts; by so great and sensible an Engagement. The weight and power of his Scepter being mainly to be felt in the sense of *Love*, which is the strongest tie imaginable even to natural

natural Ingenuity. But the power of the old Serpent was exercised in fear and terrour and despicable scorn upon poor distressed mankind. There being this great advantage therefore of winning of the Hearts of men from the Kingdome of Darknes to the power of God by Christ's afflictions and sufferings; it is no wonder that he submitted himself to them, though they were so unspeakably grievous.

2. And indeed what can be imagined more grievous then that lively *Representation* of his bitter *Passion* (unless the *Passion* it self,) When in the Mount of Olives, at his devotions, he was in such an *Agony*, that he sweat as it were great drops of blood that fell from his face to the ground? Besides the *despicable mockings* and *spittings in his face*, with *cruel* and *bloody scourgings*: The consideration whereof would drive a man to any hardship to approve himself faithful and thankful to so loving a Saviour. What then will the contemplation of his direfull and Tragical *Crucifixion*? where so Divine a person, nay, where the Son of God in the flesh, being disgracefully placed betwixt two thieves, his holy and spotless Humanity was so deeply pierced with the present sense and real *Agony of Death*, that the weight and burthen thereof enforced him to cry out, *Eloi, Eloi, My God, My God, why hast thou forsaken me?* And here he may appeal from the Cross to all the World in the words of *Jeremiah*, *Behold and see, if there be any sorrow like unto my sorrow.*

3. Which *Sorrow* and *Passion* had it not been as *real* and as *great* as it is recounted, how slight and ludicrous a matter would the *Mystery of Christianity* be? How prophane therefore and execrable are those wretches, that would turn that to the disgrace of Christ, which is the *Glory of the Gospel*? as if our Saviour was less *Perfect* by being thus *Passive* and so sensible of pain. But it is plain that these bold and insolent *Enthusiasts*, which boast so much of *Perfection* as to equalize themselves or their blind guides with Christ, nay, prefer them before him, I say, it is plain they are so ignorant, that they do not know in what the *true Perfection* consists.

4. For I have already declared, That in the person of Christ, that only which was *truly Divine* was to have the triumph and victory, unassisted with any thing that is precious and praise-worthy in the eyes of the world. And the *true Perfection* approveable before God is found only in that which is *Divine*, not *Natural* or *Animal*, such as would be applauded by a mere Carnal man. And such is *Stoicism* and *Spartanism*, a power as well relished by wicked men and Apostate Angels, nay, I may say, better, then by the holy and regenerate. And it is an Exercise of far greater *Faith* and *Obedience to the Divine will*, to undergoe *pain* and *affliction*, when it searches us so deep, and stings us so vehemently; then when by any *forced Generosity* and *Stoutness of Spirit*, or any *Natural* or *Artificial helps* whatsoever, we bear against the sense thereof, and quit our selves in this heat and stomachfulness, as if we were invincible and invulnerable Champions.

5. If it had fared thus with Christ at his Death, the *Solemnity of his Passion* had been lost: Indeed it had been no *Passion*, nor would have caused



caused any in them that read the Story, But his *Sufferings* being so Great and so Real as they were, it is the greatest Attractive of the Eyes and Hearts of men towards him that could possibly be offered to the World: Which himself was very well aware of, and did foretell it in his lifetime; *When I am lifted up, I shall draw all men unto me.*

6. Which *Effects* of his *Passion*, those *Miraculous Accidents* that attended it seem also to presage. For what was that *rending of the vail of the Temple* from the top to the bottome at *Jerusalem*? what were those *Earthquakes* in more remote places out of *Judea*, and the *turn or cloven Rocks*, but a Presage how the *Earthly Minds* and *Stony Hearts* of all men in time, as well *Jews* as *Gentiles*, would be shaken and broke in pieces with *sorrow* and *grief* at his *Sufferings* who is the Saviour of the World? Nay, what did the *Sun*, the very life and Soul of the natural world, what did that *deliquium* or swoounding fitt of his betoken, but that this sad spectacle of the *Crucifixion* of Christ would so empassion the minds of all ingenuous men, and so melt their Hearts with love & affection to this universal Saviour, that they would willingly die with him, that they might also live with him and rejoice with him for ever in Heaven?

7. I speak not this to exclude *other Significations* of these Prodigies. For they may also have their *truth* and *use* as well as these, especially some of them: as That of the *Eclipse of the Sun*, which may also signifie that the true light of the world (he that was termed by the Prophet *The Sun of Righteousness*) was then a suffering; and That of *rending the vail of the Temple*, which no question denoted the rescinding of the *Mosaical Rites* and Ceremonies, and the abrogation of the High-Priests office, Christ now having taken away the partition-wall, and given every Believer free access to the presence of his Father by his own Death whereby he has reconciled us to God.

8. Which offers us a third Reason why this *Passion* of Christ should be so *Tragical* as it was, and the weight thereof so unsupportable. For he bore then the wrath of God for the sins of the World, being smitten, as the Prophet speaks, for our transgressions, and the iniquities of us all were laid upon him; that is, he was an Universal Sacrifice for all Mankind. Which the proud and self-conceited *Enthusiast*, that *phantasies* himself so well within, that he contemns all external Religion (unless it be of his own invention) being not at leisure to consider, boldly and blasphemously traduces him for weak and delicate, that willingly underwent the greatest pain that ever was inflicted upon any mortal, that bore a weight more heavy then mount *Atna*, and too big for the shoulders of any *Atlas* to bear.

9. As little to the purpose are the leguleious Cavils of some *Pragmatical Pettifoggers*, as I may so call them, in matters of Divinity, who though they be favourable enough to the *Person* of Christ, and seem to condole his ill Hap that he fell thus into the hands of Thieves and Murtherers; yet set no price at all upon his *Death*, no more then upon theirs that died with him, accounting his *Bloud* as common and unholy as that of the malefactors that were crucified with him; the Wrath of

of God being not all atoned, as they say, by his suffering, because it is unjust that an Innocent man should be punished for those that are guilty. But what Unjustice is done to him that takes upon him the debt or fault of another man willingly, if he pay the debt or bear the punishment; provided that he that may exact or remit either, will be thus satisfied?

10. But such trivial and captious intermedlers in matters of Religion, that take a great deal of pains to obscure that which is plain and easie, deserve more to be slighted and neglected then vouchsafed any answer. For all their frivolous Subtilties and fruitless intricacies arise from this one false ground, That the *Sovereign Goodness* of God and his kind condescensions and applications to the affections of man are to be measured by *Juridical* niceties, and narrow and petty Laws, such as concern ordinary transactions between man and man. But let these brangling Wits enjoy the fruits of their own elaborate ignorance, while we considering the easie air and sense of *Sacrifices* in all Religions, shall by this means be the better assured of the natural meaning of it in our own.

#### C H A P. XIV.

1. That Sacrifices in all Religions were held Appeasments of the Wrath of their Gods.
2. And that therefore the Sacrifice of Christ is rather to be interpreted to such a Religious sense then by that of Secular laws.
3. The great disservice some corrosive Wits doe to Christian Religion, and what defacements their Subtilties bring upon the winning comeliness thereof.
4. The great advantage the Passion of Christ has, compared with the bloody Tyranny of Satan.

1. **H**OW General the Custome of *Sacrificing* was in all Nations of the World is a thing so well known, that I need not insist upon it; and That their *Sacrifices* were accounted an *Appeasment of the Wrath of the Gods* and *Expiation for their faults*, is also a Truth so conspicuous that it cannot be denied. Hence these *Sacrifices* we speak of were called *ἱλασμός, ἁγνισμός, καθάρσις*, in Latine *Placamina, Februa, Piamina*. Much of this nature you may read in *Grotius, De Satisfactione Christi, cap. 10.* where he does not only make good by many Expressions and Examples That the Sacrifices of the ancient Heathen pacified the Anger of the Gods, but also (which is nearer to our purpose) That the Punishment of those that were thus reconciled and purged was transferred upon the Beast that was sacrificed: for the clearing whereof he alleges many citations; and these two amongst the rest. One out of *Cato*;

*Cum sis ipse nocens, moritur cur victima pro te?*

*Since thou thy self art guilty, why  
Does then thy Sacrifice for thee die?*

The

The other out of *Plantus*,

*Men' piaculum oportet fieri propter stultitiam tuam,  
Ut meum tergum stultitia tua subdas succedaneum?*

that is to say, *Is it fit that I should be made a piacular Sacrifice for your foolishness, that my back should bear the stripes that your folly has deserved?*

2. Wherefore this being the sense of the Sacrifices we speak of in all the Religions in the World, it is more fit to interpret the Death of Christ, who gave himself an Expiation for the sins of the World, according to that sense which is usual in the mysteries of Religion, then according to the entangling niceties and intricacies of secular laws.

3. But as for those busie and Pragmatical spirits, that by the acrimonie of their wit eat off the comely and lovely spots of Christianity, as *aqua Fortis* or rather *aqua Stygia* laid on polished metal, what thanks shall they receive of him whom yet they pretend to be so zealous for? the most winning and endearing circumstances of his exhibiting himself to the World being so soiled and blasted by their rude and foul breath, that as many as they can infect with the contagion of their own Errour, Christianity will be made to them but a dry withered branch; whereas in it self it is an aromattick Paradise, where the Senses and Affections of men are so transported with the Agreeableness of Objects, that they are even enravished into Love and Obedience to him that entertains them there. And nothing can entertain the Soul of man with so sweet a Sorrow and Joy, as this Consideration, That the Son of God should bear so dear a regard to the World as to lay down his life for them, and to bear so reproachfull and painfull a Death to expiate their sins and reconcile them to his Father.

4. But this is not all the Advantage he had to win the Government of the World unto himself. For not only his exceeding Love to Mankind was hereby demonstrated, but the cruel and execrable nature of that old Tyrant the more clearly detected. For whereas the Devil, who by unjust usurpation had got the Government of the World into his own hands, tyrannizing with the greatest cruelty and scorn that can be imagined over Mankind, thirsted after humane bloud, and in most parts of the World, as I have already shewn, required the sacrificing of men; which could not arise from any thing else but a salvage Pride and Despair against us: This new gracious Prince of God's own appointing, *Christ Jesus*, was so far from requiring any such villainous Homage, that himself became a Sacrifice for us, making himself at once one Grand and All-sufficient *ἱεὺς* or *Priamen* to expiate the Sins of all Mankind, and so to reconcile the World to God.

## CHAP. XV.

1. *An Objection concerning the miraculous Eclipse of the Sun at our Saviour's Passion, from its not being recorded in other Historians.* 2. *Answer, That this wonderfull Accident might as well be omitted by several Historians as those of like wonderfulness; as for example the darkness of the Sun about Julius Cæsar's death.* 3. *Further, That there are far greater Reasons that Historians should omit the darkness of the Sun at Christ's Passion then that at the death of Julius Cæsar.* 4. *That Grotius ventures to affirm this Eclipse recorded in Pagan writers; and that Tertullian appeal'd to their Records.* 5. *That the Text does not impie that it was an universal Eclipse, whereby the History becomes free from all their Cavils.* 6. *Apollonius his Arraignment before Domitian, with the ridiculousness of his grave Exhortations to Damis and Demetrius to suffer for Philosophy.*

1. **W**E have seen how Reasonable the History of Christ's Passion is; neither do I know any thing that may lessen the Credibility of it, unless it be the *miraculous Eclipse of the Sun*. Not that the Eclipse it self is so incredible, but that it may seem incredible that so wonderfull & so generally-conspicuous an Accident of Nature should be recorded by none but by the Evangelists themselves, Learning and Civility in those times so universally flourishing, and there being no want of Historians to recount such things. This Objection makes a great shew at first; but you will see at length it will come to nothing.

2. First therefore let us set down the like Accidents to this that have fallen out, and been as conspicuous to all the World: As that *Sensible obscurity* and languor of the Sun in *Julius Cæsar's* time, as also in *Fustinian's* time, and lastly that *Bloudy dulness* in the face of that Luminary for four daies together in the times of *Carolus Quintus*; things as remarkable in themselves as this Eclipse at the Passion of Christ, and all it's likely proceeding from like Causes. But the moderating of these Causes so, as that the Effect should take place just at the time of our Saviour's suffering, this was *miraculous* and by special Providence. Now I demand for that First observation of the Sun, that indured a whole year together, & was a concomitant of *Julius Cæsar's* death; when there were so many Historians in the after-Age till *Suetonius* his time, viz. *Livy, Strabo, Valerius Maximus, Velleius Paterculus, Philo, Mela, Plinius, Josephus, Plutarchus, Tacitus*, how many of these recorded so great a Prodigie. I doe not find any Historian alledged but *Pliny*, who likely had it from *Ovid* and *Virgil*, who after the manner of Poets pleasing themselves to record strange things and to magnifie great men, recite this Accident in Nature in honour to *Julius Cæsar*.

*Ille etiam extincto miseratus Casare Romam,  
Cum caput obscurâ nitidum ferrugine texit,  
Impiâque aternam timerunt secula noctem.*

At

*At Cæsar's death he Rome compassioned,  
In rusty hue hiding his shining head,  
And put the guilty world into a fright  
They were surpriz'd with an eternal Night.*

As *Virgil* has it in his *Georgicks*. And *Ovid* in his *Metamorphoses* to the same purpose, Lib. 1.

——— *Solis quoque tristis imago  
Lurida sollicitis præbebat lumina terris.*

Lib. 15.

*The Sun's sad image Cæsar's fate to moan  
With lurid light to anxious Mortals shone.*

Which condition of the Sun, *Pliny* writes, lasted for a whole year. The like *Cedrenus* reports to have happened in *Justinian's* time. But there were nigh twenty considerable Writers from *Justinian's* time till *Georgius Cedrenus*. I would therefore remit the Caviller to peruse these Historians, and observe in how few of them this Prodigie in *Justinian's* daies is recorded. The same may be said of what happened under *Carolus Quintus*. And then if he deprehend that so remarkable Accidents be taken no notice of by many Writers that had a capacity of recording them, I would have him also to consider that such like Reasons that might cause them to omit the writing of those Prodigies, might also fit those that omitted the setting that down that happened at our Saviour's Passion, and to rest contented that he finds it recorded by them that are most concerned in it, that is, Three of his faithfull followers, *Matthew, Mark & Luke*, who bearing a truer respect to Christ's person then those flatterers of Princes, *Virgil* and *Ovid*, to the deceased *Julius*, recorded this Miraculous Eclipse to his Honour, as they did that long obscuration of the Sun to the honour of their adored *Caesar*.

3. Neither is this all; for I may further add, That there are greater Reasons why all, saving Christ's own Followers, should omit the recording that Eclipse at his Passion, then that those Writers we speak of should the continual obscurity of the Sun, that was to be observed for a whole year together about the *Exitus* of *Julius Caesar's* Reign. For the noveltie of that in *Caesar's* time might make the greater impression upon mens Spirits; whenas that obscuritie of the Sun at our Saviour's suffering (though I doubt not but that it was so great as that the Stars appeared through the defect of the Sun's light, so as they may doe in a Summers night) might well be neglected by the Nations of the World, they having noted already that the Light of the Sun is obnoxious to such obfuscations and dulnesses, and that for so long a time together. So that although this lurid deadness of the Sun at the *Passion* was far greater then that at *Caesar's* death; yet it being shorter by far, as lasting not above three hours, it might seem to them less considerable; especially they not knowing what was the meaning of it. And when they did, they had the less encouragement to record it, it making for a new Religion contrary to their own. So that even that Consideration may seem a

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sufficient

sufficient Reason why this notable Accident may be pretermitted by both Jewish and Heathenish Historians.

4. But *Grotius* out of *Phlegon* a Pagan writer ventures to answer more point-blank, namely, That the said Author does affirm that in the fourth year of the two hundred and second *Olympiad*, (which is the year wherein Christ suffered according to the usual opinion) there was the greatest Eclipse that ever was known; night surprizing men at the sixth hour of the day (which is at noon,) and being so dark that the Stars were seen at that time of the day. He mentions also therewith a mighty Earthquake in *Bithynia*, and how the greatest part of *Nicaa* was ruined thereby. To this purpose is there also recited out of another Pagan writer by *Eusebius*; whom *Grotius* discovers to be one *Thallus*. Which Testimonies will stand good till the Opposer of the Truth of the Narrations of the Evangelists shall either prove infallibly by Chronology, That Christ did not suffer that year, or else by Astronomical calculation, That there was a natural Eclipse of the Sun in that year he suffered, so horrid and dismal as *Phlegon* describes. But *Phlegon* confining it to no place, intimates it was *Universal*, and therefore not *Natural*. *Tertullian* also speaking to the Pagans concerning this matter, appeals to their own Records concerning the Truth thereof. And for my own part, I make no question but that it is true in the very sense we speak of, viz. that it was an *Universal Eclipse*, whatever becomes of the testimonies of *Thallus* and *Phlegon*.

5. But being the Text does not necessarily impleie thus much, we may with *Calvin* restrain it to *Judea*, God miraculously intercepting the light of the Sun from those parts only, by the interposition of some conspissated body, or by raising a black caliginous mist, such as he caused in the land of *Egypt*. For the Scripture will sute well enough with any of these senses; so little of any just occasion is there left to the Caviller and Infidel. So that the *Credibilitie* and *Reasonableness* of the chief *Circumstances* of our Saviour's *Passion* is sufficiently cleared.

6. To which we have nothing to parallel in *Apollonius* his life, except it be his Arraignment before *Domitian*: Where *Domitian* quitting him from the charge that was laid against him, yet he for ostentation sake, to shew what an expert *Magician* he was, vanishes in the midst of the Court, to the great amazement of the Emperour and the rest of his Judges. But in the mean time he having such a trick of *Legerdemain* as this, to keep himself from peril; it makes all his *magnanimous Precepts* concerning the Contempt of Death that he so gravely imparts to *Damis* and *Demetrius* (encouraging them to suffer any thing for the cause of Philosophy) *hypocritical* and *ridiculous*. So whiffling and ludicrous is every thing of *Apollonius*, if compared with that solid Truth and real Excellency that is discoverable in Christ.



# BOOK V.

## CHAP. I.

1. *Of the Resurrection of Christ, and how much his eye was fixed upon that Event.* 2. *The chief Importance of Christ's Resurrection.* 3. *The World excited by the Miracles of Christ the more narrowly to consider the Divine quality of his Person, whom the more they looked upon, the more they disliked.* 4. *Whence they misinterpreted and eluded all the force and conviction of all his Miracles.* 5. *Gods upbraiding of the World with their gross Ignorance by the raising him from the dead whom they thus vilified and contemned.* 6. *Christ's Resurrection an assurance of man's Immortality.*

1. **W**E have done with the *Passion* of Christ: we come now to his *Resurrection* and *Ascension*; and First his *Resurrection*. Concerning which it is observable, That our Saviour's eye was fix'd upon nothing more then it; He prophesying of it in his life-time under that Parable of *destroying the Temple*, and then *raising of it up within three daies*, meaning the *Temple of his body*; as also in the application of that strange Accident that befell *Jonas*: *For as Jonas was three daies and three nights in the Whales belly, so the Son of man should be three daies and three nights in the belly of the Earth.* He deferred also the divulging of his *Transfiguration* in the mount till his *Resurrection*, as not being of any such efficacy to beget Faith in the people, till this also had happened unto him. John 2. 19.  
Matth. 12. 39.

2. Now the grand importance of this so wonderfull an Accident consists chiefly in these Three things.

First, *In that it is a very eminent Triumph of the Divine life in the Person of Christ.*

Secondly, *In that it is so plain an assurance of a blessed Immortality.*

And Thirdly, *In that it is so sure a Seal and so clear a Conviction of the truth and warrantableness of all the Miracles Christ did in his life-time.*

3. That our Saviour Christ was the most illustrious Example of the *Divine life* that ever appeared in the world, cannot be denied by any but such as are blinde, and have no eyes to behold that kind of splendour. But that the judgement of the world might be the more notoriously baffled, God assisted this Divine worth with many strange Miracles, that they might more fixedly and considerately contemplate this so holy and lovely a person. But the more it seems they looked upon him, the more they disliked him, the whole World being so deeply lapsed into the *Animal life*, (the Jews themselves not excepted,) that they had no knowledge nor relish of the *Divine*. Nay, they had an Antipathy against him, as the wise man expresses it, *He is grievous unto us even to behold,* Wisdom, chap.  
2. 14, 15.

behold, His life is not like unto other mens, his waies are of another fashion: He was made to reprove our thoughts.

4. Wherefore they having so settled an *hatred* against him, all the *Miracles* that he did, or whatsoever happened miraculously unto him, did but set a more venomous edge of their spleen against him. From whence it was easie for them to misinterpret and elude every thing, imputing his *casting out Devils* to a contract with *Beelzebub* the Prince of the Devils; The *Testimony from Heaven*, That *he was the Son of God*, to the delusion of evil Spirits that would lapse them into Idolatry; His *feeding the multitudes in the Wilderness*, to Witchcraft and Sorcery; and his *raising of men from the dead*, to the nature of some Lethargical or obstupifying disease, that may seem to make a man devoid of life for four daies together. The *Eclipse of the Sun* indeed was a very strange thing, if the darkness was in the Sun it self: but they might remember, at least from the relations of others, that it was strangely obscured for a whole year together about the death of *Julius Caesar*, and so interpret this at the *Passion* as a mere casual coincidence of things; or that some delusive Spirits intercepted the light of the Sun in favour of the great Magician whom they thought just to crucifie betwixt those other two Malefactors.

5. But he whom they numbred amongst the transgressours, and took to be the vilest of men, because he was not recommended by any thing that the *Animal life* likes and applauds, (as *Nobleness of Birth*, the *power of popular Eloquence*, *Honour*, *Wealth*, *Authority*, *high Education*, *Beauty*, *Courtship*, *Pleasantness of Conversation*, and the like;) he is, I say, notwithstanding this general contempt from men, very highly prized by him who is the infallible Judge, whose waies are not as our waies, nor his thoughts as our thoughts; But that he might conform our apprehensions to his own, raised *Jesus Christ* from the dead, bringing that passive, contemptible Divinity that lodged in him into a deserved victory and triumph; exprobrating to the blind world the ignorance of that Life that is most dear and precious to himself; making him alive whom they maliciously killed, and preparing a way to an universal Homage for him, who was universally scorned and became *ὁ ἀντὶ πάντων τοῦ κόσμου ὀνειδισμὸς*, the off-scouring of all, though his Spirit, Life and Nature was of more worth then all the things of the World beside.

6. Nor is this *Resurrection* of Christ only a particular honour and high Testimony given to the person of Christ, who was so splendid an Habitation of the *Divine life*; but it is also an assurance of a blessed Immortality to all those that will adventure to follow his Example, that  
 1 Cor. 15. 58. *their labour shall not be in vain in the Lord*. And therefore he is not said here to *rise alone*; but in token of what a general concernment his *Resurrection* was, the Monuments of some lately-deceased Souls flew open, and themselves appeared to severall in the Holy City. Which things were a palpable Prophetical prefiguration of that blessed Immortality that Christ has purchased for all men that believe in him and obey him.

## C H A P. II.

1. *The last End of Christ's Resurrection, the Confirmation of his whole Ministry.* 2. *How it could be that those chief Priests and Rulers that hired the Souldiers to give out, that the Disciples of Christ stole his body away, were not rather converted to believe he was the Melsias.* 3. *How it can be evinced that Christ did really rise from the dead; and that it was not the delusion of some deceitfull Demons.* 4. *The first and second Answer.* 5. *The third Answer.* 6. *The fourth Answer.* 7. *The fifth Answer.* 8. *The sixth and last Answer.* 9. *That his appearing and disappearing at pleasure after his Resurrection is no argument but that he was risen with the same Body that was laid in the grave.*

1. **T**HE last End of Christ's Resurrection is the Confirmation of his whole Ministry. For assuredly the Jews dealt with him as with some Magician and Impostour, who though he did very strange things whilst he lived, yet if he were once judicially tried, condemned and put to death, they did not make any question but that it would be with him as with other Malefactours, the trouble of him would end with his life; as is usually observed in matters of this kind: otherwise it would be a great flaw in Providence, and the generations of men would not be able to subsist for the insolencies of Witches and Sorcerers. But God thus extraordinarily and miraculously interposing his power, in raising *Jesus* from the dead, gave the most certain and most confounding Testimony against the malicious cruelty of the Jewes (if we may call that *Malice* which the love and Candour of Christ in the midst of his bitter sufferings named only *Ignorance*) that possibly could be given. For their judicial proceedings are hereby not only in an extraordinary way made suspicious and taxed of injustice, but by such a miraculous means, that it is manifest that none other but God himself is their *Accuser*, as well as the *Acquitter* of the *innocent* whom they put to death, and did so thoroughly martyr, that none but the hand of God could recover him to life. The same therefore of so notable an Accident the chief of the Jewes very well knowing, and that it would, if believed, demonstrate that all he did or said before in his life-time was right, and from an undeniable principle; that the people might not receive him for their *Messias* now, whom three daies agoe they had crucified; hired the Souldiers that watched his Monument, to tell abroad that his Disciples stole him away by night while they were asleep.

2. But here haply some may demand, how it came to pass that these chief Priests and Rulers, being so punctually informed by the Souldiers (which watched the sepulchre of Christ) that he *was risen from the dead*, were not converted to the Faith themselves, and convinced that *Jesus* was indeed the expected *Messias*. But we may very well conceive, that what might prove very effectual to move others to be-

lieve in Christ, might yet take no hold upon them; Partly because they were further engaged in this bloody and direfull Tragedy then others were; and having a deeper sense of honour and repute with the people, then of the favour of God and love to the Truth, they might in a desperate and obdurate condition venture, as the saying is, over shoes over boots; being more willing to expose themselves to any thing, then to that shame and reproach that would attend the acknowledgment of so hainous an error. And then partly because though this Accident may seem very strange, yet they might conceit that it was not above the power of Evil Spirits to perform, who might change themselves into the lustre of Angels of light, and therefore that it was but a greater temptation upon them to try their faithfulness and obedience to the Law of *Moses*. For what would not they think rather then find themselves guilty of so grand ignorance, as not to know the promised *Messias* when he came into the World, and of so gross a crime as to be murderers of him that from Heaven was declared the Son of God?

3. But out of this Solution you'll say arises as great a Difficultie as the former, viz. How we can be ascertained that Christ is really raised from the dead: Because some delusive Spirits might open his Sepulchre, and carry him away, and afterward appear in his shape, making use of his Body to shew to *Thomas*, or changing their own vehicles into the likeness of flesh and bones, so that no man's sense may discover any difference. But to this many things may be answered: and

4. First, *That that which may be an Exception or Evasion in any case, is of consequence in no case.* For what does there at any time really happen, but Evil Spirits have a power to imitate so near, that our Senses may well be deceived?

Secondly, Though they have this power in themselves, yet I deny that they can exert it *when*, and *so far as they please*; and therefore God would not permit them to add so irresistible credit to the whole Ministry of Christ by this last Miracle, if Christ had not really been the *Messias*: but he being the *Messias*, it was no delusion of theirs, but a real transaction by that hand that is Omnipotent.

5. Thirdly, Every thing was exactly as if he had risen from the dead: the Watch saw the Earth-quake, and the stone rolled from the door of the Sepulchre by an Angel from Heaven: *Peter* look'd in and beheld the linen cloaths lying by themselves, the Body of Christ was missing there. He appeared to his Disciples elsewhere, he discoursed with them, eat & drunk with them, they felt his flesh, and put their very fingers into his wounds. What greater demonstration then this could there be that he was *really risen from the dead*? And therefore by men indifferent it must needs be acknowledged to be so, though there be a possibility of being otherwise.

6. Fourthly, Those Miraculous things, either happening to him or done by him while he was alive, they being so *real* as they were, must needs beget *Faith* in the unprejudic'd, that this Accident was *real* also. For is it so strange a thing that that Divine power should raise Christ from the dead, that enabled him to raise *Lazarus* out of the Grave when

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he had been four daies buried? to say nothing of his other Miracles, and those evident Testimonies from Heaven that he was the Son of God. For though there was some room left for the shuffles and subterfuges of the blinded Jews, yet to those that are free and piously disposed, the *Resurrection* of Christ compared with what either supernaturally was done by him, or happened to him in his Life and at his Passion, they do so binde and strengthen one another, that there is no place left for misbelief.

7. Fifthly, Besides the Testimony of the Angels that told *Mary Magdalen, Joanna* and others, that Christ was risen, and that they did fondly to seek the living amongst the dead, our Saviour's owne *Prophecie* concerning his rising the third day could not but make the thing undoubtedly sure to his Disciples, and all such as were concerned in it, and had believed on him before, whereby they became zealous assertors and witnesses of it to the World.

8. Sixthly and lastly, All these things happening thus extraordinarily and supernaturally to a person that professed himself the *Messias*, \* at that very time that the Jewish Prophecies foretold the *Messias* would come; it is an unanswerable Demonstration that this was he, and that therefore all things that he did, spoke, or happened unto him, were no vain Illusion, but Reality and Truth.

\* See Book 7. chap. 4.

9. Neither does his appearing and disappearing at pleasure, and coming in to his Disciples when the doors were shut, at all weaken the truth of his *Resurrection* and vital actuating that very Body that lay in the grave. For he gave a *Specimen* of a *wonderfull power* residing in him in his *Transfiguration* on the Mount; and that he carried that about him then that was able to swallow up mortality into life, though it was usually restrained as a light in a dark lanthorn. His Divinity therefore with his inward exalted Humanity, I mean his Soul, took hold again of His Body, and did vitally irradiate it, so that he was as naturally united with it as any Angel is with his own Vehicle, or any Soul of man or any other Animal with their Bodies. Nor was it any greater wonder that Christ should *rarify* his Body into a disappearing Tenuity, then that Angels and Spirits condensate their Vehicles into the visibility and palpability of a Terrestrial Body, the same Numerical Matter still remaining in both.

### CHAP. III.

1. *The Ascension of Christ, and what a sure pledge it is of the Soul's activity in a thinner Vehicle.* 2. *That the Soul's activity in this Earthly Body is no just measure of what she can doe out of it.* 3. *That the Life of the Soul here is as a Dream in comparison of that life she is awakened unto in her Celestial Vehicle.* 4. *The activity of the separate Soul upon the Vehicle argued from her moving of the Spirits in the Body, and that no advantage accrues therefrom to the wicked after death.*

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1. **T**HERE is no reasonable allegation therefore against the *Resurrection* of Christ: And as *Usefull* and *Intelligible* a *Mystery* is his *Ascension*. For we are not less assured by his *ascending into Heaven* of the life and activity of the Soul out of an organical terrestrial Body, then by his *Resurrection* of her Immortality. For the Body of Christ in his *Ascension*, though it left the earth in all likelihood organiz'd and terrestrially modified, yet passing through the subtil Air and purer *Æther*, it cannot be conceived but that it assimilated it self to the Regions through which it passed, and became at last perfectly *Celestial* and *Æthereal*, whatsoever was *Earthly* or Feculent being absorp't or swallowed up into pure Light and Glory.

2. Nor can it seem harsh to any that has well considered these things; that the Soul freed from this Terrestrial dungeon should have so great power and activity over a thinner Vehicle; the subtiltie thereof in all likelihood contributing much to this activity and vigour: Of which though she have but a small spark at first, yet the power of the Minde being kindled therewith may, as she pleases, convert her whole Vehicle into an *Æthereal* flame. For we are no more to measure what she can doe being rid of the fatall Entanglements of this Earthly prison, by what she does in it, then we can of the prowess and activity of some Captive Champion when he is set free, by what he does in fetters and hard bondage; or of her own agility, reason and perspicacitie when she is awake, by her stupidity and inconsistency of thoughts while she is asleep.

3. For the whole life of man upon Earth day and night is but a Slumber and a *Dream* in comparison of that awaking of the Soul that happens in the recovery of her *Æthereal* or *Celestial* body: Which though it be (unless it please her occasionally to mould it into any organiz'd shape) one Simple and Uniform Light, which we may call an *Æthereal* star, as *Ficinus* calls those of less purity *stellas aeræas*; yet all the more noble functions of life are better performed in this Heavenly Body then in the Earthly, such as *Intellection*, *Volition*, *Imagination*, *Seeing*, *Hearing*, and the like. The same may be said of the *Passions of the Mind*, they being more pure, more pleasing and more delicate then can possibly happen; or at least for any time continue with us, in this life.

4. What I have affirmed of this *Æthereal* Body, this Uniform and Homogeneal Orbe of Light, cannot seem rashly spoken to them that understand the immediate Organ of Sense in those Bodies we are now united with: Which I have already intimated to be either the *Animal Spirits* or the *Conarion*, as unlikely a seat of Sense as the Air or *Æther*, and either of these as unlikely to be disobedient to the power of the Soul as the *Animal Spirits* now are in the state of conjunction. \* And therefore it being undeniable but that the Soul does move them some way in the Body, I see no difficulty but in her releasement from the Body, she may be able to act upon her Vehicle of *like Tenuity* with them, so as to mould and transfigure it even as she pleases: that natural charm that lull'd her Active powers asleep while she was in the Body, loosing

\* See my Discourse Of the Immortality of the Soul, Book 2. chap. 8.



loosing its force now she is out of it. Which notwithstanding will prove no advantage to the wicked, they being thereby awakened into a more eagre and sharp torment and more restless Hell.

## CHAP. IV.

1. *Christ's Session at the Right hand of God interpreted either figuratively or properly.* 2. *That the proper sense implies no humane shape in the Deity.* 3. *That though God be Infinite and every where, yet there may be a Special presence of him in Heaven.* 4. *And that Christ may be conceived to sit at the Right hand of that Presence, or Divine Shechina.*

1. **T**O the *Ascension* of Christ we are to add his *Session at the Right hand of God*, his *Intercession*, and his *Intercession* with God for his Church. And for the First there is no difficultie therein, whether we understand the phrase *Figuratively*, as Calvin seems to doe, (For then by his *Sitting at the Right hand of God* nothing else is signified, but that he is next to God in the administration of his Kingdome, that he is as his Right hand to sway his Scepter over men and Angels, to bruise the wicked as with a rod of Iron, and to receive the righteous into favour;) or whether we understand it *Properly*, as some others would have it to be understood. For there is no inconvenience to acknowledge the *Glorified body* of Christ to be in humane shape, and that this *organized light* will sit as steadily on an *Æthereal throne*, as a Body of flesh and bones on a throne of Wood or Ivory.

2. Nor does that expression of the *Right hand of God* imple any absurdity in it, as if God himself were an Essence also in Humane shape, and that he had a *Left hand* as well as a *Right*, and the rest of the parts of the Body of a man. For from the words of the Text, \* *Kai ena di-*  
*sen en dexiōn tē Theō*, a man may as well prove that he has many *Right hands* as any at all: which shews plainly that the *Anthropomorphites* have no ground for their fond conceit from such passages of Scripture as these. \* Mark 16. 19.

3. But yet though God be *Infinite*, and consequently every where at once, nothing hinders but that there may be some special presence of him in one place more then another, whither if a man had access, he may be truly said to converse with God *face to face*. We will grant therefore a Divine *Shechina* and a peculiar visible Glory of God which no creature can imitate residing in the Heavens, which Presence he may manifest in many places at once if he please: But whereever it discovers it self, it is a most certain and infallible sign that God himself is in a *special manner* there. Which ineffable and unimitable Glory is of this great consequence, that the holy Saints and Angels receive commands from thence as from the very mouth of God, are recreated more by that wonderfull lustre then we Mortals are by the light of the Sun, and that

that it is an Oracle with whom they may consult, and receive answers of clear and indubitable certitude, and doe divine worship and honour to the external Substance and visible Presence of the Deity.

4. At the *Right side* of this *Glory* might Christ in his humane shape be placed, as at the *Right hand* of his Father that sent him into the world, to whom also he praied with his eyes lift up to Heaven, and to whom he said that he was to return when he left the Earth, with whom also *Steven* saw him standing, and comforting him at his Martyrdom: whether his Visive facultie was in a wonderfull and stupendious measure fortified to discern so distant an Object, or whether that Object was not so distant as the false conceits of some vain Philosophers would determine; For for my own part, I think that if the true Philosophy were known and rightly understood, there would nothing more facilitate the belief of Christianity then it.

## C H A P. V.

1. *The Apotheosis of Christ, or his Receiving of Divine Honour, freed from all suspicion of Idolatry, forasmuch as Christ is God properly so called, by his Real and Physical union with God.* 2. *The Real and Physical union of the Soul of Christ with God being possible; sundry Reasons alleged to prove that God did actually bring it to pass.* 3. *The vain Evasions of superficial Allegorists noted.* 4. *Their ignorance evinced, and the Apotheosis of Christ confirmed from the Immortality of the Soul and the political Government of the other World.* 5. *That he that equalizes himself to Christ is ipso facto discovered an Impostour and Liar.*

1. **T**Here is nothing therefore harsh or incongruous in the *Session of Christ at the Right hand of God the Father*, the Mystery being fitly explained: His *Διθεωσις* will be found as Reasonable, if rightly understood. By his *Διθεωσις* I mean *his Residence in Heaven, and his receiving of Divine Honour and adoration from the Church*. In which there can be nothing suspicable, unless there be any danger of *Idolatry* there where he that is truly God is worshipped. The \* *Apology of the Gentiles* you have heard already, and how far guilty they were of that miscarriage in the worshipping of Creatures under the pretense of their being only more eminent manifestations of that One Eternal Deity which they did adore. But the immediate Object of our worship is not simply a Creature, but God properly so called; forasmuch as he is as *Really* and *Physically* united with God as our Soul is with our Body. Now as a man is truly said to be a *Body* or a Corporeal substance because of the real or physical union of his Soul with the Body; so Christ is truly and properly said to be *God*, because his whole Humanity is joined with God. This is a very easie and intelligible way of conceiving this Mystery; neither does it implie any contradiction or inconsistency in it,

\* See Book 3.  
Chap. 3.

no more then is found in the natural Union of Soul and Body ; God being as able to find fitting means of really and vitally uniting the Soul of the *Messias* to himself, as of uniting an Humane Soul to a Terrestrial Body.

2. Now this which was in the power of God to doe, we may be the better ascertained that he did doe it, or is to doe it some time, ( For I will not anticipate and fall upon the Third part of my Discourse, before I come at it, ) if we consider the *Congruities* thereof. I have recited to you Examples of the Pagan *Apotheoses*, how they did Divine honour to men that liv'd amongst them, and were considerable to their Generations for several benefactions and gratifications of the *Animal life*, whether they were the improvers of their pleasures or their profit, Lawgivers, successfull Commanders in War, or happie Inventours of some usefull things to supplie humane necessities. Hence it came to pass that *Venus*, *Mercurius*, *Zamolxis*, *Mars*, *Bacchus*, *Ceres* and others were deified by them. Now there being so transcendent an advantage to accrew to Mankind by the coming of the *Messias* into the World, and he being to suffer for the Sins of the people, and so by his Death to vanquish the power of Death, and to set open the gates of Heaven to all believers ; that that strong, natural, and at least pardonable propension in Mankind of exhibiting the highest honours they can to their most *Heroical benefactors* might not be frustrated and seem ever to be in vain ; as also that the great humiliation and reproachfull Passion that the *Messias* was to undergoe might be largely compensated ; and that that which is most lovely of all things, and yet in the eyes of men most despicable, I mean the *Divine life*, might be exalted, even in an outward Homage and Worship, as high as ever the *Animal life* was, in the World, and that warrantably and without any guilt of *Idolatry* : God, when he sends the *Messias* into the World, is so to communicate his own Nature to him, or so really and physically to unite himself with him, that he may be a lawfull Object of *Divine worship*. Which he is, if not only by a Moral adhesion, or Political institution, but by a Natural and Real union with the Divine *Λόγος*, he truly become the *Son of God*.

3. We see then upon what warrantable and rational grounds the *Messias* is exalted to so high a pitch of honour, God having made him supreme head over Men and Angels : I speak of the very *Person* of Christ as well as his *Nature*. For the shuffling and superficial *Allegorist* will acknowledg that the *Divine Nature* or *upright Being*, as some of them call it, is above all. But that they are so shie of taking any notice of the *Person* of Christ, is either out of ignorance in their understanding, or out of a total misbelief of the *History of Christ*, wherein is asserted the *Existence of Angels* and the *Immortality of the Souls of men*.

4. Now if there be *Angels*, and if the *Souls* of men subsist and act out of their Bodies, they must also ( as I have already demonstrated in my preparative Assertions ) needs fall into *Political* order and government, and therefore must have some *Head* over them : Which here the Scripture does plainly assert to be Christ, who is the *Captain of our Salvation* for to assist, direct and encourage all the Powers of the

*Kingdome of light* to defend themselves and rescue others out of the captivity of the *Kingdome of darkness* and Tyranny of the Devil.

5. Wherefore if any man start up and pretend an Equality with Christ, he is *ipso facto* convinced of ignorance in the Mystery of Godliness, and apprehended to be an *Impostour* and a *Liar*; or he is happily a *Beast* and an *Epicure*, denying the *Immortality of the Soul*, and thereupon building all his slights and contempts of the Personal knowledge of our Saviour; he deeming him as all men else wholly Mortal, and therefore utterly to have perished above sixteen hundred years agoe.

## CHAP. VI.

1. *An Objection against Christ's Sovereignty over Men and Angels, from the meanness of the rank of Humane Spirits in comparison of the Angelical Orders.*
2. *An Answer to the Objection so far as it concerns the fallen Angels.*
3. *A further inforcement of the Objection concerning the unfallen Angels, with an Answer thereto.*
4. *A further Answer from the incapacitie of an Angels being a Sacrifice for the Sins of the World.*
5. *And of being a fit Example of life to men in the flesh.*
6. *That the capacities of Christ were so universal, that he was the fittest to be made the Head or Sovereign over all the Intellectual Orders.*
7. *Christ's Intercession: his fitness for that Office.*
8. *What things in the Pagan Religion are rectified and compleated in the Birth, Passion, Ascension and Intercession of Christ.*

1. **B**UT it may be further objected, That although it be very Reasonable that the *Angels* and the *Spirits of men*, whether in the body or out of the body, be reduced under some Political form of Government; yet it seems very incongruous and disproportionable that some one of the lowest rank of all the Orders of Rational Creatures should be made the Sovereign over all, over Angels and Archangels, and all Principalities and Powers whatsoever, whether in Heaven or in Earth.

2. But to this I answer, That though the *Superiour Orders of Intellectual Beings* may have far more strength and natural Understanding in them than *Man*; yet the *Humanity of Christ* may not be inferiour to them in *Humility* and an *holy adhesion to God*, in *Self-resignation*, and *Faith* in him who is the Root of all things, in *Love* also and dear *Compassion* over the whole Creation, and, in a word, in whatever appertains to the *Divine life*. But as for the *lapsed Angels*, let them be otherwise as cunning and knowing in all Arts and Subtilties of Nature, let them be as powerfull & as Gigantick as they will, even to the overturning mountains and striking down steeples at a blow; yet Christ has infinitely the preeminence of them in those Divine accomplishments I have recited; nay, he has a *Principle* beyond them, removed above their Sphere, as man has a *Principle* beyond Beasts. And therefore it is no more

more wonder that God has constituted him Lord over these rebellious *Titans*, then that Man is made superiour to Lions, Elephants, Whales, and other mighty and monstrous Creatures.

3. But you'll say, Though it seem just that the usurped Empire of the *Devil* be taken from him, and given to *Christ*, yet there is no reason that the *unfallen Angels* should be brought under his sceptre, they being naturally of an higher order then himself, and having forfeited nothing by rebellion or disobedience to God: And therefore it had been more Reasonable for God to have united himself *Hypostatically* (as they call it) with some *Angel* then with *Humane nature*. But what art thou, O man, that pretendest to be so wise as to give laws to God? may not he dispose of his own and of himself as he pleases? Besides, there being so great a Revolt in the *Angelical Orders*, who tempted also Mankind into their lapse, the pretermiſſion of them all in the conferring of so great an Honour as was conferred upon Christ, was but a *just* check and slight cast upon all their Orders at once; the *Angelical* bloud, as I may so say, being tainted with Treason. Again, the revolt and rebellion of the *Apostate Angels* being nothing else but a wilde and boundless giving themselves up to the pleasures and suggestions of the *Animal life*, and Christianity (as I have already defined it) nothing else but a *Triumph of the Divine life over the Animal*; this Triumph, Scorn and Insultation over the *Animal life* is more exactly pursued, by how much in every place those things that seem of most value to it are left out, as slighted and disregarded; and the whole Mystery of the *Recovery* of the *lapsed Creation* to God performed by him who undertook it without the false pomp of those needless circumstances of highness of Order, Nobleness of Birth, worldly Authority, Strength and Beauty of body, Subtilty of Wit, Knowledge of Nature, Plausibility of Eloquence, or whatsoever else seems precious to the mere *Natural* or *Animal Spirit*. So that upon this very account the *Angels* were to be excluded from this function.

4. But fourthly and lastly, If any *Angel* would have been competitor with our Saviour in this Honour, that question put to *Zebedee's Children* might well have dash'd him out of countenance in his competition: *You know not what you ask: can you drink of the cup that I am to drink of, and be baptized with the Baptisme that I am to be baptized with?* that is, Can you undergoe that shamefull and scornfull death of the Cross? Certainly an *Angel* cannot. For if he could be born into the World in *Humane flesh*, and suffer those agonies the Soul of the *Messias* did, this *Angel* were no *Angel*, but an *Humane Soul*. But perhaps you'll reply, that though an *Angel* cannot suffer death in an *Humane body*, yet he is so capable of torment and punishment, that he may be made an Expiation for the Sinnes of the World. But I demand how we that are so much concerned in it shall know of that suffering. For the Transactions of men are a spectacle to the *Angels*, but the Transactions of *Angels* are not discerned by men by reason of the *Tenuity* of their Vehicles. But this *suffering Angel* would have appeared on purpose: Yet how unsatisfactory and phantastical would this have been conceived in comparison

parison of the real and assured Passion of our Saviour Christ.

5. Besides, If an Angel had undertaken this office, he could not have been so fit an Example of life to us as Christ, who was a man subject to the same infirmities with our selves, and who really felt what belong'd to the imbecillity of our natures. *For the Passions of his Minde were no more abated nor destroyed by his union with the Deity, then the Possibility of Matter is by being united with a Soul.* Wherefore Christ wading thus faithfully without sin or blame throughout all the incumbrances of the Flesh, which are greater then those that the *Angelical Orders* are liable unto, is a very concerning spectacle of both Men and Angels: But what an Angel could do, would but very little concern us men.

6. Wherefore he who was of so universal a capacity, as to be an Example of Good and a Reprover of Evil to all the Orders of *Intellectual Beings* that are peccable and mutable, and of so generall a kindness and compassion to all rational Souls, that he could dy a most shameful and bitter death, to reduce them from their rebellion and confederacy with the *Kingdome of darkness*, to return to the *Kingdome of God*; this person, I say, whose influence is so great upon all, is fit to be made *Head* over all, according as himself has declared, *To me is given all power in Heaven and in Earth.* Whence it is plain that there is none save God himself above him, at whose right hand he sits, and *intercedes* for his Church.

Math. 28. 18.

See Book 3. ch.  
17. sect. 4.

Heb. 4. 15.

7. Which is the last thing I propounded, His *Intercession*; upon which I need make no stay, there being no difficulty at all in it, but a very great congruity, and such as is incompetent to any Angel, as I have already intimated. The Author to the *Hebrews* takes notice of it, Chap. 4. *For we have not an high Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.* Who therefore must needs prove a very compassionate and potent *Intercessour* for us with his Father, not onely for forgiveness of sins, but for all needfull supplies of grace and assistance to his Church Militant here on Earth.

8. Thus we have seen how in the *Birth, Passion, Ascension and Intercession* of Christ is comprehended a full and warrantable completion of those four notable parts of the Pagan Religion which relates to their *Heroes*, to their *Catharmata*, their *Apotheoses*, and *Intercessions* of their *Δαίμονες* or *Dii Medioximi*. For what they were naturally groping after and mistaken in, in these points, all that is rectified here and made lawfull and allowable, nay meritorious and effectual for both present and future happiness, I mean in *Christ Jesus*; all businesses betwixt God and us being to pass through his hands, if we look for grace and success. Which *accommodation* contriv'd by the wisdom of God was of very great virtue for the bringing of the Nations of the World to close with the Truth of the Gospel, they being invited to that upon good grounds, which their blind propensions carried them out to in a way of error and mistake

CHAP.



CHAP. VII.

1. That there is nothing in the History of Apollonius that can properly answer to Christ's Resurrection from the dead. 2. And that his passage out of this life must go for his Ascension; concerning which reports are various, but in general that it was likely he died not in his bed. 3. His reception at the Temple of Diana Dictynna in Crete, and of his being called up into Heaven by a Quire of Virgins singing in the Aire. 4. The uncertainty of the manner of Apollonius his leaving the World, argued out of Philostratus his own Confession. 5. That if that at the Temple of Diana Dictynna was true, yet it is no demonstration of any great worth in his Person. 6. That the Secrecy of his departure out of this world might beget a suspicion in his admirers that he went Body and Soul into Heaven. 7. Of a Statue of Apollonius that spake, and of his dictating verses to a young Philosopher at Tyana, concerning the Immortality of the Soul. 8. Of his Ghost appearing to Aurelian the Emperour. 9. Of Christ's appearing to Stephen at his martyrdome, and to Saul when he was going to Damascus.

1. **WE** have spoken of the Birth, Life, Death, Resurrection and Ascension of Christ; we will come to the Three last things we propounded, when we have briefly considered what in Apollonius is parallel to Christ's Resurrection and Ascension: For there is alwaies some glance or other in his Life at the most notable passages in our Saviour's. But I can finde nothing that must go for Apollonius his Resurrection from the dead, but his escaping out of the hands of Domitian: which danger was so great, that all men took him for a dead man. \* But what a whifling business it was and a mere piece of Magical ostentation, I have already noted.

\* See Book 4.  
Chap. 15.  
Sect. 6.

2. His real passage therefore out of this World must go for his Ascension, as his escape out of that desperate danger for his Resurrection. But the reports concerning his departure are various; some affirming that at a full Age, being fourscore or an hundred year old, he died at Ephesus. But it seems not likely, Philostratus professing that he had tra-vailed the greatest part of the habitable world to enquire of his Sepulchre, and that he could hear no news of it any where. But so grave and divine a person as Apollonius was reputed, could not fail to be honoured with a very pompous Funeral and sumptuous Monument whereever he happened to dy, he being so famously known over all the World: wherefore it is likely that he did not dy, as they say, in his bed, but in some solitude, either by a sudden surprizal of death, or on set purpose, as Empedocles, who cast himself into the flames of Aetna, that he might be thought what Apollonius professed himself before Domitian, an Immortal God.

Οὐ μὲν μο κταίεσις, ὅπ' ἔτοι μέσσις ἔιμι.

3. Others report that having entred into the Temple of *Minerva* at *Lindus* in *Rhodes*, he suddenly disappeared before the people, and went no man knows whither. Others affirm that he left this mortal life in *Crete*, where approaching the Temple of *Diana Dictynna*, the doors flew open of themselves, to the admiration of the Keepers of the Temple: who suspected him for a sacrilegious Enchanter, in that the fierce Maistives that kept the Treasury fawned on him with more kindness and familiarity then on them that fed them. Wherefore the Sextons bound *Apollonius* with fetters to secure the Treasury; but about midnight he set himself free, and calling the guards by their names, that they might not think he would steal away privately, he went to the door of the Temple, which, as I said, opened of it self, and when he had entred in, shut of it self again: Whereupon were heard voices from Heaven as it were of young girles singing melodiously and chanting forth a *Stanza* to this sence, *Come from the Earth, come, leap hither up to Heaven, mount from the earth on high.*

4. But concerning this History of his leaving of the World two things are observable. First, that *Philostratus* does invalidate his Narration by varying the story so much as he does: For he professing that he made it his business to enquire of this matter, travailing most part of the habitable world for his better satisfaction, and not determining which of these three reports is the truest; it is a sign that he was not ascertained of the truth of any of them, but that his end may be such as I at first intimated.

5. But suppose the last and most glorious of these Three stories was the truest; yet *Apollonius* his credit is much obscured by parting thus in the night, though we allow him a moon-shine night for his voiage: For then the highest Mystery (if it be not a mere forgery) that may be in it, is but thus much; That these young girles, the Nymphs of *Diana*, called and carried away the old Wizzard to the enjoyment of those disportments and pleasures that such ludicrous Spirits, together with old Hags and others of the fraternity, use to make with one another in farre remote solitudes under some broad-spread Oake, or on the top of some steep Mountain environ'd with woods and shady Trees, (which Solemnity is called *Ludus Diana* by the Ancients, as I have noted already out of *Mirandula*;) where out of a special favour to him for the great service he did the *Powers of darkness*, they might break his neck in a frolick from some precipice, cracking the shell to enjoy the Kernell, or some more handsome way or other uncase him of his wrinkled and loathed vestments of mortality; that so being stript more naked then when he appeared before the Tribunal of *Domitian*, he might be entertain'd with the more loving embraces of the Officers of the *dark Kingdome*, and receive the wages thought due to so faithfull and industrious a servant; which were but such, though it may be in an higher degree, as other Magicians and Enchanters do receive. So vain, so frivolous and vulgar are all things in the life of *Apollonius*, if compared with what is recorded in the life of *Christ*.

6. But be his departure out of this world what way it will, it is likely

ly that the *secrecie* thereof conciliated much credit to his person; and by adding to his Pagan zeal the spurious pretences of Abstinence, Chastity, Contempt of the World and other plausible shewes of Morality, besides those Miracles (as a man may call them) which he did by the assistance of the powers of the *dark Kingdome*, he did not fail to be thought by some to have been carried Body and Soul into Heaven; as *Enoch* and *Elias* were, and to have obtain'd an happy ἀποθέωσις among the Gods. In confidence whereof they erected *Statues* to him here on earth, as *Philostratus* relates; and particularly in *Tyana* the town where he was born.

7. *Grotius* relates out of an Ecclesiastical Writer, that there was a Statue of his that spoke, being actuated by some assistant *Demon*; but that his mouth was soon stopped by the power of Christ and the preaching of the Gospel. He dictated also certain Verses to a young Student of Philosophy in *Tyana*, concerning the Immortality of the Soul, who had for some ten months together earnestly prayed to him to resolve him of that point: which Verses he recited to his fellow-students in a frantick posture, starting out of his sleep, and averring *Apollonius* was there present, though none see him but himself: Which would make a man think it was nothing else but the continuation of a confused dream, which he compleated betwixt sleep and waking; it being no rare thing for men asleep to answer to more questions then his fellow-students put to this young Philosopher.

8. But his real appearance to *Aurelian* the Emperour seems more probable. For his forces, as *Vopiscus* writes, marching against *Tyana*, and the Citizens shutting the gates of the Town against him, incensed the Emperour so, that he made a rash vow that he would not leave one Dog alive in the City. But *Apollonius* his Ghost appearing to him in his tent, and dehorting him from so great a cruelty, and threatening him into a better minde, prevented the mischief; so that the town being taken, he merrily interpreted his resolution to the destruction of the doggs onely, but strictly charged his Souldiers to spare the Citizens. This story if it was not true, it was handsomly contrived, both for the keeping up of the honour of the deified *Apollonius*, by making him so seasonably deliver his native Town in so great an exigency, and also for the saving of the Emperour's Credit with the Souldiers, that he might seem by the Divine powers to be absolved from that rigid vow of giving the whole Town up to the slaughter and plunder of the Souldiery.

9. These are the main things I have met with concerning *Apollonius* his manner of leaving of the World, and the Effects of his supposed Divinity after he had left it. But (besides the uncertainty and suspicability of the Story) it is evident that they are very sorry and obscure indications thereof, if they be compared to the evidences that are produced for the real ἀποθέωσις of Christ. For *Stephen* while he was a stoning, to the great corroboration of his Spirit in his cruel Martyrdom, saw the Heavens opened, and Christ standing at the right hand of God in glory and great majesty. And *Paul*, as he was going to *Damascus* to persecute the Disciples of Christ, was struck off from his

Act. 7. 56.

Act. 9. 4.

furious purpose by the glorious appearance of Christ from Heaven : For there shone a very great light about him, and a voice was heard from Heaven, saying, *Saul, Saul, why persecutest thou me?* &c. His fellow-travellers saw also the coruscation of the light and were astonished, and heard the sound from Heaven, though they understood not the meaning of it; they hearing it not so articulately as he that was most concern'd in it. Which are Two notable demonstrations of the truth and legitimateness of Christ's *Apotheosis*, to which there is nothing comparable in the story of *Apollonius*.

## C H A P. VIII.

1. *The use of this parallel hitherto of Christ and Apollonius.* 2. *Ma-homet, David George, H. Nicolas, high-pretending Prophets, brought upon the stage, and the Author's Apology for so doing.* 3. *That a misbelief of the History of Christ, and a dexterity in a moral Mythology thereof, are the greatest Excellencies in David George and H. Nicolas.* 4. *That if they believed there were any Miracles ever in the world, they ought to have given their reasons why they believe not those that are recorded of Christ, and to have undeceiv'd the world by doing Miracles themselves to ratifie their doctrine.* 5. *If they believed there never were, nor ever will be any Miracles, they do plainly betray themselves to be mere Atheists or Epicures.* 6. *The wicked plot of Satan in this Sect in clothing their style with Scripture-language, though they were worse Infidels than the very Heathen.* 7. *That the gross Infidelity of these two Impostours would make a man suspect them rather to have been crafty prophane Cheats than honest through-crackt Enthusiasts.* 8. *That where Faith is extinct, all the rapturous Exhortations to Vertue are justly suspected to proceed rather from Complexion than any Divine principle.*

1. **W**E have now stretch'd the Parallel as far as it will go, the line failing on *Apollonius* his side: but so long as the matter would afford, we thought it worth our pains to continue the Comparison, that the Excellency of our Saviour's Person might more clearly appear, so illustrious a Counterfeit becoming his competitor; and that all the world may be satisfied, that it was not chance or luck, but the incomparable Dignity of the Person of Christ, and the weighty circumstances of Providence, that gave such ample testimony to him, which made the world turn *Christians* rather than *Apollonians*, that is, made them rather embrace the Gospel than continue in Paganisme, though reformed after the neatest and most refined manner by the noblest and gallantest personage that ever was purely Pagan, the famous *Apollonius*.

2. But that he may have the field clear to himself, it will not be amiss

amiss to digress a little further, and take notice of some few others that put in for an *Equality* with him or a *Superiority* above him: and the chief of them are these Three, *Mahomet*, *David George*, and the *begodded man of Amsterdam*; whom I dare not venture to bring into the list without a Preface for pardon and excuse for that which looks so like a piece of dishonour and disrespect to our blessed Saviour. But *Duess* till unstripped will compare with *Una*; you know the story in *Spencer*: and the bold ignorance of some does ordinarily make others take a great deal of pains to explain and evince that which to any indifferent man is usually true at first sight. Which kind of undertakings though they be no great arguments of a mans wit, yet they are of his faithfulness and sincere love to the Truth, which is far better.

3. First therefore to speak a little of the two latter, *David George* and him of *Amsterdam*, those two meal-mouth'd Prophets that court the world to follow them by so many mystical good-morrows, making the whole Gospel but as one long-winded Fable, and themselves the onely inspired and infallible Lights of the World, because they phantasie they have found the right *ἐμπνευστος* of it. So that their excellency seems to consist mainly in these Two things; in a *resolved infidelity* or *stout misbelief of the History of Christ* so far as it is *Miraculous*, and a *dexterity in a moral Mythology thereof*: whereby the Gospel is utterly abrogated, and more fundamentally destroy'd then the *Law* of *Moses* is by the Gospel. For there was never any Christian so immodest as to deny the *Miracles* of *Moses*, and so consequently the Truth of the History of the Old Testament, which these do in the New; by which you may judge what they do concerning the Old also. For it is most likely they believe there were never any such things as *Miracles* done any where.

\* the moral meaning of a Fable.

4. But if they believe there were *Miracles*, let them shew their Reasons why they distrust that what is recorded of our Saviour is but a Fable, and let them produce *Miracles* themselves to demonstrate to us that we believe a falsehood, and that God has sent them upon such a special errand as they pretend. If they can do no *Miracles*, God is no witness unto them, but they witness only of themselves, and therefore are mere *Fanaticks* and distemper'd *Enthusiasts*, having nothing to drive them forwards to so bold and prodigious an enterprise as the superannuating of Christianity and the abrogating of the office of the Person of Christ, but the pride and fury of their own inflam'd Spirits, and a phantastical conceit of themselves, as if God had enlightened them more then all the world besides.

5. If, according to the impulse of that Spirit of infidelity in them, they conceive there never was nor ever will be any *Miracles* done in the world, but that all things are carried according to the course of Nature; they betray themselves in this, that they are so far from being extraordinarily illuminated, that they are more blinde and blockish then every ordinary man that has the fear of God before his eyes; and that they are, what some suspect them to be, a skulking kinde of *Epicureans* and *Atheists*. But this I dare boldly say, that strip their style of all  
Scripture-

Scripture-phrases, and all allusions to the History of Christ and of the old Testament, you shall finde nothing affirmed in these Authors that will rise higher then the faith of *Epicurus*, *Democritus* or *Lucretius*; they positively affirming nothing but what any ordinary moral Pagan would affirm, nay not so much as the Better sort that held the Immortality of the Soul.

6. But this is the wicked plot of the Devil in this Sect, that he clothes their Style with Scripture-language, that they may as it were wear the colours of the *Kingdome of Light*, and so covertly destroy or win the Christian Souldiers from their allegiance to Christ, and lapse them into the bondage of the *dark Kingdome*. So that that mighty prop of Faith in those precious promises of the Gospel being taken away, their heart may fail them in the hour of temptation, and they may be wrought by degrees into a full compliance with every transitory pleasure which the natural man relishes, whether in riches, honour or satisfaction of the flesh; and that upon whatever terms the world shall propound it to them. So far therefore are those two forward fellows of *Delph* and of *Amsterdam* from approving themselves so great lights of the World as they pretend, that they are more dark in their Understanding then many of the Heathen, who had some kind of glimpse of a world to come, believed the Existence of Spirits and the power of Miracles.

7. Which Consideration would make a man think that they were not so much as honest through-crackt *Entbusiasts*, but rather knowing Cheats and Impostours, who being down-right *Epicureans*, but of something a finer contexture, could abuse their rapturous and *Entbusiastick* complexion to deceive the whole Christian world, calling them off from Christ to an admiration of themselves: which might be a considerable profit, as well as no small pleasure to them; and under pretense of teaching them the Great Mystery of the Gospel, might endeavour to undermine the Gospel by taking away the Substantial History of it, wrapping up ordinary Precepts of life, such as any moral Pagan can give concerning Vertue, in the mysterious drefs of the *Birth*, *Death*, *Resurrection* and *Ascension of Christ*; making the whole Mystery of Christianity nothing but a finely-contrived Fable to set out some trivial moral Truths, such as are acknowledged by almost every *Atheist* and *Epicurean*, and the practice whereof reaches no further then the more advantageous managements of the pleasures and enjoiments of this present life.

8. I do not deny but that the frequent use of Scriptural allusions and phrases in their writings may raise in well-meaning men a sense beyond the feeling of them that wrote them. But where Faith in Christ is extinct and of those promises that he made so clearly known to the world by his *Resurrection* and *Ascension*, I conceive that this is an infallible argument that the *Divine life* is extinct also; and that it is from some impurity of Body, Soul or Spirits, that a man sinks below that belief; and that his Vertues then are but *Complexional* or *merely Moral*, such as are found in a cicurated Beast or some better-natur'd Brute. This in all likelihood was the utmost of that Light which was in those two grand

Boasters;



Boasters; which compar'd with that in Christ, bears not so much proportion as the flame of a stinking Lamp to the glorious lustre of the Sun: Inasmuch that if they had not been both by themselves and others either *equalized* to, or *preferred* before our Saviour, I should not so much as have vouchsafed to have made any Comparison betwixt them, or ever to have mentioned them in my Writings.

CHAP. IX.

1. Mahomet far more orthodox in the main points of Religion than the above-named Impostours. 2. The high pitch this pretended Prophet sets himself at. His journey to Heaven, being waited upon by the Angel Gabriel. His Beast Alborach, and of his being called to by two Women by the way, with the Angels interpretation thereof. 3. His arrival at the Temple at Jerusalem, and the reverence done to him there by all the Prophets and holy Messengers of God that ever had been in the world. 4. The crafty political meaning of the Vision hitherto. 5. Mahomet bearing himself upon the Angel Gabriel's hand, climbs up to Heaven on a Ladder of Divine light. His passing through Seven Heavens, and his commending of himself to Christ in the Seventh. 6. His salutation of his Creatour, with the stupendous circumstances thereof. 7. Five special favours he received from God at that congress. 8. Of the natural wiliness in Enthusiasts, and of their subtile pride where they would seem most humble. The strange advantage of Enthusiasme with the rude Multitude; 9. And the wonderfull success thereof in Mahomet. Other Enthusiasts as proud as Mahomet, but not so successful, and why.

1. **T**HE Third pretended Prophet and Head of the Nations is Mahomet: who though he haply be not so moralized a man, or at least not so cautious, as these Two we last spoke of, but more openly entangled in the pleasures of the Flesh, if he be not belied, then these two Sadducees, were, and more able to enjoy himself in those pleasures; yet (be it luck or choice or mere policy,) he seems more orthodox in the grand points of Religion than they; he holding not only the Existence of a God and of Angels and Spirits, but also the Immortality of the Soul, and a solemn Judgment to come, wherein every man shall receive according to what he has done in the flesh, whether it be good or evil.

2. The Success of this pretender has been so wonderfully great in the world, that I think it not amiss to make somewhat a longer stay upon him than upon the two former. We shall therefore take notice what pitch he sets himself at, and after endeavour to level him and reduce him to his due place.

If we will then believe his own testimony, we shall find him so much favoured by God and the Heavenly Powers, as to be carried up into the highest Heavens, at least by Vision. But he tells the story of himself

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as if it was a *real transaction*, viz. That once about midnight the Angel *Gabriel* knocked at his door, and told him that he should travail up to Heaven, for God Almighty would speak with him. That the Angel brought along with him a milk-white Beast called *Alborach*, something bigger then an Ass, but less then a Mule, which the Angel bad *Mahomet* get upon: but the Beast kicking and refusing his Rider, the Angel asked him why he did so, for he never did nor ever could receive upon his back a better man then *Mahomet*. But *Alborach* answered, he would not admit him, unless he would promise to procure him an entrance into Paradise: which *Mahomet* promising, he got up, and the Angel led the Beast by the reins of the bridle, till they were come to *Jerusalem*. Now as they were in their way upon their journey, *Mahomet* heard the voice of a certain woman crying to him aloud, *Mahomet, Mahomet*; but the Angel forbid him to answer: and when they had gone further, another woman called him after the same manner; but the Angel commanded him to hold his peace. And that afterward he asked the Angel what these women were: to which the Angel replied, that the First was the Promulgatress of the *Jewish*, the Second of the *Christian* law; and that if he had answered to the first woman, all the *Mansri* had become *Jews*, if to the second, *Christians*.

3. When they had come to the gate of the Temple at *Jerusalem*, that *Mahomet* lighted off from his beast *Alborach*, and that he and the Angel went into the Temple, where all the Prophets and Messengers of God that ever came into the world met him and saluted him, saying, *Joy to the Messenger and honourable Prophet of God*. Afterwards waiting on him in great pomp to the Chappell *Mihrab*, with much reverence they desired him that he would pray for them all: which when he had done, they besought him also that he would be mindfull of them when he came into the presence of God. This done, they all went away, and *Mahomet* and the Angel were left alone in the Temple.

4. By which crafty figment *Mahomet* assuredly meant nothing else but a justification of himself for beginning a *Third Sect*, distinct from the Religions of *Jews* and *Christians*, and the recommendation of himself to the World as the greatest Prophet that ever yet appeared on earth. But we are not come to the height of the Vision yet.

5. The Angel and *Mahomet* afterwards coming out of the Temple, found a *Ladder* made of Divine light which reached from Earth to Heaven, whereby they both, *Mahomet* bearing himself upon the Angels hand, ascended up thither, passing through seven Heavens; The first of pure Silver where *Adam* was, the second of Gold where *Noah*, the third of a certain precious Gemme wherein was *Abraham*, the fourth of *Smaragdus* wherein *Joseph*, the fifth of *Adamant* wherein *Moses*, the sixth of *Carbuncle* wherein *John the Baptist* was found, and the seventh of Celestial light wherein was *Jesus Christ*. All these venerable personages welcomed *Mahomet* with loving salutations and kind embraces, and commended themselves to him; but in the seventh Heaven *Mahomet* seems to commend himself to Christ. The infinite numbers, monstrous figures and immense bignesses of Angels that he sets off his *Vision* by, for the

the greater astonishment of his Followers, I thought good to omit, as being too vile and tedious, and he is not got to his journies end yet.

6. The Angel *Gabriel* takes leave of him in this seventh heaven, telling him he may goe no further with him, but that God alone now must be his guide. *Mahomet* therefore holding on his journie, was carried on the tops of incredible heights and sublimities, wading through much water and deep snow, insomuch that he had been quite spent, had not a voice refreshed him, saying, *Mahomet, come hither and salute thy Creatour.* He following therefore the sound of this voice, saw so great a Light, that he was almost blinded therewith: For the Face of God was cover'd with veiles of Celestial light seventy miles thick; to which he approached within the space of two flight shot, but could not see the face of God by reason of the hot gleames and glorious raies that streamed from those veils of light. But God laid his hand upon him to refresh him, which felt exceeding cold.

7. In this congress he received the *Law* from God and many wonderfull secrets: but he glories most of all that in this night he had conferr'd upon him *Five things* which no man before or after ever had.

First, *That God then made him the first and most chief Creature in Heaven and in Earth.*

Secondly, *That he should be the most excellent and most honourable amongst the Sons of Adam at the day of Judgment.*

Thirdly, *That he should be the general Redeemer of the World.*

Fourthly, *That he should have the knowledge of all tongues.*

Fifthly and lastly, *That he should be victorious, and carry away the spoils of war.*

8. We see how high *Mahomet* has mounted himself, & how much Political craft is intermix'd with this fanatical figment. For *Enthusiastick* madness, as it is never disjoined from the highest kinde of pride, even there where it seems to be most humble, (For the attributing nothing to it self, but that all its knowledge and power is immediately from God, is nothing else but an ostentation of an higher kind of Power and more infallible way of knowledge then other Mortals have, of which this Vision of *Mahomet's* is a lively Representation) so it has very often strange and unexpected fetches of fraud and guile in it, such as would not easily come into the mind of an ordinary sober man. Whereby an *Enthusiast* amongst rude people, if he be not quite crackt, but be of an active spirit, and have opportunity offered him, may doe wonderfull things in the world, such as no sober man could ever atchieve or dare to attempt. Such is the case of this *Mahomet*, who in the midst of his fanatical madness, wilde mirth, insatiable lust and ambition, Poetical raptures and Martial fury, lai'd the foundation of that mighty Empire that all the world stands amazed at at this day. The first step to which was that *Enthusiastick* phrensie that emboldened him either to think or at least to profess himself *The Last and Greatest Prophet that ever God would send into the World.* For the bold inculcation of this, seconded with many occasional fetches of wit to save himself when his impostures were discovered, carried the business successfullly with that rude nation he had to deal with.

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9. As for that *Pride* that accompanies *Fanatical* madness, I must confess there were others had their minds set as high on that rack as he, I mean *David George*, he of *Amsterdam*, the *Peruvian* Doctor, and others who affected the same *Title* and *Office* with him, and it may be being more thoroughly mad (at least some of them) did more firmly believe themselves to be *That great Prophet* God would send into the world then *Mahomet* did. But *Mahomet* having a more governable *Enthusiasm* in him, and a more *Martial* and *Political* Spirit, and, what is chiefest of all, *better opportunity* of playing his game, as having to deal with *rude* and *illiterate* people; his success did not only exceed theirs, but prov'd so admirable, as it might have become a *True Prophet* indeed.

## CHAP. X.

1. *That Mahomet was no true Prophet, discovered from his cruel and bloody Precepts. 2. From his insatiable Lust. 3. From his wildness of Phansy, and Ignorance in things. What may possibly be the meaning of the black speck taken out of his Heart by the Angel Gabriel. 4. His pretence to Miracles; as his being overshadowed with a cloud, when he drove his Masters Mules. 5. A stock of a Tree cleaving it self to give way to the stumbling Prophet. The clattering of Trees together to keep off the Sun from him, as also his dividing of the Moon. 6. The matters hitherto recited concerning Mahomet taken out of Johannes Andreas the Son of Abdalla a Mahometane Priest, a grave person and serious Christian.*

1. **B**UT that he was *not a true Prophet*, but a mere *Political Enthusiast* of a vassous and versatil wit, with a little smack of cracktness and Lunacy, is very deprehenfible as well from his *Immorality* as his *Ignorance* of things, and the *Wildness* of his *Phansy*. I shall give some few Instances of each. And to the First I refer his *Cruelty*, in giving Laws to butcher all men that would not presently turn to his Religion. Which Precept is set down in the *Alcoran*, as also in *Zuna*, *Occidite homines, quousque omnes Mauri fiant*. And that they may act this Tragedy more zealously, and not be affraid of being kill'd themselves, he promised them so great a joy in that death (besides their speedy entrance into Paradise, and feasting it there with their Creatour) that they would even willingly leave Paradise, and come again into the flesh to be capable again of so great joy as that kinde of Death affords them.

2. Besides that he was thus *Cruel*, he was also *insatiably Venereous*, as may be gathered by several acts of his; as his taking away his servant *Zeydin's* wife from him, whenas himself had no less then nine at home already of his own, and *Zeydin* but this one. In the book *Azear* and *Affameil* he is said to have fifteen wives, and extolled for his virility in that he had to doe with them all in one hour. He committed Adultery also

also with one *Marina*, a Jewish girle, which was given him of fifteen years of age; and being caught in the act by *Axa* and *Hafeza* the two chiefest of his wives, and chid for it, he swore to them he would never meddle with her again: but his *Lust* being stronger then the obligation of an oath, his two wives found him at that unlawfull game once more: whereupon *Mahomet* enlarged the Laws of Matrimony, to save his own credit, and made it lawfull for all his followers to have to do with their maid-servants. He is said also when he had already seven wives, to have married that *Axa* at six years of Age, and to have lyen with her when she was but eight years old. Finally at last he set no bounds to his lust, but taught the people he might lie with whom he would, though he kept them within a certain stint: whereby he was not so kind as \* *David George*, that permitted this freedom to all his followers as well as to himself.

\* See *Enthusiasmus Triumphatus*, sect. 34. art. 9.

3. His *Wildness of Phansy* and *Ignorance in things* is evident in several passages; as his making *Mary* the Mother of *Jesus*, the Sister of *Moses* and *Aaron*; in asserting the Stars to be hung in golden chains, and that the biggest of them are no bigger then a great mountain; in affirming that God has established the Earth on a \* Bulls horn, and that the shaking of his head is the cause of Earthquakes. This *Mahomet* delivers in the Book *Zuna*: where also he teaches how when a man is buried, two black Angels come unto him, and force him to raise himself on his knees, and to put on his Soul upon the out-side of his Body as a shirt or surplice; which done, they examine him whether he believe in the Law of *Mahomet*, with a deal of other stuff to that purpose. That also is a wonderfull fine fiction of his, That when he was four year old, the Angel *Gabriel* took him by the hand, and led him behinde a Hill, and there with a sharp rasor cut up his breast, and took out his Heart, which having cleansed of a black speck, he after put it in again. But it is evident from the effect, that the Angel did not use his incision-knife for the best advantage for preventing of those so many and so enormous acts of Adultery which *Mahomet* was famous for: or it may be the meaning is, that that black speck being taken out, he was then *impeccable*, I mean, in that *Fanatick* sense, that *doe what he would, he could not sin*, no not though he lay with his own Mother or murdered his Father; a wilde conceit of some *Enthusiasts* of these daies.

\* See *Johan. Andr. Confus. secta Mahometana*, cap. 5.

4. It would be an endless labour to record all the *Follies* of this Prophet, the most judicious whereof is his *Pretense to Miracles*. For he that has neither *Miracles* nor can feign any, what face has he to profess himself a Prophet? The first Miracle he pretends to we have mentioned already, which was the cleansing of his Heart of the black spot, which makes men obnoxious to be assaulted by the Devil, as the *Mahometans* conceive.

The second happened when he was seventeen years old, when a Cloud like a Canopy kept over his head in an hot day, as he travailed with his masters Camels. To these you may adde his being saluted by an Angel in the cave, and spoken to by Stones and Trees and brate Creatures, with this compellation, *Haile MAHOMET, the Messenger of God,*

as also the weeping of a dry trunk of a Palm-tree at his departure and exile from *Mecha*.

5. But the Three most notable *Miracles* are still behind. The First whereof is the cleaving of the stock of a Tree by *Mahomet's* stumbling at it, as he was walking with his eyes devoutly looking up unto Heaven. For the Tree clove of it self, to give the holy Prophet passage; but when he was gone by, presently grew together again.

The Second is the cluttering of Trees together to keep the Sun off from him, and the retiring of them every one to his own place at his command. In *Zuna*, *Mahomet* more particularly affirms, that on a day he doing the necessities of Nature in an open place, he commanded two Trees to come to him to keep off the heat of the Sun from him; which they did immediately, their roots being torn out of the Earth: and that he commanding them to return, the Trees obeyed, and were fastened into the Earth in their own place as before.

But the last and most notable *Miracle*, which equally argues his *Ignorance of Nature* as well as the *Wildness of his Phansie*, is his dividing of the Moon into two parts, and making one part goe into one of his sleeves and the other into the other, and both of them to come out at his neck, and then so adering of both parts together, and so restoring her to the same place in Heaven from whence by his prayer he made her to descend. Of which *Miracles* this is briefly to be noted, That as some of them are *not possible*, so none of them that are, are pretended to be done *before witnesses*; and that most of them are very *foolish and ridiculous*.

6. These things are recorded by a very grave and pious person and a true and sincere Christian, so far as I can discern, *Johannes Andreas*, the son and successour of *Abdalla a Mahometan Priest*, a man thoroughly-well skill'd in the Religion and Law of *Mahomet*, who after his conversion to Christianity wrote a Book, and in my apprehension with a great deal of honesty and judgment, concerning the Imposture of *Mahometism*, out of which I have recited what you have heard, and might adde much more both out of him and other Writers. But this will suffice to demonstrate *Mahomet* to be such as I have characterized him, and make us by such comparisons as these the better understand, and the more sensibly relish, the *Sobriety, Decency, and unexceptionable Solidity of our own Religion*.

## CHAP. XI.

1. *Three main Consequences of Christ's Apotheosis.*
2. *Of the Mission of the Holy Ghost, and the Apostles power of doing Miracles.*
3. *The manner of the descent of the Holy Ghost upon them at the day of Pentecost.*
4. *The substantial Reasonableness of the circumstances of this Miracle.*
5. *The Symbolical meaning of them.*
6. *What was meant by the*



*the rushing winde that filled the whole house. 7. What by the fiery cloven tongues. 8. A recital of several other Miracles done by or happening to the Apostles. 9. The Congruity and Coherence of the whole History of the Miracles of Christ and his Apostles argued from the Success.*

1. **A**FTER our something-long but needfull Digression to view the false and unsound waies that *Mahomet, David George* and his *Fanatical fellow of Amsterdam* would lead men in, we return now to that faithfull way and true guide *Jesus Christ*, whose *Resurrection, Ascension* and *Apotheosis* we having passed through, we shall now proceed to the Three last things we propounded, all which are very natural and suitable *Consequences* of his *Apotheosis*, his sitting and ruling of the world at the right hand of the Father: And they are these; *His sending of the Holy Ghost at the day of Pentecost, and enabling his Apostles and Disciples to doe Miracles: The great Success of their Endeavours in the World, they being thus assisted by so Miraculous a power; And Christ's visible return into the World, to judge the quick and the dead.*

2. The First of these, which is *The Mission of the Holy Ghost, and the enabling of his Apostles to work Miracles*, it was not only fitting to be performed, as being first promised by Christ, while he was with them here on Earth; but also *needfull* to have been done, though it had not been promised, that when they went out to preach the Gospel to the Nations, they might not seem wholly ridiculous and contemptible in propounding such vain and incredible things, (as they would seem to the World,) and such as had some kind of blemish or reproach with them, recommending to them one for the Son of God whom the Jews had crucified for a Malefactor betwixt two thieves. Certainly if an extraordinary power had not assisted them, and they could not have done something beyond Nature, they would have been laughed at and hissed out of every place they came to. But having this supernatural assistance, both their own Faith was the more firmly rooted thereby, they finding that *Jesus* approved himself to the utmost to be all that with his Father which he professed himself to be; and they were so exceedingly encouraged and emboldened through this sensible presence of the Deity going along with them, that no dangers nor affronts, no not the fear of death or torment, could hinder them from being open witnesses to the World of all those things which they had seen and most certainly knew concerning the *crucified Jesus*, the Son of God and Saviour of Mankind.

3. We have seen in general how requisite this *Supernatural assistance* was to the Apostles; We shall now take notice in particular how *congruous* at least & *decorous* the *First appearance thereof* was at the day of *Pentecost*. The Apostles together with other Disciples being met in an upper room at *Jerusalem*, and being all of one mind and of one faith and expectation of the promise of the Spirit, at the above-named day of *Pentecost*, of a suddain there came upon them a sound from Heaven, as *Acts 2. 2, 3, 4.*  
*of a mighty rushing winde, which filled the house where they were sitting;*

and there appeared unto them cloven Tongues, like as of Fire, which sate upon each of them: and they all filled with the Holy Ghost began to speak with other Tongues, as the Spirit gave them utterance.

4. Supposing a God, a Providence and the Ministry of Angels and Spirits, there is not a jot of this impossible or incredible. But we shall also take notice of the *Congruity of circumstances*, which are either for an handsome *Symbolical* sense, or else for a more indispensable convenience; as I conceive the *Day* to be, and *their assembling thus together* on this day of *Pentecost in one place*. For their seeing what happened thus miraculously to every one of them is a stronger confirmation of all their faiths, and they are the more sufficient witnesses to all the World of what thus miraculously befell them. And the *Day of Pentecost* was the most convenient time for this to happen, because of the greater concurrence of people on that day.

5. But it does not exclude that more *Mystical* and *Symbolical* sense of *S. Austine's*; That as the *written Law* was given to the *Jews* on the *fiftieth* day after the *Passeover*, so the *Law of the Spirit* which was to be written in mens hearts was thus wonderfully begun here on the *same day*, by the preaching of the *Apostles*, on whom the Spirit descended in such an extraordinary manner. Nor does that other sense concerning the *Unity of place* exclude that *Moral* intimation of *Grotius*, *Deus dona sua promissit unitati*. That also of their being seated in an *upper room* must signify *Morally*, or nothing considerable; for else the more removed from the Earth, the never nearer to God, especially within the smell of the *Atmosphere*. Which Philosophick contemplation *Apollonius* pursues with a great deal of pomp and gravity, indoctrinating *Damis*, while they were travelling on mount *Caucasus*, (which the neighbour Inhabitants look'd upon as the holy Mansion of the Gods, as other hills also are call'd *ὄρημα θεῶν* from that opinion,) that a man is never the nearer the knowledge of Religion and Vertue, if he were mounted upon the highest *Athos*, *Olympus* or all the *Caucasus's* in the World, unless he contemplate religious and Divine matters, not so much in a pure and subtile Air, as from an undeprav'd and sincere Spirit.

6. But that which is of the greatest significancy is the *mighty rushing Wind* and the *fiery cloven Tongues*. The former whereof is an Emblem of the *External violence* which God would doe to the World in the introducing of the acknowledgment of his Son into it. For without doubt those wonderfull Miracles that were done by the *Apostles*, beat so strongly upon the outward Senses of men, that they were after a manner forcibly driven to acknowledge that the hand of God was with them, and that the doctrine which they taught was true. The knowledge whereof at last, with the fame of their Miracles, filled the whole World, as that Sound from Heaven and mighty rushing Wind filled the whole house where they sate. I am sure the chief Priests complained betimes that the *Apostles* had filled all *Jerusalem* with their doctrines.

7. The latter, viz. the *Fiery cloven Tongues*; the *fieriness* of them intimates the searching, penetrating, melting and purifying power of the Spirit; as their being *cloven* or *divided* the effect of the *living word* which

which accompanied their preaching, which we may better call *τὸν Ἀγρίον λόγον*, then the *Stoicks* their meager Reason. For this is that which is *sharper then any two-edged sword, dividing the very joints and marrow, and piercing to the inmost penetals of the heart*, as may be observed at the preaching of *Peter's Sermon*. Or, not to be altogether so Mystical or Spiritual, *Ἀμεσζόμεναι γλῶσσαι* these *divided or cloven tongues* may be only an external symbol of that inward power given them to speak and understand *several Tongues*, though they were never taught them. Which was a gift of very sober and necessary use (as all the *Miracles* are that were done either by Christ or his Apostles) they being to preach to men of *several Nations* then sojourning at *Jerusalem*, and afterwards to travail into several Countries to convert men to the Faith.

8. This is a solid account of all the Circumstances of that great Miracle done partly upon, and partly by the Apostles, after Christ's Ascension into Heaven: Which Divine power ever after assisted them in all their travails and labours in the Gospel, as you may see in the *Acts*. Where you shall find them not only endued with this miraculous power themselves, but by \* *prayer and imposition of hands* conferring it upon \* *Acts 8. 15.* others for the benefit of the Church: where you shall see them \* *healing* \* *Acts 5. 15.* the sick, making the \* *lame to walk*, \* *raising the dead*, \* *casting out* \* *Acts 3. 6, 7.* devils, and doing over again all the most considerable *Miracles* of our \* *Acts 9. 40.* Saviour; and some which he never did, as the speaking with tongues, \* *Acts 5. 16.* and healing \* *Acts 5. 15.* by the mere shadow of their bodies, which seems more wonderfull then by the touching of the hem of Christ's garment. To which you may adde what strangely happened to them; as upon their prayers and devotions how the house \* *shaked under them*, as in \* *Acts 4. 31.* an Earthquake, through the sensible presence of the Divine power attending them: Their being \* *transported through the Air* by the hand \* *Acts 8. 39.* of an Angel from one place to another: Their being visited by \* *An-* \* *Acts 5. 19.* gels in prison, who opened the prison doors, and made the fetters fall off and ch. 12. from their bodies of their own accord: The \* *transfiguration of their* \* *Acts 6. 15.* countenances into an Angelical glory; and the \* *appearance of Christ* \* *Acts 7. 55.* from Heaven to them in a splendour more bright and radiant then the \* *56. and ch. 9.* Sun at mid-day, as it happened to *Paul* as he was travelling to *Damascus*. ver. 3, 4. The *Credibility* of which things, as also of the *Resurrection* and *Miracles* of Christ, the Success it self does plainly argue.

9. For it seems utterly impossible that Christ, a man cut short of all accomplishments that are plausible to flesh and blood, being neither arm'd by the power of Eloquence, the knowledge of Philosophy, the authority and honour of the World, nor the advantages of Birth or Fortune; but on the contrary being disadvantaged by leading a life and offering himself an example of manners that are either scorn'd or hated by every natural man, who was still made more odious and contemptible by his suffering a shamefull death betwixt two gross Malefactors; I say, if an high hand from Heaven had not carried on the affairs of Christianity, that is, if Christ had not done some such *Miracles* himself as are recorded, if he had not risen from the dead, ascended into Heaven, and

thence powred forth his Spirit upon the Apostles, and enabled them to doe such wonderfull works as they did, \* it had been utterly impossible that Christianity could have had any such success in the world as we see it has at this day. So that the whole History of Christ is very congruous and coherent, and such as according to the nature of the thing ought to be whenever the *Messias* was to come into the World.

## CHAP. XII.

1. *Three main Effects of Christ his sending the Paraclete, foretold by himself, John 16. When the Paraclete shall come, &c.* 2. *Grotius his Exposition upon the Text.* 3. *The Ground of his Exposition.* 4. *A brief indication of the natural sense of the Text by the Author.* 5. *The Prophecie of Christ fulfilled, and acknowledged not only by Christians but also Mahometans.* 6. *That the Substance of Mahometism is Moses and Christ. Their zealous profession of One God.* 7. *Their acknowledgment of Miracles done by Christ and his Apostles, and of the high priviledge conferred upon Christ.* 8. *What Advantage that portion of Christian Truth which they have embraced has on them, and what hopes there are of their full conversion.*

1. **I**T would be too tedious a business particularly to prosecute that ample Success that the *Passion, Resurrection, Ascension* of Christ and his *Sending the Holy Ghost* had in the World: but the most universal and farthest-sproading Effects thereof we cannot pass by in silence; especially those Three which himself foretells of, John 16. *That when the Paraclete should come, he would convince the world concerning Sin, Righteousness and Judgment.*

*Concerning Sin, because they believe not on me.*

*Concerning Righteousness, because I go to the Father, and you see me no more.*

*Concerning Judgment, because the Prince of this World is judged.*

2. All which, as *Grotius* interprets the place in a Forensic sense, is of a very large extension, and acknowledged as well by *Turk* as *Christian*. For that learned Expositour makes Christ to send the Spirit as an *Advocate* to plead his cause against the World, (and indeed Παρενκλησις properly signifies so, and nothing else) and thereby to convince the World, First, of that great Crime of *Infidelity*, and of *killing of their true Prophet*, nay their expected *Messias*. This properly respects the Jews who crucified him: and they felt the Divine vengeance for so heinous a fact, their City being sacked, their Temple demolished, and themselves scattered and made underlings in all places of the World.

Secondly, of the *Equity* and *righteous* dealing of the just God with Christ, who, because he had suffered so wrongfully, made him a compensation, by making him a partaker of his Heavenly glory for the reproach and injury he bore upon the Earth,

Thirdly

Thirdly & lastly, of *Justice* betwixt party and party; and that therefore as the Devil excited the Jews to put Christ to death, so by way of *Retaliation* Christ should put the Devil out of his present dominion and rule in the world, by the destruction of *Idolatry* and the worship of those Apostate Spirits: though the *τὸ ἀντιμεταστροφὴς* seems something lame here, the members being so heterogeneous one to another.

2. But the Exposition will appear sufficiently ingenious for all that, if we do but consider what he sets down for the ground of his interpretation; That *Sin, Righteousness* and *Judgment*, *ἀγαθία, δικαιοσύνη, κρίσις*, answer to the Hebrew *טעם, צדק, חטא*. The first *חטא* signifying *publica judicia de criminibus*; but the other two, *privata judicia, unum ex aquo & bono*, which is *צדק δικαιοσύνη*, *alterum certam ex lege formulam habens*, which is *טעם κρίσις*. Which assuredly comprehends such Laws as concern the right of *Possession* as well as that of *Retaliation*, which *Grotius* so specially aims at in his citing *Levit. 24. 20*. The Devil therefore being a mere usurper and having no right to the rule and dominion of the World, the Action will lie against his *Usurpation*, and thus the Interpretation will be unexceptionable. And that the action is of this kind is plain, in that Christ, the Son of God, is *heir of all things*, as himself somewhere intimates, and the Apostle also in plain terms \* declares.

\* *Hebr. 1. 2.*

4. The sense therefore of the forecited Text in short is this, That the Spirit, which is called the *Paraclete* or *Advocate*, when he comes should convince the World of the *Veracity of Christ*, and the *Infidelity and Cruelty of the Jews* that crucified him who was a *true Prophet*, neither *Deceiver* nor *deceived*; and of the *Equity of God* that compensated his sufferings amongst the Jews, by taking him to himself, and crowning him with immortal glory; and of the *Judgment of God* against the Devil, \* *ὅτι ὁ ἀρχὸν τῶ κόσμου τὸν κίριται*, that God has given sentence against him already that he shall be ejected out of his usurped dominions, and that all the Pagan forms of worship shall be abrogated and destroy'd.

\* *John 16. 12.*

5. This the *Paraclete* or Spirit of God coming upon the Apostles and assisting them and the Church so miraculously for many Ages, has with such undeniable conviction made good, that not only all Christendome is assured thereof, but that vast Empire of the *Turks* and all the *Mahometans* wherever dispersed in the World. So that after a manner the whole Earth is filled with the belief thereof: which I thought worth the taking notice of, that this Success may not seem less ample than it is.

6. For though the *Mahometans* are not *Christians* but Pagans in too true a sense, yet it is plain that much of the letter of their law is *Moses* and *Christ*. And to the confusion of gross *Idolatry* and Polytheism they profess *One only God*, Creatour of Heaven and Earth; and their great stress of their Religion lies upon this main Article, with which they are so transported, that they spend a great deal of their time in their Moscos in chanting out this one Truth, \* *La illa illella, la illa illella*, that is, *There is but one God*, as Historians relate. But this is no more than the Jews believe, nor upon so good grounds: but they proceed further, as if they

\* See Chap. 16. Sect. 5. In the fifth-Trumpet Vision, where the Hypocrisie of their zeal in this point is discovered.



were ambitious to make out that broken title that one gives them, who calls them *Semichristianos*, Half-christians.

See *Johan.*  
*Andr. Confus.*  
*Seçta Mahometana*, cap. 11.

7. For partly in their *Alcoran*, and partly in *Zuna*, it is recorded how *Jesus Christ* was conceived by the Holy Ghost, and so born of the Virgin *Mary*. That the Gospel is the way, the light and salvation of men, and that they that obey it not shall be damned. That Christ knew the very thoughts of mens hearts, that he raised the dead, that he healed men of incurable diseases, that he gave sight to the blind, and made the dumb to speak. That the Apostles of Christ, *Matthew*, *Peter* and *Paul*, healed one *Habib Anaiar* of the Leprosie at *Antioch*, and raised the King's daughter from the dead ; as also gave sight to a childe that was born blinde. And lastly *three Preeminences* the *Alcoran* gives to Christ, which it gives not to any other Prophet, to *Abraham*, *Moses*, nor *Mahomet* himself. The first is, That he was carried up to Heaven bodie and soul ; where it is expressly added in *Zuna*, that he shall return from thence to judge the world with righteous judgment. The second, That he shall be called *The Word of God*. The third, That he should be called *The Holy Spirit of God*. These things you may read more at large in *Johannes Andreas* his *Confusio Seçta Mahometana*, as also in others ; out of whom you may also add, that the *Turks* have so venerable an esteem of S. *John's* Gospel, that they wear it next their bodies as an amulet when they goe to war to keep them from gun-shot.

\* See Chap. 16.  
sect. 5. in the  
vision of the  
fifth Trumpet.

8. This I thought worth the noting, partly that that Honour which is due to Christ may not be given to *Mahomet*, of whom the best that can be said is only this, That he did not so utterly pervert and deprave the mystery of the Gospel by either his ignorance, political tricks or fanatical humours and whimsies, but that there was so much of the substance and virtue thereof left, as being seconded with the dint of the Sword, was able enough to hew down the more \* gross *Heathenish Idolatry*, chastise the *disobedient & Hypocritical Christians*, and ruine the *external dominion of the Devil* in the World : and partly that we may discern what great hopes there are that in due time, when the chief scandals of Christendome are taken away, (they being so far prepared already in their reverend opinion concerning our blessed Saviour) the whole *Turkish Empire* may of a sudden become true Christians ; that which is vain and false among them having no better prop then the foolish and idle Visions, false pretended Miracles and groundless fables of a mere wily, phanfull and unclean Impostour ; whenas the pure Christian Religion comprehended in the Gospel is so solid, sincere & rational, that no man that is master of his wits but may be thoroughly satisfied concerning the truth thereof.

CHAP.



C H A P. XIII.

1. *The Triumph of the Divine Life not so large hitherto as the overthrow of the external Empire of the Devil.* 2. *Her conspicuous Eminency in the Primitive times.* 3. *The real and cruel Martyrdoms of Christians under the Ten Persecutions, a demonstration that their Resurrection is not an Allegorie.* 4. *That to allegorize away that blessed Immortality promised in the Gospel is the greatest blasphemy against Christ that can be imagined.*

1. **Y**OU see then how large the Success or Event of our Saviour's coming into the World is in reference to the external overthrow of the Kingdome of the Prince of this World, that old Usurper over the sons of men. If you demand of me how great the Triumph of the *Divine Life* has been in all this victory; I must answer, I could wish that it was greater then it is, that it had been larger and continued longer: but something has been done all this time that way too.

2. For *Faith in God* through our Lord Jesus Christ, and a firm Belief of a Life to come, and the Effect of this Faith which is the very nature and Spirit of Christ dwelling in us, consisting of *Purity, Humility and Charity*, this sound constitution was very much in the Church in the Primitive times, even then when they had no succour nor support from the hands of men; nay when they were cruelly handled by them: they chusing rather to be banish'd, imprisoned, tortured and put to any manner of death, then to deny him who had redeemed them with his most precious Blood, and had prepared a place of Eternal happiness for them with himself in Heaven.

3. Here *Faith* and the *Divine Life* was very conspicuously victorious and triumphant, in that in the eyes of all the world it set at nought all the cruel malice of the Devil and the terrour of death it self in the most ghastly vizard he could put on; as you may see innumerable Examples in the *Ten bloody Persecutions* under the Heathen Emperours. Which History must needs make a man abominate such light-headed and false-hearted *Allegorists* that would intercept the *Hopes of a future life* by *spirituallizing* those passages in Scripture that bear that sense into a present, Moral and Mystical interpretation; as if the Gospel and the precious Promises therein contained reached no further then *this life* we now live upon Earth.

4. Which is the highest reproach and blasphemie that can be invented against *Christ Jesus*, as if he were rather a *Betrayer* then a *Saviour* of Mankind; and that he was more thirsty after humane blood then those *Indian Gods* we have spoken of, who were so lavish thereof in their sacrifices; and as if it were not Love and dear Compassion towards us that made him lay down his life, but hatred and a spightfull plot of making myriads of men to be massacred and sacrificed out of affection to him that thus should betray them. Wherefore whosoever interprets

interprets the New Testament so as to shuffle off the assurance of Reward and Punishment after the death of the Body, is either an arrant Infidel or horrid Blasphemer.

#### C H A P. XIV:

1. *The Corruption of the Church upon the Christian Religion becoming the Religion of the Empire.* 2. *That there did not cease then to be a true and living Church, though hid in the Wilderness.* 3. *That though the Divine life was much under, yet the Person of our Saviour Christ, of the Virgin Mary, &c. were very richly honoured;* 4. *And the Apostles and Martyrs highly complemented according to the ancient guise of the Pagan Ceremonies.* 5. *The condition of Christianity since the general apostasie compared to that of Una in the Desert amongst the Satyrs.* 6. *That though this has been the state of the Church very long, it will not be so alwaies; and while it is so, yet the real enemies of Christ do lick the dust of his feet.* 7. *The mad work those Apes and Satyrs make with the Christian Truth.* 8. *The great degeneracy of Christendome from the Precepts and Example of Christ in their warrs and bloodshed.* 9. *That though Providence has connived at this Pagan Christianity for a while, he will not fail to restore his Church to its pristine purity at the last.* 10. *The full proof of which Conclusion is too voluminous for this place.*

1. **WE** have given a light glance upon the condition of the *Primitive* Church before Christianity became the Religion of the Empire: what change would be wrought then, a man might discern out of the very causes. For whenas not only the Fear of Persecution was taken away, but great Honours and outward Advantages added to the Church, the very worst and most Atheistical of the Pagans would be most forward to close with the Christian Religion; and if any of the Heathen stood out, it is not unlikely but they were such as had most conscience, though in an erroneous worship. So that the Net then drew up more mud and dirt then good fishes. The garden of God which had before nothing else but wholesome herbs and flowers, was all overrun with weeds. Or, if you will, the *true Church* which was before as conspicuous as a *City on an Hill*, was now *hid* and *dispersed* in the wide *wilderness* of the Roman Empire, which though it bore the name of *Christian*, yet for life and manners was worse then *Pagan*.

2. But yet not to make things less considerable then they were; First, The true Christian Church was, I say, but *hid*, not *lost*, as it fares at this very day. For she is still *hid in the Wilderness*, and like that Voice in the Wilderness complains and witnesses against the beastly, sensual and abominable lives and salvage dealings in that part of the World which is called Christendome. For there alwaies were and still are in this great rude mass of Christianity some that are truly regenerate and  
rightly

rightly form'd by the hand of God into the lovely image of Christ, who give witness of the loathsome and detestable deviations of those that so impudently and imperiously boast themselves to be the only Christians, when in truth they are not Christians at all, that is, no true members of Christ, as having nothing at all of his Spirit, as their works do evidently declare.

3. And Secondly, Though I must confess that the *Divine life* it self, as communicable to the Church, is very much under the hatches since Christianity and Political Interest went hand in hand; yet after the Church became so rich and pompous, they have laid out their riches very much in honour not only to our Saviour, in whom the *Divine Life* dwelt in a transcendent manner, but to his blessed Mother, to the holy Apostles and Martyrs, who were also great Examples of it. And being that these generations were such that God could expect no better of them, his Providence, I think, did wisely permit that they might be so deeply engaged in their External homage to Christ and his most faithful followers: that that might be fulfilled in some measure in the *Martyrs* also which was prophesied concerning Christ, *Therefore I will divide him a portion with the great, and he shall divide the spoile with the strong, because he hath powred out his Soul unto death.* And therefore the *Martyrs* sharing so deeply in the sufferings of Christ, were permitted also in a measure to partake of that glory and honour that is done to great Princes and Emperours after their decease; to have Images and Temples erected to their name. This makes me not so much wonder at that passage of Providence which allowed so much virtue to the *Bones* of the Martyr *Babylas* once Bishop of *Antioch*, as to stop the mouth of *Apollo Daphneus*, when *Julian* would have enticed him to open it by many a fat Sacrifice: To say nothing of several other memorable *Miracles* that were done by the Reliques of Saints and Martyrs in those times.

*Isaiah 53. 12.*

4. Hitherto therefore the *Pagan World* since they became *Christians* have been very religiously complemental according to the ancient guise of Paganism, devoutly cringing and courting with many sacred Rites and Ceremonies not only Christ, but the blessed Virgin and all the holy Martyrs & Confessours, very freely and forwardly bestowing upon them all external Reverence, consecrating Chappels & Daies to their honour and memories: So that the personal worship of the *Divine Life* as it is seated in Christ, in the blessed Virgin, in this or in that Saint or Martyr, is as punctually performed, as the worship of those excellent dowries of the *Animal Life* in ancient Paganism, which they honoured in *Belus*, *Bacchus*, *Ceres*, *Apollo*, *Venus* and other Eminent persons amongst the Heathens, who were great gratifiers of the natural life of man.

5. Methinks \* *Spencer's* description of *Una's* Entertainment by Satyrs in the Desert, does lively set out the condition of Christianity since the time that the Church of a Garden became a *Wilderness*. They danc'd and frisk'd and play'd about her, abounding with external homages and observances; but she could not inculcate any thing of that *Divine law of life* that she was to impart to them. The Representation

\* In his Fairy Queen, Book 1. Cant. 6.

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is so lively, and the Verses so musical, that it will not be tedious to recite some of the chief of them ; as Stanza 11. where he makes the Satyrs to lay aside their rudeness and roughness as much as they could, to revive the dismaied Virgin after her great distress.

*Their frowning foreheads with rough horns yclad,  
And rustick horror all aside they lay,  
And gently grenning, shew a semblance glad  
To comfort her, and fear to put away,  
Their backward bent knees teach her humbly to obey.*

And then again in the following Stanza,

*They, in compassion to her tender youth,  
And wonder to her beauty soverain,  
Are won with pittie and unwonted ruth,  
And all prostrate upon the lowly Plain  
Do kis her feet, and fawn on her with count' nance faine.*

13.

*Their hearts she guessteth by their humble guise,  
And yields her to extremity of time ;  
So from the ground she fearless doth arise,  
And walketh forth without suspect of crime.  
They all, as glad as Birds of joyous Prime,  
Thence lead her forth, about her dancing round,  
Shouting, and singing all a Shepherds rime,  
And with green branches strowing all the ground,  
Do worship her, as Queen with Olive girlond crown'd.*

14.

*And all the way their merry pipes they sound ,  
That all the woods with double Echo ring,  
And with their horned feet do wear the ground,  
Leaping like wanton kids in pleasant Spring, &c.*

But in all this alacritie and activity in their Ceremonies and complemental observances, Una could beat nothing of the inward law of life into them, but all was spent in an outward Idolatrous flattery, as the Poet complains Stanza 19.

*Glad of such luck, the luckless lucky maid  
Did her content to please their feeble eyes,  
And long time with that salvage people staid,  
To gather breath in many miseries :  
During which time, her gentle wit she plies  
To teach them Truth which worship her in vain,  
And made her th' Image of Idolatries.  
But when their bootless zeal she did restrain  
From her own worship, they her As would worship faine.*

6. But

6. But though it has been thus so long, yet it seems incredible it should be always so; and while it is as it is, yet the *Divine life* is in its personal Triumph. And now the enemies of Christ even while they are such, (and such are all unregenerate men, let them be called Christians never so loudly) do lick the very dust of his feet, and they lout and ly prostrate to the names of those men whose lives, if they were on the Earth again (they are so contrary to theirs) they would unreconcilably hate, and scorn their persons for their meannesses, and tread them under feet; nay it may be with more shame and cruelty then ever, make them suffer once again those bloody Martyrdomes.

7. So that it is an uncouth spectacle to consider what strange ridiculous work these Satyrs, Monkeys and Baboons, (I mean the unregenerated Masses of Mankind, who are enlivened with nothing but the mere *Animal life*) have made these many hundred years in the *Wilderness*, with the most precious Truth of the Gospel; what Sophistical knots and nooses, fruitless subtilties and niceties, what gross contradictions and inconsistencies the *Schoolmen* and *Polemical Divines* have filled the World with; what needless and burdensome Ceremonies, what ensnaring new-coined Articles, what setting up of self-flattering Sects and Interests, what variously-carved Formes and new-fangled Curiosities have been contriv'd and shap'd out by either *Superstitious Churchmen* or *Carnal Politicians*.

8. But if there were nothing worse then this, though this be ill enough, the Scene would seem only Comical in comparison: But at last the Ape cuts his own throat with the shoomakers knife, and Christendome lyes tumbling and wallowing, I know not for how many Ages together, in its own blood. The reason of which is, that in this long bustle for and great ostentation of an External Religion, the *inward life and Spirit of Christianity* which consists in *Humility, Charity and Purity*, is left out; and *Pride, Lust and Covetousness* are the first movers in all our Actions: So that though we be called by the name of Christ, yet our hearts and reall services are grossly Pagan; we consecrating our very Souls with all the Powers, Affections and Faculties of them to the worst-titled Deities of the Heathen; and being strictly commanded by our Saviour *to love one another*, as it were in despite, to shew what real Apostates we are to Paganisme, rather pour forth one anothers blood as a drink-offering to *Mars*, then keep that inviolable and indispensable Precept of his whom we profess to be our liege Lord and Sovereign.

9. Thus has it pleas'd that ever-watchfull Eye of Providence to connive as it were a while at this *Pagan Christianisme*, as well as he did in former Ages at the ancient *Paganisme*. But assuredly it will be better, and all the glorious Predictions of the Prophets concerning Christ, even in this World will not end in so tedious a Scene, where there is so little good, and such a flood of filth and evil.

But the Spirit of the Lord will blow upon these dry bones, and actuate this external forme of *Religion* with life and power, and the scales will fall from her eyes, and that load of scurf and asciticious foulness

will fall from her skin, and her flesh shall be as of a tender child, and she shall grow strong, healthful and irreprehensibly lovely to look upon. When these things come to pass, the *Divine Life* will be in her *highest Triumph* or exaltation upon earth, and this excellent state of the Church will continue for a very considerable time. \* But the wicked shall again assault the just, and Christ visibly returning to judgement shall decide the controversy.

\* Revel. 20.  
v. 7, 8, 9, 10,  
11, 12, &c.

10. This is the truest and most faithful representation in general (so far as my skill in Church-History or Prophecies will reach) that I can make of that Interval of time, betwixt Christ's pouring forth of the Holy Ghost on his Apostles and his coming again to Judgement. But because it would be a voluminous business more particularly to make good what I have asserted, and that it is not so essential to the present purpose I have in hand, I hold it not at all necessary to engage in any operose endeavours of demonstrating the truth of the conclusion. I shall rather send him that doubts, to satisfy himself in the perusing of the learned writings of that incomparable Interpreter of Prophecies Mr. *Joseph Mede*: whose proceedings are with that care and caution, with that clearness and strictness of reason, with that accuracy of judgement and unparallel'd modesty and calmness, that the study and enquiry into these matters, which had even grown odious and infamous by the wild and ridiculous miscarriages of hot fanatick spirits, has in my apprehension gained much credit and repute by the orderly and coherent methods and unexceptionable ratiocinations of this grave and venerable Person. Upon whose account I am not ashamed to profess, that I think it clear both out of *Daniel* and the *Apocalypse* that the Scene of things in Christendome will be in due time very much changed, and that for the better.

And because there does nothing so much counterbalance the weight of Mr. *Mede*'s reasons as the authority and lustre of that worthily-admired Name of the learned *Hugo Grotius*, who has interpreted the Revelations to quite another sense; (the ingenuities and prettinesses of whose expositions had almost imposed upon my self to a belief that there might be some such sense also of the Revelation as he drives at) to make all clear I shall take the pains of exhibiting both to the view of the Reader. Who I hope will not take it ill that so pious, so learned and judicious a person as Mr. *Mede*, and that in a matter to which he may seem to be peculiarly selected and set apart to by God and Nature, to which he mainly applied himself with all possible care, seriousness and devotion, should see further than *Hugo Grotius*, who has an ample harvest of praise from other performances, and who by reason of his Political employments could not be so entirely vacant to the searching into so abstruse a Mystery.

CHAP.



CHAP. XV.

1. *Grotius his reasons against Days signifying Years in the Prophets, propounded and answered.* 2. *Demonstrations that Days do sometimes signifie so many Years.* 3. *Mr. Mede's opinion, That a new Systeme of Prophecies from the first Epocha begins Chap. 10. v. 8. cleared and confirmed.* 4. *What is meant by the Three days and an half that the Witnesse lye slain.* 5. *Of the Beast out of the bottomless pit.* 6. *Of the First Resurrection.* 7. *The conclusion of the matter in hand from the evident truth of Mr. Mede's Synchronisms.*

1. **T**HE strongest Presumption that *Grotius* has against Mr. *Mede's* way is his confidence that *Days* never signifie *Years*. Which if he could make good, it would utterly invalidate and make useles the whole frame of Mr. *Mede's* Apocalyptical Interpretations. But he affirms it with all boldness imaginable; \* *Dies etiam apud Prophetas dies sunt, non anni ut quidam somniant*: And endeavours to prove it, and pretends he has done it very plainly, from *Daniel* 8. 14. And he said unto me, Unto two thousand and three hundred days; then shall the Sanctuary be cleansed, compared with vers. 26. And the Vision of the Evening and the Morning which was told thee, is true, that is, saith he, has nothing in it obscure, but is clear and plain. From whence he further inferres, That it is plain every where that *Days* have never any hidden meaning in them, but signifie merely *Days*, not *Years*. Which in my apprehension is not at all well argued by so learned an Expositour. For though we should admit that *true* in this place signifies *plain* and *clear* without any figure or *Enigme*; it does not at all follow that whereever *Day* is used, it must be in this usual and proper sense. Which answer were solid, though the very word יום or ימים were used here. But they are not, but the Text runs thus, יער ערב בקר אלפים, that is, unto two thousand evenings-mornings, &c. or two thousand *νυχθήμερα*. But elsewhere, as chap. 12. v. 11, 12. there ימים is put. And therefore it were a very groundless inference to conclude, because where *Day* is so described by its natural parts of Evening and Morning, there it signifies naturally and not figuratively, that therefore it should do so where it is not thus described. To which you may adde, that the Angels telling *Daniel*, That this Vision of *Evenings* and *Mornings*, that is, of *Days*, is clear, doth plainly imply that the Visions of the number of *Days* are sometimes not clear but obscure, and may signifie *Years*; otherwise this intimation had been in vain: As truly the very numbring thus by *Days* also; whenas it had been more natural to have expressed the Prophecy by so many *Years*, if it had not been of set purpose to make the Prophecies of *Daniel* more obscure, and to hide them from such eyes as the Wisdome of God thought fit, that they should not perceive their meaning. This is the utmost that *Grotius* has to say against the expounding of *Days* by *Years*.

\* Grot. in Apocal. cap. 2. 10.

Q 3.

2. Let

2. Let us see now what may be said for it. First, It is plain that the Prophetical descriptions of *Time* do sometimes affect certain *ambages* and obscurities to hide themselves in, which our adversaries themselves cannot deny: Otherwise *Daniel* might have said more plainly, *Three years and an half*, then \* *a Time and Times and half a Time*.  
 \* Dan. 7. 25.  
 & chap. 12. 7.

Wherefore why may not *Years* be signified by *Days* as well as *Time* and *Times* signifie *Years*, especially there being some handsome analogy in the matter, they being both measured by a complete circuit of the Sun, the one annual, the other diurnal?

Again, we see plainly That God himself has *de facto* in several places of the Scripture made *Days* the compendious Representatives of *Years*. As *Numb.* 14. 34. *Forty days, each day for a year*; and *Ezekiel* 4. 6. *I have appointed thee each day for a year*. To which you may adde, That the Jewish Doctors of old took it up for a Principle to interpret Prophecies by; which reaches the case very home, in reference to the Apocalypse, whose Authour our Adversaries will acknowledge not to abhorre from *Cabbalism*.

Thirdly, I shall urge that very Text which *Grotius* has so strangely perverted to his own sense, *Daniel* 8. v. 26. where the Angel tells *Daniel* that the *Vision of the Evening and the Morning* is perspicuous and clear. Which most certainly is an intimation to *Daniel*, that some Prophecies imparted to him, where the *Time* is numbred by *Days*, are not clear, but are to be looked upon as Enigmatical and figurative. But here the mention also of *Evening and Morning* shews plainly that *natural days* or ordinary *ῥοις ἡμέραις* are to be understood, and yet the Angel puts in this caution. Whereby it is still more evident that *Days* do ordinarily in Prophecy signifie *Years*.

Fourthly, The *little Horn*, *Daniel* 7. that rules for *a time and times and half a time*, it is evident that it is not *Antiochus Epiphanes*, because this *little Horn* is part of the Fourth Beast, namely the *Romane*; but *Antiochus* part of the *Greek Empire*. For it is clear from chap. 8. vers. 21. that, the great Horn being the first King, the four following Horns are of the same Kingdome; in the latter time whereof *Antiochus Epiphanes* rises up, as appears v. 23. These things are so plain that nothing can be plainer. Wherefore the *little Horn* in the Seventh chapter is a part of the *Romane Empire*, a power there whose reign cannot be circumscribed within the compass of *Three years and a half*, but these *Years* must be resolved into 1260 days, and these 1260 days into so many *Years*, or no sense can be made of the Prophecie. But this is done to our hand in the Apocalypse, where the Woman in the wilderness is said to abide there for \* *a time and times and half a time* as well as \* 1260 days. Which plainly shews the warrantableness of this solution.

\* Chap. 12. 14.  
 \* Vers. 6.

See Mr. Mede  
 De Numeris  
 Danielis.

Fifthly, Those numbers of *Daniel*, chap. 12. v. 11, 12. namely, *one thousand two hundred and ninety days*, and *a thousand three hundred and five and thirty days*, they being so unapplicable to any thing in the sense of *Days*, but so exactly pointing out the latter times in the sense of *Years*, is a further demonstration that *Days* sometimes signifie *Years* in the Prophetical writings.

Sixthly,

Sixthly, It feems exceedingly improbable, a fingle day being fo inconfiderable a fpace of time to tranfact thofe things in that are prophesied of in Scripture, - that the Spirit of God fhould number out the time by *Days*, when it might more compendioufly be fet down by *Years*, efpecially thefe pettineffes being below the Divine Majefty to catch at; and there being no Examples of *Events* that have been obferved thus punctually to answer to a day where *Prophecies* have been numbred by *days*, that would have filled up any number of *years*. How unlikely then is it that \* *Half a day* fhould come into compute, as it does in the \* *Revel. 11. 9;* *fain Witneffes*, if *Days* be meant, and not fome greater meafures of time? 11.

Seventhly, It is manifef, and confefed of all hands, That the *Days* of *Daniel's* weeks are *Years*. Here *Grotius* would fain evade if he could, by feigning a peculiar privilege of שבוּעַ to fignifie a *week* of *years*, unlefs there be the mention of *days* added to determine the fenfe the other way: which makes me wonder that a perfon otherwife fo ingenuous fhould vent fo groundlefs and falfe a fuppoftion. I dare fay you can fcarce believe me unlefs I produce his own words, which are thefe; \* *Ubi de diſtina hebdomade agitur, folet adjici dierum nomen:* \* *Grotius in Dan. 9. 24.* Whenas yet there are but two inſtances of this addition of ימים to שבוּעַ, the one *Daniel* 10. v. 2, 3. which is not done as uſual, but to adde light in all likelihood to the precedent prophecy of the *weeks* of *years*, for diſtinction ſake, and does imply that they would alſo naturally ſignifie *weeks* of *days*. The other, *Ezechiel* 45. 21. where it is שבעה ימים, and tranſlated *intra ſeptuaginta*, as if they had read שבעה *ſeven days*, not, *weeks* of *days*. But quite contrary to what he has pronounced, שבוּעַ or a *week*, without any thing added to it, does alwaies ſignifie a *week* of *days*, unlefs in a Prophetical Scheme the *Days* of the week ſignifie *Years*, as it does here in *Daniel*. See *Genef.* 29. v. 27, 28. *Exod.* 34. v. 22. *Levit.* 12. v. 5. *Numb.* 28. v. 26. *Dent.* 16. v. 9, 10, 16. 2 *Chron.* 8. 13. *Ferem.* 5. 24. In all theſe places שבוּעַ ſignifies a *week* of *days* without ימים added to it. Nor is there any example where it has ſuch an addition but theſe two produced by himſelf, of which we have given an account.

Eighthly and laſtly, Mr. *Mede's Synchroniſms* are apodictically true to any one that has but a competency of wit and patience to peruſe them. But according to theſe *Synchroniſms* the continuance of the conſecration of the outward Court, the mournful prophecies of the Witneſſes, the Woman in the Deſart, the ten-horned and two-horned Beaſts, the ſealed Servants of the Lamb, the Whore of Babylon, the Succeſſion of the firſt ſix Trumpets, the continuance, I ſay, of all theſe is circumscribed within the ſpace of *Three years and an half*, if the 1260 days be but *Days* and not *Years*, as *Grotius* would have it. Which is a thing impoſſible, efpecially if we conſider that Beaſts are, in the Prophetical ſcheme of ſpeech, *Politics* or *Kingdomes*, not *Perſons*, and therefore unconceivable to be ſo ſhort-lived as to laſt but *Three years and an half*. To which you may adde, That the chief matters of the Apocalypſe are comprehended within this *Synchroniſme*; and that it is a wonder that there is no mention of *Years* in all this Book, ſaving of the *Millennium*, but onely

of *Months* or *Days* and *half a day*: Which is a shrewd presumption that the computation of *Years* is hidden under these Terms where they signify any definite time at all. Wherefore I think it is as clear as the light, that *Days* in Prophecy do sometimes signify *Years*. Nor see I any reason why *Time* may not as well as *Things* and *Actions* be figuratively expressed by the Prophets.

3. The greatest cavils that can be made against Mr. *Mede's* way, I conceive, are either against his dividing the Apocalypse from the Fourth Chapter to the end of the Book into Two Systems of Prophetical Visions, the one containing the *Fate of the Empire*, the other of the *Church*, and both beginning from one *Epocha*; or else against his interpretation of the time of the killing of the two Witnesses; or lastly against his making the Beast out of the bottomless pit (chap. 11.) the same with the Beast out of the sea (chap. 13.)

The greatest thing objected against the first is, That one of his chiefest marks of the beginning a new Series of Prophecies fails him. For whereas he argues from chap. 10. vers. 11. Δεῖ σι πάλιν ἀροφητεῦσαι, that there is a *παλινδρομία*, a running over the same space of time again and that à *carceribus ad metam*; and from v. 8. *The voice which I heard from heaven spake unto me again*; which he would parallel with chap. 1. v. 10. and with chap. 4. v. 1. the former whereof is the beginning of the Prophecy of the *Seven Churches*, the latter of the *Seven Seals*: It is objected against the second mark, that it is defective, in that this *Voice* is not joyned with the mentioning of a *Trumpet* as those two to which he would parallel it are. I confess if the mention of a *Trumpet* had been here joyned, the beginning of the Prophecy a-new had been notoriously plain and palpable. Indeed too plain for a book of Prophecies that the Wisdome of God has used so much artifice to obscure. But this half-indication was enough to such as God had made fit (and thought the time seasonable) to unriddle the mystery.

But methinks there are other indications of the beginning of a *new Systeme* of Prophecies that may in a good measure compensate the imperfectness of this. I shall but briefly intimate them. As First the extraordinary Majesty of that Angel that has this opened Book of Prophecies in his hand; his description being not unlike that of his that had the sealed Book, *Revel.* chap. 4 and 5. And then Secondly, this *new Book* of Prophecies seems naturally to imply a *new Systeme* of Prophecies distinct in kind as well as in volume; the one, suppose, containing the *Affairs of the Empire*, the other of the *Church*. Which things though different in nature, yet running parallel in time, it is reasonable to conceive that the second Book of Prophecies reaches up to the same *Epocha* with the first. Which in the Third place is further intimated by the oath of the Angel who swears there shall be *no more time*, but that *the Myserie of God shall be finished* at the sounding of the Seventh trump. Which pronouncing that there will be *no more time*, certainly is meant of the *time and times and half a time* which shall then be expired, and which was pointed at by *Daniel* the servant and Prophet of God. Which is the reason of the adding of those words, *as he has declared to his*.

*Revel.* 10. 6, 7.

*his servants the Prophets.* And laftly, that you may be ftill more fure that the Prophecy begins again from the firft *Epocha*, there is not onely this more light and general mention of the \* *Seventh Trumpet*, which is the \* *verse 7.* laft period of the *sealed Book*, but alfo a diftribution of it into \* *Seven* \* *verse 3.* *thunders*, as there was of the \* *Seventh feal* into *Seven trumpets*. And \* *chap. 8. 1, 2.* this mighty and illuftrious Angel, who, though he be not one of the *Seven* properly fo called (and here is onely faid to be \* *ἀλλ' ὁ ἄγγελος.*) \* *another An-* yet he immediately fucceeding the *Sixth*, is in fome fort the *Seventh*, *gel.* and may well fuftain the perfon of the *Seventh* for this bout, he feeming alfo to continue his roaring all the time the *Seven thunders* utter their voices. The laft of which it's likely may be *Thunder* properly fo called, namely that final Conflagration of the world and the fetting the earth on fire by Thunder and Lightning. And furely when the Prophecies of the *Seals* have reached to this laft *Cataftrophe*, he muft be very fcrupulous that will make any doubt but that the Prophecies of the *opened Book* begin again from the firft *Epocha* of the Revelation.

To all which you may adde, That Mr. Mede's *Synchronifms* do not depend upon this Hypothefis, but on the contrary, prove by undeniable evidence that it is more then an Hypothefis, even a neceffary Truth refulting from the demonftration of the faid *Synchronifms*.

4. As for the *Three days and an half* that the *Witnesses* are faid to lye *Rev. 11. 9, 11.* flain, there are fcarce any now fo ignorant as not to be afhamed to conceit thefe days to be natural days, and thefe *Witnesses* to be any two particular men. But the Objection is againft them that will acknowledge them to be three years and an half, as Mr. Mede does, how it can be likely that at the very laft gasp of the power of the Beast, the trueft and moft Apoftolick Chriftians fhould be in worfe plight then ever before. But to this I anfwer, That the truth of Mr. Mede's *Synchronifms* does not at all depend upon this, nor is his conjecture fo impoffible to be true.

But I muft confeß I think there is ftill a better way of answering, namely, That thefe *Three days and an half* are the fame that a *time and times and half a time*, that is, three times and an half. For it is unquestionable but that *ἡμέρας* often fignifies no more then *ἡμέρας* or *ἡμέρας*. Now that it fhould fignifie fo here, (befides the improbability of an Effect anfwerable to the other interpretation, or that the *Witnesses* fhould be otherwife flain then they have been often or for a long time together) that mention of *half a day* anfwering to *half a time* fairly invites us to believe, it being alfo unlikely that Providence would affect the curiofity of counting by *half a year*, a thing not to be fampled in all Divine Prophecies. Thefe *Three days and an half* therefore are firft to be changed into *Three times and an half*, and then thefe *Three times and a half* into *Three years and an half*, and thefe *Three years and an half* into 1260 *Prophetick days*. Which ambages and circuits are not at all improbable, if we confider what ftudied concealments and obfcurities there are in this Book of the Apocalypfe, as particularly in the number of the Beast, and of the new *Jerufalem*, upon which we fhall touch a little anon. To fay nothing of a main ufe of thefe *Three days and an half* to determine the true number of a *time* and



and times. For how can we be assured how many *times* are designed thereby, especially it being תַּיִט in *Daniel*, which is the plural number; not the dual, and therefore bids fair to be more then *two times*, at least *three*? Whence it would be four times and an half. But these *Three days and an half* correct or prevent the mistake, by fixing these *Time and Times and half a Time to Three Times and an half*. Which I confess I do little doubt but that it is the true meaning of the Mystery.

\* Revel. 11. 7.

Nor does their *being slain* \* ὅταν πλίσσωσιν, at all prejudice our Interpretation. For it is not well rendred, *when they shall have finished*, nor yet need be rendred, *while they are making an end of their witnessings*, as if this should happen at the latter end of it; but may very warrantably be expounded *dum peragunt*, while they are performing this office of witnessing from the beginning of the 1260 days to the end thereof. Nor yet is that a real but seeming absurdity that this Interpretation brings along with it, as if the Witnesses could prophesy while their carcasses lie dead in the streets. For it is plain that in that sense they are said to be *dead*, they may *prophesy in sackcloth*, nay they will necessarily do so, I mean perform their witnessing with sadness and mourning. For their *death* is nothing else but a *Political death*, their want of power and rule in the World. For such is their *Resurrection*, namely *Political*, they being raised to honour and government, as Mr. Mede himself acknowledged. Wherefore there is no absurdity neither in the inward meaning nor outward *Cortex* of this Prophecy.

For the inward meaning is such as I have told you: And the outward *Cortex* framed with very graceful artifice, like that in the Image of *Nebuchadnezar*, where merely for the *decorum* of the Type, the *whole* Image is represented as standing and struck upon the legs; whereas yet that which was signified by the *head*, by the *breast* and *armes*, and by the *belly* and *thighs*, to wit, the *Babylonian*, *Persian* and *Greek* Monarchies, were passed away. So for the like *decorum* in this Type of the *Witnesses*, if not for necessity, to avoid a seeming gross incongruity, that the *Witnesses* might not be said to prophesy while their bodies lay dead in the streets; the time of their death, which really pervades the whole 1260 days, is concealed under and contracted into these *Three days and an half*, and made not to appear, where in the things signified it is; as those parts of the Image were represented as standing, when the things that they signified ceased to be. Which Scheme is not at all more hard in the one then in the other, and in this Type of the *Witnesses* more useful and necessary.

\* Revel. 11. 7.

\* Revel. 13. 1.

5. Concerning the *Sameness* of the \* *Beast out of the Sea* with the \* *Beast out of the bottomless pit*, there could have been no scruple, if Translators had interpreted ἐν τῇ ἀβύσσῳ *out of the Sea*, as it is very well capable, ἀβυσσος and θάλασσα signifying the same very often in Scripture; as *Job* 38. 30. and chap. 41. 23. ἀναξεί ἀβυσσον ὡπερ χαλκῆον and *Psalms* 105. v. 10. ὠδήγησιν αὐτοὺς ἐν ἀβύσσῳ ὡς ἐν ἐρήμῳ. As also *Isay* 63. 13. *Jon.* 2. 6. and other places.

Wherefore the Wisdome of God thought good to vary the phrase here, onely for concealment; as this whole Book of Prophecies is beset with



with many purposed, though not invincible, obscurities and difficulties, to keep this treasure hid till the time appointed. Or it may be the using of the word ἀβυσσ here in stead of θάλασσα might be not to determine the sense to the ten-horned Beast, but to give at least a liberty of interpreting it also of the two-horned contemporary with him.

6. But in no aspect does this Book of the Apocalypfe look so hopeless and discouraging as in that of the *First Resurrection*, Chap. 20. But withall it is to be noted, there is no difficulty here but such as will at least equally urge those that begin the *Millennium* at *Constantine's* time: So that this can be no prejudice to Mr. *Mede's* Interpretations and Synchronisms. For whether we will go the *Allegorical* way with some, and understand this *First Resurrection* in a *Political* sense like that of the *Witnesses*, this way is better accommodated to Mr. *Mede's* Synchronisms then to the other Hypothesis. Nor were it any great inconvenience to admit it as true, those phrases which at last will have a *Literal* fulfilling, being often used in a *Figurative*; as we may observe in the *lake of fire*, some descriptions of God's coming to *particular judgments*, the *six thunders*, and the like: all which expressions will have at last a *Literal* and *Physical* completion.

But though the *Figurative* sense of *Resurrection* may be passable and tolerable in this place, yet I must confess I dare not avouch it to be wholly true. My Reasons shall be suggested in the exposition of the Text, which runs thus, *And I saw Thrones, and they sate upon them, and judgment was given unto them: and I saw the Souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the Beast, neither his Image, neither had received his mark upon their foreheads or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again untill the thousand years were finished. This is the First Resurrection. Blessed and holy is he that hath part in the First Resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.*

There was never any Book penned with that artifice as this of the *Apocalypfe*, as if every word were weighed in a balance before it was set down; which is manifest out of other places as well as this. In which I conceive a double design is aimed at, a prediction of a *proper Resurrection* of the *Witnesses* to the Truth by their deaths, and of a *Political Resurrection* to the true and Apostolical Church that does survive upon Earth. The former are the οἱ πεπλευμένοι, the latter *those that worshipped not the Beast, &c.* which if they were not distinct from the other, it had been better to have omitted εἰ, and to have read αἱ πνευματικαὶ προσκυνοῦντες or ἡ μὴ προσκυνοῦσα ἑλθόντων, &c. Wherefore this is the first intimation that there are two Orders of men there set down, The one that suffered death for the cause of the Gospel; The other that are still alive, but resolute Opposers of the Beast. But there is also a second hint in the following words, εἰ ζῆντες εἰ βασιλεύουσιν, *They lived and reigned.* The Spirit of God seems on set purpose to make choice of ζῆντες rather than ἀνέκλιντες, that he might not bear too hard toward the sense of a *literal Resurrection*,

*Resurrection*, and so urge the Reader too forcibly to understand both these Orders above distinguished to be Candidates of a *real* and *literal* Resurrection at this time. And therefore he uses ἔζη, which in reference to the πεπλευσμένοι will naturally implicate a *literal* Resurrection; and in reference to the other, no *literal* Resurrection, (they being not supposed *naturally* dead,) but merely a living upon Earth and reigning there with Christ, which is their Moral and Political Life and Resurrection. The πεπλευσμένοι shall reign with Christ in *Heaven*, and those other with Christ on *Earth*, he being universal Prince over both Churches: and therefore neither *Heaven* nor *Earth* is here mentioned, that the sense may be accommodated to either the reigning with Christ in *Heaven* or in *Earth*, according to the distinct capacities of the persons. And the like caution is used in the prefiguration of the *time*; of which there is no necessity to conceit that it signifies just a *thousand years* literally, but that it signifies at least a thousand years, and certainly not more then there are daies in that thousand, nor in likelihood near so many. But the signification is rather *Symbolical*, as the *ten daies* are, chap. 2.v. 10. *And ye shall have the tribulation of ten daies*, that is, the utmost extent of tribulation, beyond which there is nothing further, as there is no number beyond *Ten*: by which therefore must be meant *death*. And that is the reason why presently is added, *Be thou faithfull unto death, and I will give thee the Crown of life*. So this *thousand years* upon earth is a symbol of the Churches stable duration to the end of the world, that there shall no Politie flourish beyond it: it being a Cube whose root is *Ten*. And the application of it to the reigning of the children of the Resurrection with Christ in heaven, discovers the *unshaken stability* and *endless duration* of that celestial Kingdome also, beyond which *absolutely* there is nothing at all.

But the rest of the dead οὐκ ἔζη, *lived not again*. The using of ἔζη here and not ἔζη has plainly respect to the πεπλευσμένοι, and intimates that their Resurrection was *real* and *literal*, to which others should not attain till after the Thousand years upon earth. After which it is plainly said, that there is a general Resurrection, and that all the dead do rise (ver. 12, 13, 14.) Wherefore this *general Resurrection* being *literal* and *real*, it is too too harsh and violent to understand this *First Resurrection* mentioned in this fifth verse to be only *Figurative* and *Mystical*. But understanding it *literally*, that which follows has a wonderfull natural and easie sense. *Blessed and holy is he that has part in the first Resurrection* (which he speaks thus in the singular number, one would think, on purpose to keep men off from conceiting he means it of the successive body of the Church during the thousand years) ἐν τῷ πρώτῳ ὁ θάνατος, ὁ δὲ δεύτερος, *upon these the second death has no power*, namely, The lake of fire (ver. 14.) into which *Hades* or the whole region of mortality is cast, the Earth being all on fire. But blessed are those that have part in the First Resurrection, for they are sped already & safe, having obtained those celestial bodies that do certainly exempt them from this Fate. For these and all such as God shall afterward make partakers of this blessed kind of Resurrection, are natural-  
ly,

ly free from the reach of the ſecond death: *But they ſhall be prieſts of God and of Chriſt, and reign with him,* not \* *πρὸ χιλίας ἐμ*, but for ſure-  
 neſs and for diſtinction ſake, ſimply, \* *χιλίας ἐμ* that is, They ſhall be  
 holy, ſacred and divine perſons, and live with Chriſt in his immutable  
 and everlaſting Kingdome in Heaven for ever and ever.

\* the thouſand  
 years upon  
 earth,  
 \* thouſands of  
 years never  
 to be ended.

This I conceive to be the moſt eaſie and natural ſenſe of this place,  
 and that the Perſonal Reign of Chriſt upon Earth and of his holy Mar-  
 tyrſ is a very raſh and groundleſs and unſafe conceit, fit for nothing but  
 heat and tumult both of phanſie and action. Nor do I think it neceſſa-  
 ry that the Sons of this firſt Reſurrection ſhould at all appear to us,  
 their celeftial bodies, into which they are vivificated, being naturally in-  
 viſible, and therefore a kind of miracle for us to ſee them, and no more  
 neceſſary then the exhibiting thoſe Souls to view which Chriſt carried to  
 Heaven in triumph after his Reſurrection; which yet he did not exhibit  
 to the ſight of the world. And if he doe here, I can imagine no better end  
 then that of Mr. Mede's, that it may be for a ſign or beckening to the Jews,  
 to help on their Converſion: but I can affirm nothing of theſe things.  
 Only I am well aſſured that if Chriſtendome were once well purged of  
 all her Idolatries, fooliſh and contradictory opinions and wicked pra-  
 ctiſes, it would be a very great Miracle if the Jews could be kept off  
 from being converted.

7. Wherefore in brief to conclude, ſeeing the truth of Mr. Mede's  
*Synchroniſms*, as far as reſpects this preſent ſubject, is ſo apodictical,  
 and that there is nothing material to be alledged againſt them, and that  
 the numbers of *daies* and *moneths* there mentioned are of neceſſity to be  
 interpreted *years*, and that according to this Hypotheſis there can be  
 no other ſenſe of *the Woman in the wilderneſs*, of *Babylon the great city*,  
 of *the two-horned Beaſt* and *the ten-horned Beaſt*, &c. then what Mr. Mede  
 hath given, it is manifeſt that the Church of Chriſt would be laſped  
 into a degenerate condition for 1260 years: and as evident that there  
 will be a recovery out of this Lapse, by reaſon that there has been yet  
 no room for the promiſed *Millennium*, perſecution dogging the Church  
 till *Conſtantine's* time, after which the 1260 daies were to ſucceed, and  
 therefore the *Millennium* is yet to come. As appears further in that it is  
 Synchronall to the *Seventh trumpet*, and that the \* Reſurrection of the  
 Witneſſes is after their lying dead either all the 1260 daies, or at leaſt  
 the laſt three daies and an half; in that the \* *Marriage of the Lamb* com-  
 mences from the *burning of Babylon*, and the \* *company of Palm-bear-*  
 ers from their victory over the perſecuting Beaſt. Theſe things are ſo  
 plain that they are not worth inſiſting upon.

\* Rev. 11. 11,  
 12.  
 \* Chap. 19.  
 \* Chap. 7. 9.

And it is a great privilege of this *Synchronical* architecture of  
 Mr. Mede, that it is not built upon any Hypotheſis but the innate Cha-  
 racters of the Apocalypſical Viſions themſelves; whenas *Grotius* his way  
 depends ſo on the Chronologie of the writing of the Apocalypſe, that  
 unleſs *John* received theſe Revelations in *Claudius* his time, (which yet  
 is againſt the common current of all both ancient and modern writers)  
 the fabrick of his Expositions falls to the ground. To which you may  
 add, that he has no guide nor clue at all in this prophericke Labyrinth, no

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not so much as that obvious, but fallible one, the *order of the Prophecies as they lie*; but is forced sometimes to goe back, as he fancieth himself able to apply his Historical materials. So that he has indeed no guide at all from the Apocalypse it self; whenas Mr. Mede is directed and limited by the demonstrative law of those innate *Synchronisms* he has gathered. Of whose truth this may be one general After-ratification, that the things that are found to be *Synchronal*, have also a natural connexion and complication one with another, as he that but casts his eye upon his *Scheme of Synchronisms*, and considers the natures of things, will easily deprehend.

## CHAP. XVI.

1. *Of the Four Beasts about the throne of Majesty described before the Prophecie of the Seals.* 2. *Of the Six first seals according to Grotius.* 3. *Of the Six first seals according to Mr. Mede.* 4. *Of the inward Court, and the fight of Michael with the Dragon, according to Grotius and Mr. Mede.* 5. *Of the Visions of the seven Trumpets.* 6. *The near cognation and colligation of those seven Synchronals that are contemporary to the Six first Trumpets.* 7. *The mistakes and defects in Grotius his interpretations of those Synchronals.* 8. *Of the number of the Beast.* 9. *Of the Synchronals contemporary to the last Trumpet.* 10. *The necessity of the guidance of such Synchronisms as are taken from the Visions themselves, inferred from Grotius his errors and mistakes who had the want of them. The Author's apologie for preferring Mr. Mede's way before Grotius's, with an intimation of his own design in intermeddling with these matters.*

1. **B**UT for further conviction of the Excellency of Mr. Mede's way above that of Grotius's, I shall compare some of their main Interpretations. For to meddle with all would be too tedious and voluminous; but to give a specimen in some, very commodious, if not necessary. First therefore, In the first six Seals, I may add also in the first six Trumpets, Grotius fixes the Scene of all these Visions in *Judaea*, and ends them with the sacking of the City. Of which in general it is to be noted, That his Applications are too small and petty usually for these Prophecies; and that the Prophecies themselves, if they had no other meaning, might very well have been spared; whatever is needfull in them to the Church having before more plainly been predicted by the mouth of our blessed Saviour, and therefore not likely to fill so great a part of the Apocalypse by their more obscure prefigurations. But we will descend also to their particular weaknesses and inconcinnities; and first of the *Seals*, with the *Sesson of Majesty* prefixed before them. Where Grotius makes the Four beasts, the *Lion, Calf, Man* and *Eagle*, to be *Peter, James, Matthew* and *Paul*. Which besides that in general

general it is a figment at pleasure without ground, the applications I think are not so congruous. For why should *Peter*, who out of fear denied his Master, be a *Lion* more then *Paul*, whose heat assuredly was rather greater then the others? and why *Paul* an *Eagle* rather then a *Calf*, who certainly laboured like an Oxe in the Ministry, and compares himself to one that treadeth out the corn, 1 Cor. 9. 9? And though he took long journies, yet he did not flie in the Air, nor goe faster by land or water then other travellers did. And why should *Matthew* be a *Man* more then all the rest, and rather then *James*, the brother of *Jesus* who was peculiarly styled the *Son of Man*?

Wherefore Mr. Mede's account seems far more solid, as having an acknowledged ground, the order of the Camp of Israel, which was distributed into Four parts, each part being under a Standard or Ensign: those that lay on the East, of a *Lion*; on the West, of an *Oxe*; on the South, of a *Man*; and on the North, of an *Eagle*. So that this glorious Session of the Divine Majesty is set out by the order of the Israelitish Camp, where in the midst was the Tabernacle as the Throne of God, and about it the Tribes of Israel so disposed as I have intimated. Which is infinitely a more solid account then that of *Grotius*, as you shall more distinctly understand in the opening the four first Seals, whose applications are admirably fit to each Beast in Mr. Mede's way, but very frigid and faint in *Grotius*'s. For he thinks it reason enough of the *Lion*, that is, *Peter*, his \* calling to see the Rider of the white Horse, because *Peter* was the first that preached the Gospel, and therefore he speaks first here. Whenas it does not appear he spake first of those that spake the unknown tongues so fast, Acts 2. who questionless preached the Gospel in them. \* Rev. 6. 1, 2.

2. That this *Rider of the white Horse* is Christ, they both agree in; but why the first beast should be the *Præco* before this sight, Mr. Mede's reasons are far more satisfactory, as you shall hear anon. The *Præco* of the \* *Rider of the red Horse* he makes *Matthew*, because it is written \* Verse 3, 4. Matth. 24. 7. Nation shall rise against nation and Kingdome against kingdome. But this is not *Matthew*'s propheticie but our Saviour's. The Vision he fantasieth fulfilled in the war betwixt the *Beræans* and *Philadelphians*, but names no distinct time, nor Prince that should be the Rider of this red Horse.

The *Præco* of the \* *Rider of the black Horse* he makes *Paul*, because \* Verse 5. *Agabus* foretold him this famine which he fantasieth signified here. But then *Agabus* should have rather been the Beast then *Paul*. Beside that, *Agabus* told other Christians as well as him of it. The fulfilling of this Vision according to him was in the reign of *Claudius*.

The *Præco* of the \* *Rider of the pale Horse* he makes *James*; because \* Verse 8. he threatens rich men with death, chap. 5. But himself acknowledges that by death here is meant plague and pestilence, whenas that menace in *James* is war and slaughter, the taking and burning *Jerusalem* by fire; as himself also interprets the third verse of that chapter. You see by what small strings the applications of these four Beasts are tied to these four Visions hitherto; to omit what is very inconcinne, the breaking



the order they were first named in, (chap. 4. ver. 7.) the first a *Lion*, the second an *Oxe*, the third a *Man*, and the fourth an *Eagle*, Which should have answered to the first, second, third, and fourth Seals without any misplacing; whereas the second Beast is here applied to the fourth Seal, the third to the second, and the fourth to the third.

\* Rev. 6. 9.

The \* Fifth Seal he interprets of *the revenge of the blood of the Martyrs*, as Mr. Mede does, but restrains the Vision to *Steven* and *James* and some few else he knows not who: and by this means leaves no Vision for the Ten bloody Persecutions which were more then ten thousand times more considerable then what he aims at.

\* Verse 12.

The \* Sixth Seal, which mentions a *great Earthquake, the Eclipse of Sun and Moon, the falling of the Stars, &c.* he interprets literally of such Prodigies, quite against the way of Prophetick interpretation, and without the application of History to countenance it. Such is the inconcinnity and insignificancy of *Grotius* his interpreting of the *Six seals*: Which is quite otherwise in Mr. Mede.

3. For first the application of the *Four beasts* to the *Four first seals* is both orderly and very proper and articulate. For the *Lion* on the East side of the Israelitish camp is applied to Christ the Prince from the East in more senses then I will insist upon, they being ordinary and obvious. Besides that, the nature of a *Lion* is suitable to the thing signified in the Vision, to wit *Victory* to him on the white horse. And the like in the rest. For so the *Oxe* on the West side of the camp is applied to *Trajan* from the West; the *Man* on the South side, to *Septimius* from the South; & the *Eagle* on the North side, to *Maximinus* from the North. The natures also of the *Visions* are suitable to the things that came to pass under those Emperours. The mighty *Slaughters* under *Trajan* and his successor *Adrian* are indigitated by the *Oxe*. The exactness of administering *Justice* and careful *Provision* of *Septimius* and *Alexander Severus*, by a *Man*, to whom numbring and measuring and the administration of Justice is so proper. The extraordinary raging of the *Famine, Sword* and *Pestilence* under *Maximinus*, by the *Carnivorous Eagle* that feeds upon dead carcases.

Luke 12. 32.

In brief, the meaning of the *First six seals* is this: That Prince of unspotted Righteousness, the *Rider of the white Horse*, with his arrow and his bow in his hand, aims at something of high importance, (and it is no less then what he promised his followers at their lowest ebb, *Fear not, little flock, for it is your Fathers good pleasure to give you the Kingdom:*) and he hits the mark in the *Sixth seal*, where the Pagan Empire of the Devil is shattered to the purpose by *Constantine's* turning Christian. But to adorn the course of time till then by some Prophetick remarks, the *Riders of the red, black and pale Horses* are brought in as also most concerningly the *cry of the Souls of the Martyrs, under the Altar*, whereby is denoted especially the reign of *Diocletian* and that ten years unparallel'd persecution then commencing. Which *Fifth seal*, the rescuing of the Empire into the hands of Christ by the Subversion of the Pagan powers doth immediately succeed, and is the matter of the *Sixth seal* figured out by proper Prophetical expressions. So that



that all things in Mr. Mede's way as they are *easy, natural and distinct*, so are they very *weighty and worthy* the Spirit of God and his holy Prophets to predict.

Nor has *Grotius* so much as any seeming advantage of him in any thing, unless in the interpreting of *the Rider of the black Horse*. Which; if History would have complied, Mr. Mede could have been content to have interpreted of *Famine* also. But in my apprehension nothing can be more significant of that which Mr. Mede applies it to then this Vision is. For what colour is more significant of the *Severity of Justice* then *black*, whether we look upon the Temper of Spirit wherein it resides, which is a *grave, sad, rigid melancholy*; or the Execution thereof in criminal matters, which is *death*, whose mournfull Emblem is *black*? The *black Horse* therefore, with the pair of balances, argues the Rider *severely just, frugal and provident*, and one that will have a special care, 1. That if *one Chœnix* of wheat be sold for a penny, that *three* of barley shall be sold for a penny. 2. That men shall live by their *honest labours*, and not by *theft and rapine*. For Chœnix signifies *ἡμεροεστροφis*, the food for a day, and *Denarius* the wages for a days labour. 3. That there shall be no stealing nor robbing (but buying by measure,) though it should be so hard a time that their day-labour will but find them food. 4. He will provide that they shall have at least a *Chanix* for a penny, that the price of bread-corn and necessary victuals may not exceed a daies wages. And so of *Wine and Oile* he will take heed there be no fraud in buying and selling there neither, nor any spoil or waft by the unruly souldiery. Revel. 6. 6.

4. I should now pass to the *Trumpets*, but I will rather deal with those Visions first that are Synchronal to the time of these *Six seals*. And that is \* *the Fight of Michael with the seven-headed Dragon*; and \* *the Temple and Altar of God that are Symmetrall or commensurable to the Angels measure*. Mr. Mede interprets this Fight of the *seven-headed Dragon* and *Michael*, the conflict of the Church of Christ with the Pagan cruelty till *Constantine's* and *Theodosius's* times; which therefore as it is Synchronal, so has it also a great cognation with the Visions of the *Six seals*. For the *Archer on the white Horse* aims at that Effect all the time of this bloody battel, which he hits or reaches in the completion of the Sixth seal. \* Revel. 12. 7.  
\* Revel. 11. 1.

But *Grotius* referres the Vision to *Simon Magus* and *Peter*; who brought him down headlong out of the Air by his praiers, at which he supposes \* that acclamation of the Angels, who were the Spectators of this *Cacomagical Funambulo*, and beheld him out of the windows of Heaven while he tumbled down to the ground. But what a petty and ludicrous business is this in respect of that Effect comprized in the Sixth seal, which is both the issue of this battel and the mark the Archer on the white horse aimed at by all the labours and patience of his Saints? \* Revel. 12. 10.

That of the \* *Temple of God* or *the inward Court of the Temple* *Grotius* expounds only to this sense, That it is thus measured; to signifie that *Adrian* should not build upon it, though he did upon the ground about it, and called the city *Ælia*, after his own name. But he brings \* Revel. 11. 1, 2.

no expresse proof that the *inward court* was not built upon; nor, if it were not, was it a thing worth Divine Prophecie taking notice of: nor is there any likelihood that Providence regarded the place so which God had utterly rejected, and \* hindred the rebuilding of it by fire breaking from the foundation. Certainly so Divine a Prophecie as this of the *Apocalypse* looks not at such petty matters as these. Besides, the Angel's bidding *John* measure not only the *Temple* and *Altar*, but also *the men that worshipped therein*, plainly intimates that there was another kind of meaning in the thing then *Grotius* sought after, but is certainly that which *Mr. Mede* has found, namely, that this *inward Court* that is measured signifies the pure Christian Church before it was adulterated by a kind of Christian-paganisme. Which condition also of the Church has a plain cognation with other things Synchronal, as their

\* See Book 7.  
ch. 9. sect. 10.

\* Revel. 12. 11.

\* Revel. 8. 7.

5. We proceed now to the *Trumpets*. That *Vision* of the \* First *Trumpet*, *Hail and Fire mingled with bloud*, *Grotius* (quite out of the road of Prophetick exposition) interprets to a moral sense of *hardness of heart and bloody anger*, which he applies to the *Jews*. Whenas *Hailstones* and *Fire* are symbols of *hostile vengeance executed upon others*, not of anger burning and consuming in *ones self*; and therefore these *Hailstones* and *Fire* are said to doe execution upon the *trees and grass*. Wherefore *Mr. Mede* does more fitly applie it to the infestation of the Roman Empire from the year 395. to 406. partly by *Alaricus* and the *Goths*, and partly by the Barbarous nations under *Radagaisus*, and partly by the *Vandals* and *Alani*. These are the Northern storms of *Hailstones* with *bloud* and *fire* that fell upon the Empire.

\* Verse 8.

The *Vision* of the \* Second *Trumpet*, namely, the *burning Mountain cast into the Sea*, *Grotius* expounds of the tower *Antonia*, whose fall notwithstanding was not accompanied with *burning*, and therefore he rather understands it of the fallying of the wrathfull souldiers out of the tower upon the people of *Jernsalem*. Which is but a petty matter in comparison of *Alaricus* his taking and *firing of Rome*, upon which followed a continual spoil of the Empire till it was dilacerated into *Ten* kingdoms; which is *Mr. Mede*'s exposition of this *Vision*. But the other is unsutable to that expression especially, \* *and the third part of the ships perished*. Which intimates that the *Sea* signifies herefar larger then the inhabitants of one City, or a croud of people in one street thereof. To say nothing how this book of Prophecies that characterizes things so often by *numbers*, understands here as elsewhere by \* 3

\* Verse 9.

\* the third part.

τρίτον μέρος the *Romane* Empire.

\* Verse 10.

The \* Third-*Trumpet Vision* is the great *Star falling into the third part of the Rivers*, *burning like a lamp*, the *Comet Lampadius*, suppose, properly so called. This *Grotius* applies to that *Egyptian* Impostour mentioned in the *Acts* and in \* *Iosephus*. But beside that 3 τριτον the *third part* here again characterizes the *Roman* Empire, this *Star* is too big in my judgment for that *Egyptian* Vagabond and easily-defeated Deceiver. *Mr. Mede*'s interpretation is much more accommodate, who applies

*Acts* 21. 38.  
\* *Antiq. lib.* 20.  
cap. 6. Bell.  
*Jud. lib.* 2. c. 23.

it

it to the extinction of the Western *Cæsareate*, which was grown very low and obscure in those inconsiderable Emperours, *Avitus, Majoranus, Severus, Anthemius, Olybrius, Glycerius, Nepas*, the immediate predecessors of *Augustulus*; but fell quite and was extinct in this Prince of sorrow, bitterness and sad misfortunes, whom *Odoacer* king of the *Heruli* pulled out of his throne, Anno 476.

The \* Fourth-Trumpet Vision, an Eclipse of the third part of the Sun \* Verse 12. and Moon and Stars, proceeds further concerning *Rome*, and signifies that that light she shone with under the *Ostrogoth* kings should be extinct, that she should be despoiled of Regal Majesty, yea of Consulship and Authority of the Senate. Which ill fate is very properly prefigured by the obscuration of Sun, Moon and Stars, as Mr. Mede has undeniably made good, and accordingly applied the History. *Grotius* interprets it only of the taking of certain Towns in *Galilee* and other places by *Vespasian*, and the slaughter of the *Jews*. Which is a very laxe and dilute interpretation in comparison of Mr. Mede's.

The \* Fifth-Trumpet Vision is the key-bearer of the bottomless pit, and the Locusts. Which *Grotius* refers to *Eleazar* the son of *Ananias* (though he confesses the time does not agree) and to the faction of the *Zelots*. Whom he cannot fancy to be those *Scorpion-tail'd Locusts* but in their general account of being *Robbers* and *Devourers*, and the leisurely doing their mischief, the poison of the *Scorpion* being three daies a killing. But it does not appear that that evil of the *Zelots* may be accounted *leisurely* in any such special manner, the plague of them not lasting longer then such like barbarous tyrannizing of masterless souldiers uses to doe; and it is but \* five moneths according to *Grotius* his account; \* Verse 5. but he does not so much as go about to prove his account by History. Besides, how can \* golden crowns belong to these *Zelots*? For *Grotius* his \* Verse 7. expounding *ὡς σφραγισμένοι χρυσοῖς*, as if *ὡς* implied that they were the boasting of crowns and victory, not real crowns, is very groundless, and confutable out of his own exposition of \* *τρίχας ὡς τρίχας γυναικῶν*, \* Verse 8. and *ἰδόντες ὡς λέοντων*, by which he acknowledges real *malice* and voracity in these *Zelots*. That concerning the \* Sting in their Scorpion- \* Verse 10. tails, *Introbant ut defensores, exibant raptores*, is indeed witty, but not solid. For if you will have their form to figure their behaviour, they went in *Robbers* as well as went out. For the fore-parts of these *Scorpio-locusta* represent *Robbery* more perfectly then the hinder-parts.

Mr. Mede's application of this Vision to *Mahomet* and the *Saracens* is in every respect admirably natural and punctual. The mischief therefore of the Fifth Trumpet is that false Light or Pseudo-prophet *Mahomet*, sent down upon earth by the vengeance of God; whose doctrine is the summe of the bottomless pit, and his followers the *Saracens* the *Locusts* here spoke of. As 1. coming out of *Arabia*, as the *Egyptian* *Locusts* did that plagued the literal *Egypt*. 2. And then hugely numerous, as the companies of *Locusts* use to be. 3. And also making their stay *ἡνίκας πέντε*, which you may turn *menses quinos*, by *fives of moneths*. Which is an allusion to the usual continuance of *Locusts* (*Plin.* 11. 29.) and answers in the Prophetical sense to the five months of years, that

is, a hundred and fifty years that these *Locusts* infested *Italy*; and to the twice one hundred and fifty years that the *Saracenic* kingdome continued. So properly are *fives of months* applicable to them. 4. As also the *golden crowns* to the multitude of their conquests, they having subdued *Palestine, Syria*, both the *Armenias*, the lesser *Asia, Persia, India, Egypt, Numidia, Portugal* and *Spain*, within the space of fourscore years. 5. The *Arabians*, whence the *Saracens* were, tied up their hair with an head-tire like women. 6. The sound of the wings of these *Locusts*, which was \* as the sound of Chariots and of many horses running to battle, is too big an expression for the faction of the *Zelots*, but fitly signifies the mighty and swift victories of the *Saracens*. 7. As also their *poisonous Scorpion-tails* doe the venome of the old *Serpent* under the false Religion of *Mahometisme*. For all those powers that are not under the Kingdome of Light are part of the powers of the Prince of the dark Kingdome, the Devil. 8. As is here intimated very clearly, the \* King over them being the *Angel of the battomeless pit*, though they pretend to be such zealous worshippers of that \* One true God that made Heaven and Earth. Their pretence to which seems to be perstringed in the very name of their Prince \* *Abaddon*, alluding to עברא and אבד, as Mr. Mede would have it.

That allusion of *Grotius* in *Apollyon* to Ἀπόλλων is more expresse, but not better to our purpose then his; Ἀπόλλων according to *Chrysippus* being from α and πολυς or πολλός, & therefore signifying *Unus*, as \* *Adad* also does, the God of the *Assyrians*. Which name is not so concealed in *Abaddon*, but that by cutting it into אב and דון, and taking away the insignificant termination; and letting loose the two ד held so hard together by the *dagesh*, דד immediately shews himself to make good the *Paronomasia*. Which דד therefore must be the *Assyrians* Ἀδὰδ Θεῶν, βασιλεύς δειῶν, as *Philo Byblius* calls him; and he might with *Homer* as well have stiled him πατήρ δειῶν, he being the same with *Apollo* & *Jupiter*, whose titles in *Orpheus* his Hymns are Πάτερ γενέτωρ, πατήρ πόντου, πατήρ αἰνός. And אב in Hebrew signifies as well *Sovereignty* as *Paternity*, as appears in that regal title *Abimelek*. Wherefore דון אב is as much as Ἀδὰδ Θεῶν πατήρ, or Ἀδὰδ Θεῶν βασιλεύς, the supreme *Adad*, the *Father* and *Sovereign* over all; and the *Paronomasia* so palpable in דון אב and *Abaddon*, that they have in a manner the very same sound. Whence it is manifest that it is not for nothing the Prophet has pitched upon this name *Abaddon* rather then \* others which were more ordinary and signifie a *Destroyer* as well as this, and why he would interpret it rather דמולוד then ὁλοφρότης or ἔξολοφρόων namely, to point at the *Saracens* hypocritical ostentation of \* *Monotheisme* or worshipping one God, which they doe mainly in envy and opposition to the Christians profession of the *Trinity*, while themselves in the mean time are under the *Destroyer*, and are still as truly Pagans as the *Assyrians* and *Greeks* that worshipped *Adad* and *Apollo*.

The \* *Sixth-Trumpet Vision* is the *Euphratean* Horsemen, which *Grotius* applieth to the *Roman* army that besieged *Jerusalem*, which he is content to be nominated *Euphratean*, because some of the *Romane* forces,

\* Rev. 9. 9.

\* Verse 11.

\* See chap. 12. sect. 6.

\* Verse 11.

See Book 3. ch. 2. sect. 1. \* *Macrob. Saturnal. lib. 1. cap. 23.*

\* As, אשדוד, אשדוד, and others.

\* See chap. 12. sect. 6.

\* Vcr. 14, 16.

forces, namely those of *Syria*, were quartered near *Euphrates*. But why should the whole *Roman* army be denominated from hence? And then the *four Angels* how can they fitly be referred to *Vespasian*, *Titus*, *Mucianus*, and *Tiberius Alexander*, being these Four were not of an equal rank and power coordinate, and but one was the chief commander of the army? And that several others might have as well been put in as some of these Four, may appear from what himself writes on verse 16. Besides, he gives no account of the time, namely, \* *a day, a month and a year*; nor of their numerosity, \* *Δύο μυριάδες μυριάδων*, and that of \* *Horse*. He interprets also their \* *breast-plates of Fire, and of Facinth and Brimstone*, of the colours of their Horsemen's coats; as if they were made of thread of either colour *de feu*, *violet-colour*, or a *pale sulphurate* colour: which is too mean a business to be taken notice of in so sacred a Prophecy. The applying of the *Falarica* to the fire, *smoak* and *sulphur* coming out of the Horses mouths, is ingenious if considered alone. We shall compare it with Mr. Mede's anon. But the *Foot-man* that the *Romans* sometimes placed behind a *Horse-man* for readiness, especially considering he rid not with his face backward, nor flipt off over the horse tail, but lighted on one side, very hardly makes out the similitude of an *Amphisbana*; not to add that the *Amphisbana* it self in his sense is but a Fiction. His interpretation also of \* *worshipping* the *Demonia* and *Idols of silver and gold* to a *mystical* sense is more faint and dilute then the *literal* meaning. Ver. 14, 15.  
\* Verse 15.  
\* Verse 16.  
\* Verse 17.

But in every one of these particulars Mr. Mede's interpretation has a fitness unexceptionable: He referring the \* *Four Angels at the river Euphrates* to the four Sultanies of the *Turkish* dominion, *Bagdad*, *Casarea*, *Aleppo*, *Damascus*, planted on this side and that side *Euphrates*: He calculating the time of a \* *day, month and year* (i. e. 396 years) from the inauguration of *Togrulbec* the Prince of the *Turks* to the taking *Constantinople*, which is just 396 years: He applying those \* *myriads of myriads of Horse* to the known numerositie of the *Turkish* armies, who being *Persians* by their long abode in that country, are called *Persæ* in the *Greek History*; so that the *Foot* are in this allusion *Horsemen* too, *פרס* signifying *Equus* as well as *Persia*. Which allusion to names is used also by *Daniel* in making the *he-Goat* stand for the Kings of the *Ageades*, that is, of the *Macedonians*. \* Verse 14.  
\* Verse 15.  
\* Verse 16.

Their \* *Breast-plates of Fire, Facinth and Sulphur*, he interprets of that aspect they seem to have by discharging their carbines or pistols in fight, which makes all their breasts for a time seem *fiery*, then of a *blew facinth* colour by the smoak, and the most lasting object of sense is the stinking of the *Sulphur*. Which representation is to be understood of them nearer at hand. This invention of *Gun-powder* (foreseen by that Providence that inspired *John*, and not vainly pointed at in these Visions, but for the better assurance of what time they belong to) is again intimated in that it is said; that \* *the heads of the horses were as the heads of Lions*; which *Grotius* gives this short account of, *Rictus eorum sanguinolenti, qualis Leoni post devoratas pecudes*: as if these did eat flesh to bloody their jaws withall; else where is the lion-like representa- \* Verse 17.



representation in them more then in others? I rather therefore conceive that *their heads* are compared to *the heads of Lions*, because of the terrour of the noise, dreadful like the roaring of a Lion, when the horsemen discharged together against the enemy. For presently follows, \* *and out of their mouths came fire and smoke and brimstone*, all were breathed out together from their jawes at once. To which Grotius his application of the *Falarica* is not to be compared, as any one that considers their nature and the manner of flinging them will deprehend at first sight.

Mr. Mede's exposition also of the *Serpentine tails of the horses* is both more handsome and more important. \* *Αἱ ὑπαὶ αὐτῶν ὅμοιαι ὄφειν, ἔχουσαι κεφαλὰς*, that is, *The tails of the horses were as if they had been half a Serpent clap to and hanging out with his head*. Which is an Embleme of that sad after-clap of their victory over men. The Devil then, that old Serpent, being ready to parlie with them and to seduce them to *Mahometisme*. And lastly his interpreting of the \* *worship of Demons and Idols* in the proper sense, and applying it to the residue of the *Romane* Empire infected with what we call Papal Superstition and Idolatry, I could wish it were not so fit and appropriate as it is.

The application of these two last *Trumpet-Visions* is so particular and exquisite, that though they were not necessarily enforced by virtue of his *Synchronisms*, it would be very hard to doubt of them. Which would make a man eager to consider the meaning of the *Seventh* and Last *Trumpet-vision*, which consists of loud praises to God in Heaven. for that \* *the kingdoms of the world are become the kingdoms of our Lord, and of his Christ*. This Grotius interprets of the liberty the Christians had to profess their Religion at *Jerusalem*, when the Jews were all banished thence. But the Vision certainly is farre too bigge for so small a matter. *Ἐγένοντο αἱ βασιλεῖαι τῷ χρισμῷ*. It is very hard to interpret \* *χρίσμι*, and \* *βασιλεῖαι* in the plural number, of *Judaea* onely. And besides, how doth Christ reign for ever there, whenas his Subjects are now such miserable thralls to the *Turk*? If he had taken \* *the great power to himself* in that place, he has lost it again, if this sense of Grotius be true. But it is plain this *Seventh Trumpet* appertains to the recovery of the Church out of Apostasy, by \* *the appearing of the Temple of God and the Ark of the Covenant in Heaven*, which is a figure of the Political power that pure and Apostolick men will be advanced to. For the *Temple* signifies the Church in its pure condition, while it was Symmetrall to the Angelical or Divine measure, vers. 1.

But the *appearing of the Ark of the Covenant thus in Heaven* is accompanied with *Lightnings and Voices and Thunders and Earthquakes and great Hail*. As is intimated also by the very title of the *Seventh Trumpet*, it being a Trumpet of \* *Woe* to the wicked and unbelieving: answerably to the \* *Seven Thunders* that filled the space of the *Seventh Trumpet* while that mighty and illustrious Angel roars like a Lion, and is justly conceived to represent our Saviour Christ, the Lion of the Tribe of *Juda*, who being once stirred up will never cease pursuing the prey, till he has brought all under his feet, Death it self not excepted.

6. But



6. But we return to those things that are Synchronal to the six first Trumpets. Which Visions though they be more then any Synchronals besides, yet they have all a very near cognation or manifest colligation one to another. The general Summary of the condition of the times they point out, is the *Apostasie* or *Degeneracy of the Church*; which yet is never conceived so ill, but that there were *some pure and Apostolick Christians* in it; and therefore to represent the two sorts of Professors of Christianity there are two sorts also of Visions: Those of the *Whore of Babylon*, the *Ten-horned Beast* and the *Two-horned Beast*, relating to the *Degeneracy of Christendome*; the *Two Witnesses mourning in sackcloth*, the *Virgin Company*, the *sealed of the Lamb*, to those that kept their Purity in the Church. All these *synchronize* with the six first Trumpets, out of which is blown the wrath of God upon the *Romane Empire*, as is but just, by reason of their *Apostasie*; as it is also equal with God to protect his own then. And therefore the *Company of the Lamb* are \* *sealed and marked* to be kept from the common calamities. \* Revel. 7. 3. This general *Apostasy* also could not have crept in, if the *Ecclesiastick* and *Secular Power* had not conspired, and therefore there is the *Two-horned Beast* as well as the *Ten-horned*. Against which are opposed the *Two mourning Witnesses*, the one sustaining the person of the unpolluted Priest, the other of the faithful Magistrate. And this *Apostasy* consisting much in gross *Idolatry* and vain *Superstition*, which according to Scripture-language is termed *Whoredome*; this State is set out also by the Vision of the \* *Whore of Babylon*, to which is opposed the \* *Virgin Company*. \* Revel. 17. \* Revel. 14. 4.

There are yet Two Visions behind which are not properly to be referred to this sort or that, but each of them to both, namely, \* the \* Revel. 12. 6. *Woman in the Wilderness*, and \* the *Outward Court and holy City trodden down by the Gentiles*. \* Revel. 11. 2. Which Visions have the insinuation of both *Piety* and *Profaneness* in them at once: The truly *pious* part of the Church being signified by the *Woman*; but by the *Wilderness* the *salvageness* and *brutishness* of the rest of Christendome, they being wholly given up to the *Animal Life*. By the *Outward Court and holy City* is noted the *Sanctity* of the Christian Church set apart from the rest of the world; but by the *being trodden down by the Gentiles*, the imitation of *Pagan worship* introduced by the general *Apostasy* of Christendome. So that you see by what a strong tie from the very nature of the Things themselves these *Eight Synchronal Visions* are held together with, in one time.

7. Let us now consider *Grotius* his chief mistakes or defects in interpreting of them. As in those of the *Two Witnesses*, and of the *outward Court and holy City being trodden down by the Gentiles* for *forty two months*, which is, saith he, for about *three years and an half*. This City he interprets of *Alia* built by *Adrian*: which therefore in that regard is not to be looked upon as *holy*; as indeed the City of *Jerusalem* ceased so to be, when the Jews had ceased to be God's people. The *trampling the holy City* he interprets of the building of a Temple there to *Jupiter Capitolinus*. As if that Temple stood but *three years and*

*an half.* But he would terminate these years from the beginning of the building of this Temple to the sedition of *Barchochab*; but brings no History to make good his device: and if he could make this time of *Barchochab* good, it were yet good for nothing, unless he could also pull down the Temple at the three years and an half's end. The *Two Witnesses* he would have the *Two Churches* in *Ælia*, the one speaking *Hebrew*, the other *Greek*; as if the Spirit of God divided these into Two that professed one faith and were of one mind, not distinguished in any thing save in outward language. \* *The bodies of these slain Witnesses lying in the streets of the great City three days and an half*, this he interprets of the oppression and persecution by *Barchochab*; which certainly was *very short*, if but *three days and an half* long: neither does he here bring any proof of History, nor is it probable that divine Prophecy would affect the preciseness of *half a day* or *three days and an half* in such a general prefiguration of things as the Apocalypse is. Besides, how unlikely is it that *Jerusalem*, that had now lost all its *glory* and *power*, should be styled by the name of *the great City*?

The chiefest ground that they have to think so, is that expression, as if \* *our Lord was crucified there*. But I answer, that our Lord in a *literal* sense was not crucified either in *Sodome* or *Egypt*, which οὐκ immediately refers to; nor in a *spiritual* sense more in *Jerusalem* than in the rest of the *Roman Empire*. Wherefore this City is nothing else but the degenerate Polity of the Apostate Church where Christ is persecuted (as he complained to \* *Saul*) in his true and living members. Where also Christ according to the *Spirit*, that is, the *Divine life*, is rightly said σταυρωθῆναι, *to be crucified*, not in the time past only, but ἀορίστως, *indefinitely*, was, is, and will be crucified so long as this power of Apostasy holds up. For the *Præter Tense* in Prophecy is very usual for the Future. But if any one disrelish this more Mystical sense, I shall substitute that of Mr. *Mede's*, which the courtest *Literalist* cannot evade, namely that by πάλαια is understood the Extent of the whole *Roman Empire* within which Christ was literally crucified. See Mr. *Mede* upon the Text.

The Vision of the Woman crowned with *twelve starres* (which number signifies the *pure and Apostolical Church*) \* her being in the wilderness 1260 days, he interprets of the extinguishing the Church, to outward sight at least, at *Rome*, by the Miracles and Sorceries of *Simon Magus*, (which yet is a suspected History) and her appearing onely in the *country and villages*, which are but as a *Desart* in respect of the populousity of that renowned City. But the time of 1260 days he makes out by no History. To say nothing how this interpretation depends on another very harsh one, namely the expounding, \* *And her child was caught up unto God, and to his throne*, of the disappearing of the Church by the seductions of *Simon*. Whenas *to be carried up to the throne of God* surely signifies *Magistracy*, as מלכות *Magistrates*. As is intimated also in the foregoing part of the verse, that he should *rule the nations with a rod of iron*.

The Vision of the \* *Whore sitting upon the Scarlet Beast with seven heads and ten horns*, and, if you will, of the *Beast coming out of the sea*, Chap. 13.

(For

(For we may put them together, they being the same according to *Grotius* his own confession) This Beast he makes the Sin of *Idolatry*. Which is quite out of the way of interpreting Prophetick Schemes, where *Beasts* signifie *Kingdomes* or *Dominions*, as is plain out of *Daniel*. But the *Ten horns* he will allow to be *Ten kings*: in which he were right, if he had acknowledged a body fit to bear them. The *Seven heads* he makes the seven *Casars*, *Claudius*, *Nero*, *Galba*, *Otho*, *Vitellius*, *Vespasian*, *Titus*. But if the *Casars* be *heads*, there must be more *heads* then *seven*: for there were four *Casars* before *Claudius*, and I think thirty after *Titus* that were not Christians. But *Claudius*, saith he, is the first that banished the Christian Teachers. Which act was yet so inconsiderable, that the First persecution was fixt on *Nero*, and the other Nine noted persecutions were after *Titus*, the last of them raging a little before *Constantine* the Great. So that there is a juster reason that this Beast should have above thirty heads then but seven.

Again, in this Beast which the Prophet *John* resembles to a \* *Leo* \* *Rev. 13. 2.* *pard* in his body, and to have the feet of a *Bear* and the mouth of a *Lion*, he will have *Claudius*, who before was one of the heads of the Beast, now to be the *Body* thereof; and *Domitian*, who is later then the last of these Seven *Casars*, and so in order more like the *Tail*, to be the *Mouth* of the Beast, and in chap. 17. to be the Beast it self. So much of forcedness and incoherency is there in the making out this false Hypothesis. That also is harsh in my judgement, the making presently one of these Heads, which were before *Casars*, to be the *Capitol* at *Rome*, though it be said to be \*wounded to death, & that by the stroke of a \*sword, \* *Verf. 3.* and to be healed also: which methinks are very unnaturally applicable \* *Verf. 14.* to a *Hill* or a *Tower*. He pretends he has hit the time of \*the forty two \* *Verf. 5.* months this Beast should make warre: but he refers to no History; and *Helvicus* affixes the beginning of the Second persecution to the Tenth of *Domitian's* reign: Whence it will not be *Three years and an half*, but rather *Six years*, that he wars against the Saints.

But the chiefest artifice of his misinterpretation is upon Chap. 17. of the Revelation. Where the Beast \*that was, and is not, and is to ascend \* *Rev. 17. 8.* out of the bottomless pit, and to go into perdition, he again applies to *Domitian*, making nothing of transfiguring a single Head into a whole Beast. But the description is more accurate, *verf. 10, &c.* The seven heads are seven kings; five are fallen, and one is, and the other is not yet come: and when he cometh, he must continue a short space. And the Beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. And the ten horns which thou sawest, are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the Beast.

The five kings here that are fallen, saith *Grotius*, are *Claudius*, *Nero*, *Galba*, *Otho*, and *Vitellius*: which how fond a conceit it is, I have already demonstrated. And one is, that is, saith he, *Vespasian*, in whose reign it is supposed, not proved, that *John* wrote these Visions. The other is not yet come, namely *Titus*. And when he comes, must continue but a short time. But *Galba*, *Otho*, and *Vitellius* much shorter. The Beast that

S

was

was and is not, to wit *Domitian*, who was *Emperour* while his father *Vespasian* was absent from *Rome*. Which if he were really, and not styled so out of complement and flattery, the application is handsome. For then it was sometimes true of him, that *he was*, and *is not*, and *shall be Emperour again*. *He is the eighth*. *Domitian* is indeed the *eighth* and so distinct an head and so considerable, as reigning longer then any of his predecessors, that he quite spoils the interpretation. For thus the *Beast* will be *eight-headed*, not *seven-headed*, contrary to the Vision: Which those words, *and is of the seven*, do therefore correct, and shew that the *eighth* is not so the *eighth* but that there are still *but seven* heads: which \* this exposition can never unriddle. To say nothing how if ἐκ τῶν ἑπτὰ ἑστίν signifie *he is the son of some of the seven*, it would have been less ambiguous to have said διὰ τῶν ἑπτὰ, or rather τὸ ἑπτὰ. For he was not the son of all seven, but of *Vespasian* onely. \* *The ten horns are ten kings, which have received no kingdom as yet, &c.* This *Grotius* himself expounds of the *Ostrogothi, Visigothi, Vandali, Gepide, Longobardi, Heruli, Burgundiones, Hunni, Franci, Saxones*. These are the *ten horns* of the *Beast Domitian*, (for *Grotius* will have *Domitian* this *Beast*,) growing up and acting some ages after the *Beast* ceased to be. Which is an interpretation so extravagant, that nothing can be more.

\* See Mr. Mede's  
Comment.  
Apocalyp.  
upon this 17.  
Chapter.  
\* Verse 12.

\* Revel. 13. 11.

The last Synchronal of the Six Trumpets that we shall touch upon, is the \* *Two-horned Beast*: Which *Grotius* against all analogy of Prophetick interpretation expounds of *Art Magick*, not of any Polity either Ecclesiastical or Civil. The *horns* like those of a *Lamb*, are Two Christian Vertues imitated by Magicians, *Temperance in diet* and *Abstinence from Venery*. But *Abstinence from Venery* is common to other Religions with Christianity: and to abstain from flesh and wine no Christian precept at all. His haling also of the Ghost of *Achilles* and Statue of *Apollonius* to the making up an exposition of \* λέγων ποιῆσαι εἰκόνα τῷ Διὶ, understanding by εἰκόνα the *Umbra* of *Achilles*, which is unusual, or the Statue of *Apollonius* made by his followers; and then presently in the same breath to interpret τὴν εἰκόνα (when it had so often signified either the Statue of *Apollonius* or *Umbra* of *Achilles*) concerning *Images* in general, is to make the Scripture an Image of wax, and to mold it into what shape we please.

\* Vers. 14.

\* Rev. 13. 17.  
where it is the  
Beast, namely  
the Two-horned  
Beast, not the  
Image of the  
Beast, to which  
the Number  
belongs.

8. But there is yet a further and more substantial eviction of *Grotius* his mistake upon the account of the number of the *Beast*. For certainly that must be the \* *Two-horned Beast* to whom the number 666 can rationally be applied: which *Grotius* would fit to *Ulpian* the known name of *Trajan* the Emperour, which he reads ΟΥΛΠΙΟΥ, making C stand for six. But considering 'tis called the number of the name of the *Beast*, by this conceit *Trajan* would be the *Beast*. Which is contrary to the law of Prophetick Schemes, where *Beast* signifies not any particular man, but a *State Politick*, and also against his former exposition of the *Beast*, which according to him must be either *Idolatry* or *Magick*. Wherefore ΔΑΤΕΙΝΘ is farre more passable in that regard then this of ΟΥΛΠΙΟΥ. To say nothing how it is called the number of the *beast*, without mentioning any name; as also the number of a *man*, without

without intimating any thing to doe with his name. Which plainly imports that there is a further reach then an allusion to any man's name or the name of any State. But the meaning of \* ἀριθμὸς ὃς ἀνθρώπου ἐστίν, \* Ver. 18. For it is the number of a man. is, That it is *Numerus humanus*, such a number as men usually deal with, and may be numbred by humane Art. But it seems there is some skill to be used therein, because he saith, *here is wisdom*, and, *let him that hath understanding calculate the number of the Beast*. Which if it were but the putting of the numeral letters of some Name together, would be but a very petty piece of skill. All the skill or rather luck would be to find out the *Name*, but there would be no skill at all in calculating of the *Number*. But the Text saith, *Let him that hath skill calculate the number of the Beast*; and it sets down the very number that is to be numbred. Which number yet cannot be numbred after the manner of men (which way notwithstanding is intimated) but by Extraction of the Root: and therefore undoubtedly Mr. Potter has found out the true and solid solution of this Myserie.

Concerning which no man can fail to be satisfied, unless either ignorance or prejudice make him incapable, if he consider, First, in general, what rich mysteries the Spirit of God has been pleased to wrap up in *Numbers*. Of which there are many pregnant examples in the Creation of the world distributed into *Six* daies. The meaning whereof is not otherwise to be understood but by the nature and powers of *Numbers*, as I have clearly enough shewn in the Defence of my Philosophick *Cabbala*.

And then in the next place (which is closer to the purpose) if he take notice of what the abovesaid Author urges most pertinently, That other Numbers in Scripture are of necessity to be numbred thus by the extraction of the Root either *Square* or *Cubick*, to know the particular dimensions of things numbred by them. As those Stones mentioned 1 Kings 7. 10. which are said to be some of *eight*, others of *ten Cubits*: Which must needs be the *Cubick* summe of each stone, as he hath undeniably demonstrated. That *Square numbers* are also taken notice of, is evident from Ezekiel 48. 20. *Five and twenty thousand by five and twenty thousand*. But to come nearer to the business in hand, the *Cubical* summe of the new *Jerusalem*, namely, *Twelve thousand furlongs*, is set down in the \* *Apocalypse*; of which there can be no sense in \* Chap. 22. 16. way of numbring but to find the *Perimeter* thereof. Which is not to be done but by the extraction of the *Cubick* root. The measure also of the Wall, \* *an hundred forty four cubits*, is utterly unapplicable there- \* Verse 17. to if we look upon it as the number of one Line. For it would be too little for the *Perimeter* by far, and too great for the *altitude* thereof: wherefore the measure of the *thickness* and *height* of the Wall is the Root of an hundred forty four, namely *Twelve*.

Thirdly therefore, the applicability of the number 144 to the Holy City appearing in the Root thereof, to wit 12, which is a number peculiarly consecrated to signifie the chief matters of the new *Jerusalem*; the *Chiliarchies* also or *Regiments*, as I may so call them, of the Lamb being summed up in this number in the very beginning of that



\* Rev. 14. 1. 2 \* Chapter that immediatly follows the mention of the *number of the Beast*, and being made up of twelve times twelve *Chiliades*, as appears chap. 7. how unexceptionable a warrant and assurance is it, that the *numbring of the number of the Beast* must be the *finding out of the Root of his number also*, and that the *ἀρίστυξία* lies not betwixt 144 and 666 so much as betwixt 12 and 25, and that as 12 is the number of the *pure and Apostolick Church*, so 25 of the *lapsed and Antichristian*?

This is the clear and unbyassed reason of the thing in *Abstracto*, let it light where it will. But it lights so pat upon the *Romish Hierarchy*, that a man cannot but be amazed at so exact a Providence. For this lucky and learned Writer has out of History made it even over-clear, that *Twenty Five* is a character as essentially interwoven into the Hierarchy of Rome as *Twelve* is into the State of the new *Jerusalem*. And those six main things that this holy City is set out by in the Apocalypse, namely

1. Twelve Gates,
2. Twelve Angels at the Gates,
3. Twelve Tribes written on the Gates,
4. Twelve Foundations with names written on them,
5. Twelve thousand Furlongs, the solid measure of the City,
6. Twelve manner of fruits of the Tree of life,

have their *ἀρίστυξία* exactly in the *Roman Hierarchy* and City, viz.

1. Five and twenty Gates, whether taken literally, or mystically for Churches to baptize in,
2. Five and twenty Angels, that is, Pastors,
3. Five and twenty Titles or Parishes,
4. Five and twenty Cardinals,
5. Five and twenty thousand Furlongs, the Perimeter of which Cube is the circuit of *Rome*, as the Perimeter of the Cube twelve thousand Furlongs the circuit of *Jerusalem*,
6. Five and twenty Articles of the Creed which should be the food of the Tree of life to all believers.

In these essential matters and in many other things beside has he evidently shown how exactly the root of 666 is applicable to the *Roman Hierarchy*; to whose Treatise I must refer thee for further satisfaction. Which thou canst not fail of, if thou be free from prejudice, and furnished but with a tolerable insight in Geometry and Arithmetick.

The greatest and most obvious Objection against his interpretation is, That 666 is not a perfect Square number as 144 is. For they will demand, if 25 be the number aimed at, why was not the express number of the Beast rather 625, the exact square of 25? or why not any other number betwixt 625 and 676 as well as 666? To which I briefly answer, That as it was not expressed by the *Root* but by the *Square*, for concealment sake; so for the same reason not by the *perfect Square*, there being so smart a clang of the *Root* it self at the end of it, which might have hindred the completion of the Prophecy, and awakened them into an over-great caution how they affected the number of 25, it being so considerable a part of the number of the Beast, and might have betrayed



trayed or discovered the mystery of numbring it also too soon to the world. And for the numbers betwixt 625 and 696, I demand, why not 666 as well as any of the rest? For having once passed by the true Square, for which there was so good reason, any modest man might judge the choice of the rest free and indifferent.

But besides, that there may want no exactness in this mystery, the number 666 bears along with it very important significations and very apposite to the matter it is applied to: As that noted by Mr. Mede, That the Idolatrous poison of the *Sixth head* is signified thereby, pervading all the body of this Antichristian Beast. That also of *Grotius* is ingenious, *Senarius numerus res hujus mundi significat, ut Septenarius res seculi melioris*. So that by this account both the outside and inside of this number of the Beast is worldly, carnal and sensual. For the Root also, viz. 25, intimates the same nature; the Root of that Root being *Five*, an Hieroglyphick of *Sensuality* and *stupid adhesion* to the *Objects* of the *outward Senses*; which are the chief faculties of the Soul that are caressed and employed in the *Romane Religion*. There their Religion begins, and there it ends, as it is in this number 25, which is made by 5 into it self, and ends in 5 again. This is the circuit of their superstitious performances that reach not the rectifying of the inward, but are mere fruitless, though bewitching, entertainments of the outward man.

And lastly, the above-cited Author's own account is not only very witty, but equally solid, in my judgment, concerning the nearer approximation of the Root of 666 (taking in the fraction) to 26 then to 25, that both these numbers may have a pretence to be the Root. For thereby the number 666 does more exquisitely and unavoidably figure out the *Papal Hierarchie*. By its Root 25, the twenty five Cardinals in distinction to the Pope, an Head above them. By 26, the twenty five Cardinals with the Pope, who pretends also when he pleases to be one of the Cardinals. But he adds also another reason of this number, which is not rashly to be rejected: That as 144, being a perfect Square, sets out the figure of the *Area of Jerusalem*, so the most perfect figure of 666 has the same proportion of length and breadth that the figure of the *Area of Rome*. These argumentations will seem very strange and odd to such as are not so much as acquainted with the first rudiments of Arithmetick and Geometry, or at least have not taken notice that the ancientest and best Wisdom has been hid in the Symbols of Numbers; which is notorious in *Pythagoras* his School. But he that seriously considers what small sense can be made by a Philosopher of the *Six daies Creation* and God's resting on the *Seventh*, without this key of the natures of *Numbers* and *Figures*, will be enforced to confess, That there is one supreme Wisdom that has ever attended the Church and the holy Scriptures, from end to end, which in the abstrusest mysteries thereof has been pleased to make use of a method of concealment which is *Numeral*, or, if I may so speak, *Cabbalistical*.

9. The last *Synchronals* are those that are contemporary to the *Seventh Trumpet*, and commence at the ending of the *Sixth*, and end at the day of *Judgment* properly so called, that immediately leads to Hell

or Paradise. These Synchronals are *the Ligation of Satan*, *the blessed Millennium*, *or Reign of Christ with his Saints upon Earth*, *the Bride of the Lambe*, *the New Jerusalem*, and *the Company of Palm-bearers*. The *connaturality* of the things comprized under this *Synchronism* I have hinted already; I shall only here bring *Grotius* his Expositions of the chief of them into view. The \* *Bride of the Lamb*, he interprets of *Constantine's* Family and Retinue; wherein he commits a gross *Parachronism*. For it is plain this Spouse is to be married to Christ after the destruction of the City by fire, as it appears both by the order of these Visions, and by chap. 19. v. 2, 3. But the burning of Rome by *Totilas* was after *Constantine's* time. The beginning of the \* *Millennium* *Grotius* affixes to an Edict of *Constantine's*, which *Eusebius* speaks of, and wherein there is mention made of *the Ligation of Satan*. This makes a pretty shew, as also his interpreting *the reign of the Martyrs with Christ*, of that honour they had done them at their Monuments. But it is to be considered in how short a time that honour was turned into Idolatrous reproach, as also how the *thousand years* according to his account are expired above three hundred years agoe; from whence commences the Devil's being let loose: Which we cannot term \* *μικρὸν χρόνον* a little time in respect of the *Millennium*, it being no less then a third part, and it is no good sense, if it be not understood in respect of it.

But which is still worse, while he interprets the Devil's being let loose of the invasion of the *Ottoman* Family upon Christendome, he reminds us of the great victories the *Saracens* had; who were as very Devils as the *Turks*, and yet had vexed the Christian world much, before the year 800. So that according to this account the Devil was let loose in the midst of the *Millennium*, and has been loose almost a *Millennium* already; which therefore in respect of the *Millennium* cannot be *μικρὸς χρόνος*. Upon this false Hypothesis hangs the conceit of the *Turks* besieging *Constantinople*, to be the begirting of the *holy City* by the numerous armies of *Gog* and *Magog*. For the *Greeks* themselves styled *Constantinople* *New Sion*, as *Grotius* has noted. But it is plain the Exposition is a mere hallucination, because *the holy and beloved City* in the Prophecie is *not taken*, God interposing by *fire from Heaven*, and sweeping all away by that finall judgement. But the *Turks* have taken this *Sion*, and have peaceably possessed it these two hundred years.

I shall conclude with the \* *new Jerusalem*, *the Lambs Bride*, adorned for her husband; which *Grotius* interprets of the Catholick Church made now more splendid with outward ornaments by the care and cost of Princes. Which in my apprehension is no good sense; *Marriage* rather signifying the bringing in some people to Christ that were not united to him before, or at least the appearing of a people that was before hid, then the external adorning of them that were already the known and professed people of Christ. Besides that the times that *Grotius* points at are the most unlike that *new Jerusalem*, which is the Church recovered to her *Apostolical Symmetry* again, and to be \* *measured by the golden reed of the Angel*, and which runs all upon *Twelves*, to shew that it is purely *Apostolick*, and has no other foundation nor structure

structure then Christ and his Apostles. For the whole solid Content thereof, Length, Breadth and Height, is *\*twelve thousand furlongs*: the breadth of *\*the wall also and the height thereof is measured by Twelve.* So that there is nothing in this new *Jerusalem* but what is pure and Apostolical; which is not so in the garishly-adorned Church that *Grotius* looks at. Besides that it is said there was *\*no Temple there*; when- as every Church is a Temple under the *Roman Hierarchy*.

10. I might have examined his Expositions of the *\*Vials* also with other passages, wherein I could have discovered the like errors and mistakes. But what I have instanced in already, is sufficient to shew upon what unnatural, distorted, nay I may say impossible, applications they are cast that would attempt the interpreting of the Apocalypse without the guide of *Synchronisms* taken from the innate Characters of the *Visions* themselves: but by the benefit of that Guide how easie and natural sense is made of every Vision, and how perfectly answerable to History and Events, as is manifest in the Expositions of Mr. Mede. Whom I have not preferred thus before *Grotius* out of any ill will or disrespect to that Miracle of his Age for Learning and Ingenuity, but merely out of love to the Truth, as I am verily perswaded *Grotius* has framed his Interpretations; but withall (which is a further commendation of him) out of a very deep sense of the advantages of Peace, and out of a Spirit of Sweetness, Candor and Humanity, for which I do believe him singular and eminent. And verily if I were not conscious to my self that the very same spirit did in some measure act me in this discovery of his mistakes, that did him in committing of them, I mean the sense of Peace and Common good of the Church, I had rather be in his Errors accompanied with Humanity and Kindness of Spirit, then be in a Truth that must needs be attended with Salvageness, Ferocity and Fury. But as the Truth I stand for is above *Grotius's* mistakes, so I hope the good of my design will not appear inferiour to his, after you have considered the Benefit of Mr. Mede's interpretations of the *Apocalypse*, as well as the Truth thereof.

## CH A P. XVII.

1. That ἀδὲν γινώσκου, ἐν πύλαις does not imple, That most of the matters in the *Apocalypse* appertain to the Destruction of Jerusalem and to Rome Heathen.
2. The important Usefulness of this Book for the evincing of a Particular Providence, the Existence of Angels, and the ratification of the highest points in Christianity.
3. How excellent an Engine it is against the extravagancy and fury of Fanatick Enthusiasts.
4. How the Mouths of the Jews and Atheists are stopped thereby.
5. That it is a Mirrour to behold the nature of the Apostasie of the Roman Church in.
6. And also for the Reformed Churches to examine themselves by, whether they be quite emerged out of this Apostasie; with the Author's scruple that makes him suspect they are not.
7. What

of Will-worship and Idolatry seems still to cleave to us. 8. Further Information offered to us from the Vision of the slain Witnesses. 9. The dangerous mistakes and purposes of some heated Meditators upon the Fifth Monarchy. 10. The most Usefull consideration of the approach of the Millennium, and how the Time may be retarded, if not forfeited, by their faithfulness and hypocrisie who are most concerned to hasten on those good daies.

1. **A**ND truly the Benefit of the *Apocalypse* so interpreted as Mr. Mede has expounded it, is invaluable. For the Visions are so perfectly & patly applicable to acknowledged History this way that he goes; that he that will not believe the Prophecies fulfilled in those things he produces, cannot believe the fulfilling of any Prophecies at all: whenas on the other side, if the Applications were no more weighty, nor clearer and fitter then they are *Grotius's* way, this Book of Prophecies would be utterly *Useless*, it being in the power of no man that is not extremely credulous to be satisfied with such lame, imperfect, nay, as I said, impossible Interpretations. Wherefore the Vindication of the Method of Mr. Mede in interpreting this Book, is really the rescuing of the Book it self into that power and use it ought to have in the Church: For it is a standing Light to all the Ages thereof, and the greatest to the last.

\* Rev. 1. 1. & ch.

22. 6.

\* Verſ. 3.

\* Ch. 22. 7.

Nor do those Expressions of \* *α δὲ θύοντες ἐν ταύτῃ*, and \* *ὁ ὃς καὶ ἐξ ἑσῶς*, and \* *ἰδὲ ἐρχομαι ταχὺ*, at all infringe the Truth we have declared, or import that all the matters in the *Apocalypse* appertain to either the Destruction of *Jerusalem* or to *Rome Heathen*. For as for the former, it seems very needless to spend many *Visions* upon it; our Saviour having prophesied of it so clearly before, and with all usefull circumstances that could be desired. How vain therefore is it to imagine so many *Visions* spent thereupon in this Book, that are not only *obscurer* then our Saviour's Prophecie, but so *obscure* that they are now not tolerably applicable to the known Events; and therefore must be utterly *useless* to the Church, because they could neither forewarn them of any thing before the Event, nor be a Record of God's foresight and Providence after it.

And for the latter, I say there are *Visions* plain and expresse enough concerning *Heathen Rome*, and her bloody persecuting the Church, in the battel of *Michael* and the *Dragon*. The first *six Seals* also appertain to that time while *Rome* was Heathen; the Sixth whereof signifies the mighty change of things to the advantage of the Church, the Empire becoming Christian. Wherefore there is no want of *Visions* for *Heathen Rome*, nor any but what were very significant and usefull; as all the *six Seals* and the Vision of *Michael* and the *Dragon* are: Which encourage the Church to be patient under those Ten bloody persecutions, in assurance that at last they should have the victorie over their persecuting enemy. And what could they desire more to be signified then this in such general Prophecies as these? Nay I say further, they might have counted the nearness of their deliverance by the posture of the Beasts that were the *Præco's* of the four first Seals, observing from what quarter such Emperours came as bore the greatest similitude with the Riders of the red, black and pale Horses: and when the Persecution was the highest,

highest, their Hopes were the clearest, and the Event nearest; as appears from the easie meaning of the Fifth and Sixth Seal. So that there are *Visions* enough concerning the *Romane Empire* while it was *Pagan*, so far forth as it concerned the Church.

And why should there not be *Visions* that concern the *Empire* when it was turned *Christian*, and *Paganized again* under Christianity, and in this Apostasie cruelly oppressed and persecuted the true members of Christ? Why should not this State of things be prophesied of as well as the former? To this there are but these two Answers to be given; Either that the Church is not apostatized, or that those Phrases  $\mu\alpha\chi\upsilon$  &  $\sigma\alpha\tau\alpha\iota\alpha$  do plainly signifie that the scope of the Apocalypse reaches not so far. The former answer I could wish were solid, but have no leisure here to dispute it. The latter I conceive is very weak and unsatisfactory, and from an inference as ridiculous as his would be, that upon the report that such a *Comedy* or *Tragedy* was to be acted half a quarter of an hour hence, which, I think, is very quickly, should conclude that all the *Acts* and *Scenes* thereof would not be a quarter of an hour long. And to make use of the suffrage of our very Adversaries, *Grotius* himself interprets  $\sigma\alpha\tau\alpha\iota\alpha$   $\epsilon\gamma\gamma\epsilon\lambda\iota\sigma\tau\alpha\iota$  not of the whole series of Visions, but of some of them only, and particularly of the Destruction of *Jerusalem*; and othersome they are said to expound of such Events as have happened but two hundred years ago, and of such as are not to come to pass before the End of the World. Which is a demonstration of the insolidity of this Exception against Mr. *Mede's* method of interpreting this Book: Whose meaning for the general we having cleared from all possible prejudices, let us now consider the important Usefulness thereof.

1. In the first place therefore, in my apprehension it is the clearest and plainest conviction that can be offered to the Understanding of a man, That there is a special Providence over the Church of God, and That there are Angels, the Ministers of this Providence, to consider how there has been the communication of Prophecies concerning the affairs of the Church and Family of God by the ministry of Angels appearing to his Servants the Prophets from *Abraham's* time, the Father of the faithfull, to this very age and onwards; the truth of the Events plainly lying before our eyes, either in things that still continue, or are to be read in undoubted History. Which is a sign that those Prophets who said they did commune with Angels, did not commune with their own Fancies, but had real conference with those Celestial Inhabitants. As *Abraham* certainly had Gen. 18. where the Angel tells him, That in him all the nations of the earth shall be blessed, namely, by Christ who was of his seed. Nor did *Daniel*, when he was by the River \* *Ulai*, talk with \* Dan. 8. 16. his own shadow, as the truth of the Event proves, but with an Angel; As also *Gabriel* was, who imparted to him the Prophecie of the Seventy weeks, then which nothing can be more accurately answering to the Event. To which you may add those Angels that appeared to him on the banks of the River \* *Hiddkel*, the Event of whose predictions are \* Chap. 10. partly come to pass and partly now fulfilling under \* the Time and Times \* Chap. 12. 7. and half a Time, which also are almost expired, and are the Period of the



Verse 11, 12. the latter times pointed at by those \* numbers, 1290 daies and 1335 daies mentioned by the Angel on the banks of the river *Hiddekel*, as Mr. *Mede* has I think very solidly interpreted. Which general intimations in *Daniel's* Prophecies are more particularly and more fully set out in the *Apocalypse* of *S. Fohn*: who also plainly professeth himself to have had conference with *Angels*; and his *Visions* futing the *Events* so punctually, it is a demonstration of both *the continued Providence of God over his Church*, and of *the Existence of those Angelical Beings*. Which is the First great Fruit and Use of this Book of the *Apocalypse*, that he that reads and rightly observes the exact applicableness of the *Visions* to the *Event*, cannot doubt of the *Existence of God and of his Holy Angels*, nor of his *Special Providence* over the Church.

\* Rev. i. 18.

I might add also, nor of the *Souls Immortality*; Christ appearing so plainly to *Fohn*, and speaking to him in these words, \* *I am he that liveth, and was dead, and behold I am alive for evermore, Amen: and have the Keys of hell and death*, that is, of raising men at the last day, &c. To which you may add the Description of the General Resurrection, chap. 20. Which things being uttered by a Prophet whose *Visions* hitherto so punctually answer the known *Events* of things, cannot but be an unexceptionable Demonstration of the *Resurrection of Christ* and of *our own Immortality*: And indeed of the whole *Truth of Christianity*, and especially of those two highest points thereof, *the Divinity of Christ* and *the Triunity of the Godhead*. For it being so generally acknowledged by the Church of God, That the Gospel and the Epistles of *S. Fohn*, and this Book of the *Apocalypse*, have all one Author, as indeed the very matter and style of them do further argue, (the Phrases and matter coming nearest the notions of the ancient *Cabbala* of the Jews, as in particular, his using of the term  $\Lambda\omicron\gamma\omega$  in them all concerning Christ;) it cannot but be a great satisfaction that a person so highly honoured with the gift of Divine Revelation is so express an assertor of that holy Myserie, as he is surely in the beginning of his Gospel. Which therefore even they are also to believe with reverence that are not able to fit themselves with any easie conception thereof; it being not at all unreasonable that one so highly inspired as *S. Fohn*, should have something communicated to him that passes the understanding of ordinary capacities: So that *Pride* here must be the mother of *Unbelief*. And this is the first and main general Use that may be made of this eminently-Divine Book of the *Apocalypse*, and has reached I must confess further then the order of things requireth at this time: But I cannot but prefer the *Usefulness* of my Discourse before the elegancy and accuracy of my proposed Method.

3. But then secondly, There is also another excellent Use thereof even against those whom either the pretence to or affectation of such kind of Knowledge has made either to appear or really to be very mad and extravagant. For I think it not improbable that some men may be content to appear this way minded upon design and for advantage. Which *political abuse* of the holy Oracles of God is in my apprehension one of the worst and the most execrable kinds of *Sacrilege* that is.



is. But by being well skilled in the meaning of the *Visions* of this Book, we shall be the more able to defeat the evil purposes of such *Enthusiasts* and *Impostours*, who being wholly ignorant of the affairs of the Kingdom of Christ, will yet pretend to be the great *Instaurators* of his Empire, and the beginners of the blessed *Millennium*, and of the Reign of the Spirit. Whose fraud and villanie is easily discoverable from the solidly-framed *Synchronisms* of Mr. Mede.

I speak chiefly in reference to that great Prophet of the *Familists*, whom I have so often named, whose imposture is easily confutable out of the *Apocalypse*. For the Church having continued for some Ages *Symmetrical*, that is, \* commensurable to the Reed of the Angel (which \* Revel. 11. 2.) it is evident that the *Faith and Practice* of the Church *Catholick* then is allowable and approvable by the rule of God, and therefore not to be reprov'd by men, nor to be reformed any further then into that Primitive state, when they held the Creed in the plain literal sense thereof without any shuffling Allegories, as also the distinction of *Laity* and *Clergy*, and met together in places set apart for publick Worship. Which is an undeniable testimonie out of this so divinely-inspired Prophet S. *John* against all those that would lay aside the Person of Christ, and deny his *Divinity*, with the *Trinity of the Godhead*, antiquate his *Mediatorship*, make no distinction betwixt *Laity* and *Clergy*, would pull down *Churches*, with the like wild fanatical professions and - intentions. Which certainly would have been accounted abominable in those Ages that the Church was *Symmetrical*, which lasted till about four hundred years from the Birth of Christ; as appears out of that ingenious inference of Mr. Mede from the proportion of the outward Court of the Temple to the inward, which according to *Villalpandus* is as 7 to 2, and therefore 1260 daies of *Apostasie* implies 360 daies of the Purity of the Church foregoing this *Apostasie*, which added to the years from the Birth of Christ to his Suffering make up 400 years or thereabouts. Or else, if you reckon from these very times (wherein this period of *Apostasie* should be near its expiration) backward, and take 1260 from 1660, there will remain 400 years again: Till which time the *Faith and Practice* of the *Catholick* Church is out of the *Visions* of the *Apocalypse* assured to us as approvable before God. Which I look upon as a fit Engine to beat back the fury of such Reformers as those *Enthusiasts* are I mentioned, and a demonstration that for all their heat and canting they are but *Demoniacs*, and no divinely-inspired men.

But as in the times that the *Messias* was personally to come into the world many *Impostours* instigated by the Devil stood up to deceive the people of the *Jews*, and brought them into much misery and mischief; so now the times being at hand that Christ is to appear in the Spirit, and the dead *Witnesses* are to rise up and rule, many false *Dispensations* will crowd in with fury, boldness and tumult, and pretend to be the true *Dispensation*. Which will not be prevented by flurring the main Scope of the *Apocalypse*, and pretending that all the matters there are meant either of the Destruction of *Jerusalem* or else of *Rome* Heathen, (this

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is but like the sprinkling a little water upon too violent a fire, which will but make it rage the more;) but by applying our minds more thoroughly to understand the meaning of these *Divine Visions*, that we may be the more able thereby to steer the zeal of men off from doing so much hurt as they may be instigated to doe; that the wheat be not burnt up with the cockle, but that what is pure and *Apostolical* may be preserved.

And so also in *Secular* affairs: Whereas the very Power of the *Civil* Magistrate and his security is hazarded by wild and hot-spirited men, that would raise a *Fifth Monarchie* by Bloud and Rapine, and tumble down all Government, according as either their own *Enthusiastick* heat shall instigate, or opportunity invite or give leave; pretending that all Authority, all Orders and Degrees in this *Fourth Monarchie* are unholy and prophane, and that *they* are the Pioners to level all plain, and break all Government in pieces, that *Christ*, the *Fifth Monarch*, may personally come and begin his *Millennial* Empire upon Earth; it behoves the Christian Rulers, whether *Ecclesiastical* or *Civil*, to be so well acquainted with the meaning of these *Prophecies*, that they may be able to stop the mouths of these loud *Fanaticks* by those holy Oracles they pervert thus and abuse, and to shew them that there is no proof at all of such things as they thus vainly imagine: as assuredly there is not, as I have already shewn in my interpretation of the fourth and fifth verses of the Twentieth chapter; and that it was both the *Doctrine* of the Apostles, and *Practice* of the Church, while it was *Symmetrall*, to obey the Magistrate and live peaceably under him, though he were an *Heathen*: how much more then are they to obey them that are *Christians*? That *Superiour* and *Inferiour* are as natural in a people as *Head* and *Feet* in an humane body; and that therefore no man can decry Government but out of madness or some villainous design to enthrall others at last under the yoke of their own lawless Fury. That there are Kings and Governours under the renewed state of things in the *Millennium*, as appears Revel. 21. v. 24. and that no frame of Government can be evil, where Governours rule by a good law. And lastly, That to make any thing essentially evil or good that is in it self indifferent and left so by *Christ* and his *Apostles*, is a fundamental Transgression against the Law of the New *Jerusalem*, whose Foundation and Structure is all upon *Twelve*. But in stead of convincing them by what is true, to endeavour to stop their fury by imposing upon them by false Glosses, is the next way to imbolden them the more, and make them condemn the authority of them that should guide them and instruct them. For the prefiguration of the *Apostasie* of the Church, and her *Recovery* out of it (which may be done, at least without changing any *Temporal* Powers and Superiorities) is a thing so plain, that it cannot be hid.

4. A third Use of the *Apocalypse* is the Answering a very crooked Objection both from the *Jew* and *Atheist*. For seeing things have been so ill for so many Ages of the Church together, that the World has grown *Pagan* again after a manner, and that the *Turk* has also swallowed so great a part of the Church; surely there is no true Religion at all, nor *Providence*, will the *Atheist* say; and the *Jew*, at least that their

their *Messiah* is not yet come, *Idolatry* having in a manner filled all the Nations that profess him. But to both we may answer, That nothing has hapned in all this but what was foreseen by God, and predicted plainly in these *Visions* of the *Apocalypse*; to say nothing of what *Daniel* had more generally adumbrated before. Which therefore is rather an Argument for *Providence* then against it, and a demonstration of the *Messiah's* faithfull vigilancie over his Church, rather then of his not yet having gathered one in the world. For it is plain that Christ is the Author of those holy Visions, and that the great Plagues that have fallen upon the Church, either by the *Turk* or others, have been by reason of their *Apostasie* from the Purity of the Apostolick Faith and Practice.

5. A fourth Use, and that an eminent one, of the *Apocalypse* is, to be as a clear Mirrour of both the *Apostasie* of the Church and of the Way of her *Recovery*. The *Apostasie* of the Church is intimated more generally in the *number of the Name of the Beast*, whose Root being 25; as the Root of the Number of the *Apostolick Church* 12, intimates that their *Apostasie* consists, in the general, of adding to the Root and Foundation of Christian Religion supernumerary Articles of their own invention and coining, being not contented with the *Essentials* or *Fundamentals* of Faith, which were clearly and plainly delivered by the twelve Apostles, and are easily without any dispute and contest understood to be in the holy Scriptures. I intimated also before from the Root of 666, being 25, resolvable also into 5 again, That their *Apostatical* Religion was framed chiefly to gratifie and entertain the external *Senses*, that it began there and ended there, and let the Diviner and more heavenly motions of the Mind lie asleep. But yet more particularly this *Apostasie* is indigitated by the Square 666; as if the poison of the sixth Head of the Beast, that *red bloody Dragon*, that is, cruel *Persecution* and *Idolatry*, were spread through the body of the *Apostatized Church*: Whose chief part the *Two-horned Beast* must needs be, who made the whole *Romane Empire* very lively resemble the Beast, whose deadly wound he healed, that is, the *ancient Pagan Power*. But enough of this, it being a Theam that will be over-eagerly listned to by some, and obstinately, without any consideration and reason, rejected by others. Revel. 13.

6. But this *Apocalyptic* Glas is not only for the *Romanist* but all the Churches of Christendome to look their faces in, and to consider how much they are still engaged, or how far emerged out of this *Lapse and Apostasie*, or whether they be quite emerged out of it or no. For I must confess I do much scruple the matter, and that upon account of the 1260 daies, wherein the *Woman is in the Wilderneck*, and the *Witnesses mourn in sackcloth*. Concerning the *Epocha* of which daies the very highest Mr. Mede pitches upon is 365, namely, from the death of *Julian*, which will end the 1260 daies, Anno 1625. But many years before this were there the same different Churches that there are now. Wherefore it is a sign that the *Woman was not then, nor yet is, out of the Wilderneck*; but that the *true Church* is still hid in these *divisions of Churches*, and that all hitherto for the outward face of things is but a wilde *Desart*.

Moreover those *Divisions of Churches* which were made about an

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hundred

hundred years ago, and which immediately became the Churches of this or that Polity; if those Alterations then had been into a way *purely Apostolical*, it had been plainly the *enlivening of the Witnesses*, and the *calling of them into Heaven*, many years before the expiration of the 1260 days. Which is a strong presumption all is not yet right, and that *the Witnesses are not yet alive, nor the Woman yet out of the Wilderness.*

7. Wherefore out of a due humility and modesty suspecting our selves not to have emerged quite out of this *General Apostasy* of the Church, into which the Spirit of God has foretold she would be lapsed for 1260 years; let us see if we can find out what *Remainders* of this *Lapse* are still upon us. Which I suppose we shall be the more ready to acknowledge, by how much more they shall be found to symbolize with that Church whom we justly judge to be so manifest an Apostate. Now I demand, Is not one *Fundamental miscarriage* in that Church, *That they make things Fundamental that are not, and mingle their own humane Inventions with the infallible Oracles of God, and imperiously obtrude them upon the people?* We are very sensible our selves of this in Ceremonies. And are not *uncertain and useless Opinions* as arrant a ceremony as Ceremonies themselves, which we so kick against and fly away from, like wild horses? Nay I may adde also, That it will be hard to wash our hands clean from that other badge of the Beast, *Unchristian Persecution in points of Religion*, and that for differences where Christ himself has made none, but our selves onely imagine them.

Again, as for *Idolatry*, another known Character of the Beast, cannot we find that also amongst our selves? I do not mean *Covetousness* onely, which the Apostle calls *Idolatry*, but the adventuring to erect *Imaginations*, if not *Images*, of God, some more horrid and affrightful then those that stand in the most polluted Temples of the Pagans, (the Statue of *Saturn* tearing his own children apieces with his teeth and eating of them, is but an *Hieroglyphick* of *Mercy* in comparison thereof;) while in the mean time *the mournful Witnesses* testify both out of *Moses* and out of *S. John*, That the nature of God is quite another thing. *God is Love, and he that abideth in Love abideth in God, and God in him. The Lord, the Lord God, gracious and merciful, long-suffering, and abundant in goodness and truth.* And yet what forcible assaults are there to set up *this Idol* or *false Image* in the Temple of every mans Minde, which otherwise should be consecrated to the *Love* of God and the warm and comfortable residence of his Holy Spirit? That also is a blind *Image* of God, worse then the Pagan *Cupid*, which some conceited Fondlings set up in favour of themselves, *That God sees no sin in his Elect*, let them sin never so grossly; whenas the Scripture expressly affirms, *That his eyes behold, his eye-lids try the Children of men, and That he is of purer eyes then to endure iniquity any where.* To say nothing that *Opinions themselves* that are framed by humane curiosity in points of Religion, though otherwise harmless, become *Idols*, and have the very same effect that *Idols* have, that is, *They lay asleep the Minde, and besot it so, that it becomes senseless of the indispensable motions of the Divine life.* And further, That the tricking up our selves with such curiosities is but

but a *self-chosen holiness*, and a worshipping and serving God after our own humour, which assuredly is little better than *Idolatry*.

8. And lastly more compendiously and at once, Let us consider the nature of the *Witnesses slain by the Beast of the bottomless pit*. Which is a childish thing to conceit to be *Two persons*, forasmuch as they prophesy for 1260 years together, as Mr. Mede has well defined; and I also adde, that they are dead in another sense even that time they are said to prophesy, as I have \* above noted, and I think there is very little doubt to be made of the Interpretation. Let us therefore now consider what these *Two Witnesses* are. And truly according to the richness of Prophetick expression I do not think they are restrained to one single signification, but type out at least these two things, *The Old and New Testament*, which by a *Prosopopæia* are here called the *Two Witnesses*, or else *The Magistracy and Ministry*, forasmuch as those things they are described by are allusions to *Moses* and *Aaron*, and to *Zerobabel* and *Jeshua*. The Concinnity of the former interpretation does not depend onely on that obvious allusion to that Latine word *Testament*, but is further ratified from the Greek *μαρτυρία, μαρτύρια* frequently signifying the *Laws* or *Institutes* of God, rendred also for *ברית*, *διαθήκη*. Not to adde, that the *Old and New Testament* are, whether they were called so or no, Two eximious Witnesses of the Mind of God unto the World.

\* Chap. 15.  
Sect. 4.

Wherefore now, *more Prophetico*, making these Two Books Two persons, they may be said to be *alive*, or *slain*, either in a *Political*, or *Moral* sense. They would be *alive* in a *Political* sense, if they had the only rule in the transactions of the affairs of Church and Commonwealth: that there should be no injunctions as indispensable in matters of Religion, but such as they plainly determine, much less any thing against them. And so likewise in State-affairs all Oppression and Tyranny would be prohibited. Wherefore while the Inventions of men rule in the Church in stead of the Dictates of those holy Oracles, and while course Oppression and Tyranny over the members of Christ is prevalent, that is, while men think they have power and wealth and wit and policy, merely to tread down the people, and not to succour them and guide them for their real good, and to ennoble their spirits as much as they are capable, rather then to make them besotted vassals and slaves, to put out their eyes, to make mill-horses of them, that they may the better droile and drudge for the satisfaction of their lusts; wherever things are carried on this way, the *Beast of the bottomless Pit* has slain the *Two Witnesses* in the *Political* sense, the Law of God in the mean time protesting against their proceedings, both in the *Old and New Testament*, as is plain to every one that peruses those Writings.

The *Witnesses* also would be alive in a *Moral* sense, if those *indispensable Precepts of life* witnessed by them were really turned into life and practice in us. For the *External Word* is but a *dead letter*, but then is properly *alive*, when that life is begotten in us whereof it testifies. Which if it be neglected; as also their Rule, so farre forth as it respects Ecclesiastick Policy, be declined, and men act, both in *Political* affairs

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and in their private capacities, according to the Rules of men and their unprofitable Institutes, and thereby neglect the *indispensable Commands* of God; who cannot but see that the *Two Witnesses* we speak of are plainly *slain*, and that the *Old and New Testament* are but as *two lifeless carcases*, lying unburied indeed, (for they will not burn them, and put their ashes into an urne, and hide them under ground, for fear of the people) but *useless and unactive*, having no power to curb the wicked enormities of the world, who have taken up another self-chosen Law to themselves, minted and forged by the false Antichristian Church, consistent enough with, nay very favourable to, all those pomps and vanities that we are sworn against in our very Baptisme: Whence it is said that the Inhabitants of the World are so *glad* and triumphant and *send gifts to one another* upon the slaying of the Witnesses, their death conducing so much to the uncurbed fruition of all worldly and carnal enjoyments; but the Church in the mean time becoming no better then *\* Sodome and Egypt*, a land of Tyranny and Beastliness, a City of Carnality and Oppression.

Revel. 11. 10.

\* Ver. 8.

\* Revel. 13. 11.

Wherein (to proceed to the other sense) *Moses and Aaron, Zerobabel and Jeshua*, the holy and legitimate *Magistracy and Ministry* are *slain*, that is, *kept out of all Political power* by this Beast out of the bottomless pit, *ἐν τῇ ἀβύσσῳ*. Which as it may signifie the *Sea*, may be understood of the *Ten-horned Beast*; but as it may signifie a *deep pit* in the earth, such as that from whence *Smoke* came and the *Locusts*, may signifie the *Two-horned Beast*, who is said to *come out of the \* Earth*, and is the Master of that Wisdom that is *earthly, sensual and devilish*, and which is accompanied with bloody zeal and strife about their vain and useless Opinions and Ceremonies.

This, I believe, we will be prone enough to acknowledge against others, namely in those dominions wherein Popery has so great a stroke: but it is more to our advantage to examine also what is amiss at home. For it does not follow, because *the Number of the Beast* is not upon us, that we do not *Bestianize*; nor is it the purple spots, but the disease, that is mortiferous. But the case is as if a man not yet knowing *Sheep* from *Goats*, should be told that those in such a pasture that had such a Mark or figure upon them, were *Goats*: It were a fond thing for him to think that this mark or figure were so of the essence of a *Goat*, but that, when in another place he met with a creature so shaped, of the like bigness, and with such a cry as a *Goat* has, he might take the boldness to pronounce that that was a *Goat* too, though the abovesaid Marks were wanting. Wherefore let us impartially consider whether we be yet pure *Sheep* or no.

If the *Witnesses* be *dead* in both a *Moral* and *Political* sense amongst us, that is, if we follow the name or authority of any man, and be ruled more by that then the plain Scriptures; if we are not content with such a *Faith* as is plain out of them, and was the *Faith of the Church* when it was *Symmetrall*; if by fulsome and course *Antinomianisme*, by the doctrine of the *Needlessness* or *Impossibility* of being good and of living according to the Precepts of Christ, we hinder the *Scripture* from being  
alive



*alive* in us, and by mingling conceits of our own and imperiously imposing of them upon others hazard with some the belief of the whole, and keep others out of such place and authority as naturally falls to their share, though never so cordial and exemplary Christians according to the old *Symmetrall* pattern; we, having thus transgressed that holy, ancient and *Apostolick* Number (12) by our new-fangled additions, and adding also *Persecution* thereto, do as certainly become or continue part of *the Beast*, as the *Goat* is a *Goat* without the above-said mark and figure upon him.

Nor shall we ever be quit from the crime of *slaying the Witnesses*, till we lay aside all heat and pride in preferring our own Opinions; whereby we do but make void the weighty Precepts of Life, and make the Commandments of God of none effect by our Traditions; engaging the affections of the people in things that are unprofitable, and inuring them to lie cool to the indispensable Law of Christ. Which is *truly to slay the Witnesses, and to let them lie stark dead in the streets*. And while those that govern, govern for themselves, and love to feel their own power, and forget that the very Rule of their Government is the comfort and ennoblement of the spirits of the people, (that they may be free and knowing, faithful *Christians* and *Subjects*) and that whatever any one has, it is given him for the good of another, and not for the satisfaction of his own vain lusts: while such miscarriages as these are in either *Ministry* or *Magistracy*, Supreme or Subordinate, in what measure these are, in that measure is *Moses* and *Aaron*, *Zerobabel* and *Jeshua*, the *Old Testament* and the *New Testament* slain and cast out dead into the streets; and all Power, (let it change into what frame it will) but the playing of the *Leviathan* in the waters of the Sea, making the deep boil before him, and leaving an hoary tract of froth after him, boasting himself in his Power and Title, that he is *the Prince of the children of Pride*.

9. Wherefore that *Millennial Happiness* that some men talk so loud of, is not in demolishing of all Ranks and Orders of Superiority in *Church* or *State*, which things are natural and necessary; but in the right administration of affairs in both, by those Orders of men. Who if they would reform all things according to the *Apostolick* Rule, and institute such a Discipline as would countenance the *indispensable life of God*, not the *unprofitable humors* of rash and fallible men; and every one in their rank would pay their duties of support and succour to the people, that every man that is honest and vertuous might live according to his quality in a Christian comfortable way; the Tributes of Honours and Titles to such Orders of men are but their just due, and become as well usefull as ornamentall to the world. It is therefore but a *Fanatick* or *Satanick* fury in such that under pretence of ushering in the *Fifth Monarchy*, as they call it, would destroy all Orders and Ranks in *Church* and *State*, as if *the Wrath of man could work the Righteousness of God*: when neither these Orders themselves have any unholiness in them, nor the Persons haply in possession are less Saints then they that would pull them down. For if the enriching a man's self by the destruction of others entitle a

man to Saintship, the greatest Robbers are in the readiest way to enter into the *Holy of Holies*. But such *Zelots* as these, what miserable Redeemers they are like to prove, is too sadly prefigured by that *Jewish* faction at *Jerusalem*, more intolerable by far to the Inhabitants then the Enemy that besieged them.

Wherefore the gaping after a *Fifth Monarchy* in this sense, can be nothing else but the thirsting after spoil and bloud, many men being stimulated thereto by the secret sting of the old Serpent in Envy to the Church of Christ, hoping to root out the Gospel by destroying of settled Authority and by starving the Ministry, and so to bring in a rabble of Fanatical Superstitions or Atheistical Prophanenesses. The most certain prevention whereof, in my judgment, is the Reduction of the Church, by those that are in Authority, to such a frame as is purely Apostolical. For then the constitution of things will be so sacred and unexceptionable, that it will awe and keep off the Villainy and Boldness of such men that are otherwise encouraged by the conspicuous intermixture of things false, Idolatrous and impious, to flie against all at once, and to rend all into pieces. Besides that they row with the stream, and the tide of Divine vengeance will carry them along; which will ever and anon flow in upon the Church, till a true and sincere Reformation. For there is no *Stability* to be expected till that City be raised, whose not only Foundation is laid in *Twelve*, but whose Gates, Tribes, Angels, the breadth and height of the wall, and the solid Content of the whole City, are nothing else but the Replication still of *Twelve* throughout, that is to say, till that Church appear that is purely Apostolical in Life and Doctrine.

10. Which times being so very near at hand, as appears by compute of Prophecie, it should be a great encouragement for every one to look thither-ward, and to shake off that Dulness and Lethargicalness that has possess'd the world so long, as if it would never be better. For this *Article of Infidelity* among the rest keeps the *Witnesses still dead* in all the senses above-named. Wherefore let every man reform himself, and exhort and encourage his neighbour, and witness the good witness of the power of God to the conquering and subduing of all manner of Sin. *For these times come not on by Rapine and Violence, but by the increase of Righteousness upon Earth.* For the real and speedy advancement whereof there is nothing more effectual then the belief That God will now, in these last times of all, give more then ordinary assistance to them that will be faithfull in his Covenant, and that the work of Righteousness will goe on with much more ease then heretofore and with infinitely better success.

Wherefore it is good striking while the Iron is hot, and making use of this Day of Salvation, lest such Prophecies of grace being conditionall, it may fare with us as it did with the *Israelites* whose carcases fell in the wilderness, in a tedious delay and a long leading them about, who otherwise had in their own persons entred the promised Land. So I do not see that it is impossible or improbable but this Prophecie of the Churches change into so excellent a state may be foreslack'd by the

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ill management and faithlesness of them from whom God more peculiarly expects that they should be industrious Labourers in this white Harvest of Apostolick Purity and Sanctity; they having now for some time separated from the great *Babylon* to build those that are lesser and more tolerable, but yet not to be tolerated for ever; it being more then high time they should clear up into an *holy City of God*. Otherwise I do not see but the success is likely to answer the endeavours of them that are chiefly concerned. And the variety of nambring the period of time by *Dates, Months and Semi-Times*, seems to threaten some such matter. And therefore according to that laxer computation by *Months and Semi-Times* there may lie hid a reserve of delay for thirty, nay an hundred or two hundred years longer then God otherwise intended to commence this glorious Dispensation. But the certainty of the *Events* of other Prophecies that precede in order, if this Promise be not *conditional* to both Jew and Christian, is a Demonstration that it will not fail to take effect.

This is the faithfulest Account that I can give of the affairs of Christendome from the pouring out of the Holy Ghost upon the Apostles, till Christ's coming again in the Spirit to renew his lapsed Church into true Holiness and Righteousness in the rising of the Witnesses and the reigning of the Saints upon Earth a thousand years. The close of which will be *The Day of Judgment* properly so called, which, after this long but not impertinent Digression, if it be a Digression, we shall now take into consideration.

## B O O K VI.

## CHAP. I.

1. *Three chief things considerable in Christ's Return to Judgment, viz. The Visibibility of his Person, The Resurrection of the Dead, and the Conflagration of the World.* 2. *Places of Scripture to prove the Visibibility of his Person.* 3. *That there will be then a Resurrection of the dead not in a Moral but a Natural sense, demonstrated from undeniable places of Scripture.* 4. *Proofs out of Scripture for the Conflagration of the world, as out of Peter, the 3 Chap. of his second Epistle.* 5. *An Interpretation of the 12 and 13 verses.* 6. *A Demonstration that the Apostle there describes the Conflagration of the World.* 7. *A Confutation of their opinion that would interpret the Apostle's description of the burning of Jerusalem.* 8. *That the coming of Christ so often mentioned in these two Epistles of Peter is to be understood of his Last coming to Judgment.* 9, 10. *Further confirmation of the said Assertion.* 11. *Other places pointed at for the proving of the Conflagration.*

1. **I**N the Return of Christ to Judgment these Three things are to be considered as very nearly annexed and comprehended in it; *The Visibibility of his Person and pomp of his coming, The Resurrection of the Dead, and Conflagration of the World.* But because all these things are doubted by some that do not profess themselves *Anti-Scripturists*, I shall first produce such places of Scripture as do plainly assert these Points, and then in the next place shew how *Reasonable* the Assertion is.

2. *The Visible or personal Return of Christ to Judgment*, though it may be proved from many places, yet I shall content my self with a few. And I must confess I look upon the 24 of *Matth.* from the 30 to the 32 verse, (where the Son of Man is said to come in the clouds of Heaven with power and great glory, and to send out his Angels with a mighty sound of a Trumpet) to be a pregnant Testimony thereof. But the 29 verse to be a description of the state of the World, especially of the *Roman Empire*, till the appearance of the sign of the Son of Man. But whether this sign of the Son of Man be the same with the Son of Man coming in the clouds, or some sign in the Heavens to be given long before his coming, for the Conversion of the Jews, I take not upon me to decide. But from the 32 to the 36 verse, I think there our Saviour may reassume his first Subject, the Destruction of *Jerusalem*; and therefore being within the view of the Temple and of the City, he uses the pronoun ταῦτα these things, in his prophetic of them. But in the 36 verse, pursuing his prediction of the end of the World, he saies, οὐκ οἶστέ τίς ἡμέρας ἐλεύσιν, but concerning THAT day: and so he gives wholesome precepts

precepts of watchfulness to his Church, to the end of this Chapter. Which sense is very agreeable to the following Chapter, which most easily and naturally is wholly to be understood of the last Judgment. But from the 31 verse of that Chapter to the end, even they that would wind the former part of the Chapter to another sense, acknowledge it to be understood of the last Day. And there the Visible Pomp of Christ coming to judge the World is plainly set down, viz. his *sitting upon a throne with his holy Angels about him*. To these you may add the \* Testimonie of the two men clothed in white shining raiments, that told the Disciples as they were gazing up into Heaven after Christ, as he ascended, that he should come down again in the same manner as they had seen him goe into Heaven: As also that of S. Paul to the *Thessalonians*, *For the Lord himself shall descend from Heaven with a shout, with the voice of the Archangel and with the Trump of God; and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the Air, and so shall we be ever with the Lord.* These places are so plain concerning the *Visible Appearance* of Christ's Person in his coming to Judgment, that no tolerable Allegorie can elude them. Matth. 25. 31. \* Acts 1. v. 11. 1 Thess. 4. 16, 17.

3. That there will be a *Resurrection of the dead* (in a natural not a moral sense) at the same time, is as evident from the very last words I cited. For who but a mad-man will interpret the *meeting of Christ in the air* in a moral sense? It it had been written [in the Heavens,] they would have shuffled it off, and said, in the *Heavenly being or Heavenly nature* mystically understood. But will they have the impudence not to acknowledge the aieriness and phantastry of their Mysteries of Incredulity, when they must according to the same analogy be driven to say that we shall at the Resurrection meet Christ in the *Aiery Being* mystically understood? But it is as false a gloss to interpret the doctrine of the Resurrection 1 Cor. 15. so as to exclude the Natural and Physical sense of it, it being plain that such a *Death* and such a *Resurrection* is spoken of concerning us, as is argued from the *Death* and the *Resurrection* of Christ, who is said to die *ὑπὲρ τῶν ἀμερτίων ἡμῶν*, for our sins; which is impossible to be interpreted mystically. Read from the first to the eleventh verse, it is a plain History. From whence the Apostle inferres that there is a blessed Resurrection or glorious Immortality in Body and Soul which Christ will bestow on all true believers at the last day: As himself has promised over and over again in the sixth of S. *John's* Gospel, [and I will raise him up at the last day.] Many other places there are to this purpose in Scripture which I willingly omit.

4. The third and last is the *Conflagration of the World*, of which I hold that of S. Peter an undeniable Testimonie; *But the Day of the Lord shall come as a thief in the night; in which the Heavens shall pass away with a noise, and the Elements shall melt with fervent heat, the Earth also and the works therein shall be burnt up.* The explication of which Prophecie Mr. *Jos. Mede* has set down with a great deal of caution and judgment. To which I should wholly subscribe, did I not believe that this execution of Fire were the very last visible judgment God would doe upon the *Rebellious* 2 Pct. 3. 10.

Rebellious generations of *Adam*, leaving them then to tumble with the Devils in unsupportable torment and confusion.

5. And therefore I would expound *καὶ ἡ γῆ ὑπάρξει* verse 13. *But yet Notwithstanding, or Nevertheless, before this Conflagration of the Earth we expect a new Heaven and a new Earth, in a Political sense, in which Righteousness shall dwell.* Nor does that phrase verse 12. *μεσοδοξῶντες καὶ ἀδιδούλας* looking for & hastning the coming of the Day of God warrant any one to restrain this Prophecie to a Moral meaning, as if it were only high expressions signifying something in our own power and to be done by us. For *μεσοδοξῶντες καὶ ἀδιδούλας* may be either an *Ἐν ἑξ' αὐτοῖς*, and denote no more then *μετ' αὐδῆς μεσοδοξῶντες*, that is, *with great earnestness and diligence to expect*; or if so be you take them for two several things, and *ἀδιδούλας* must signifie *hastning*, that sense is also consistent enough with our Interpretation. For being the Day of the Lord is a day of great Joy and ample Remunerations to the Godly, as well as of Destruction to the Wicked, (and suppose it also comes not till Righteousness has had its reign upon Earth) we may well be exhorted by our prayers and conversations to hasten and accelerate as much as in us lies the coming of either.

6. But that by no such mystical Interpretation as this the Earth can be excused from being burnt by a visible and palpable Fire, is clear beyond all exception from the 5, 6 and 7 verses of this Chapter. Where the Apostle alledges against that usual Refuge and Security of Atheists, to wit; *The sameness and immutableness of the Law of Nature and the order or course of things, that all things are as they were from the beginning, and ever will be so, and that therefore God will never step out in such an extraordinary way to Judgment*; To this the Apostle opposes that eminent Example of God's Vengeance in bringing the Flood upon the old World and drowning the Earth in an immense Deluge of Water: *But the Heavens and the Earth which are now, saith he, are reserved unto fire against the day of Judgment and perdition of ungodly men.* Were the Waters in Noah's time *natural*, when God had a controversy with all flesh, and shall the Fire that the world shall be destroyed with be *spiritual*? But light-minded men whose hearts are made dark with Infidelity care not what Antick Distorsions they make in interpreting Scripture, so they bring it but to any shew of compliance with their own Phansie and Incredulity.

7. I know there be that would understand by this *burning of Heaven and Earth*, the destruction of the City of *Jerusalem*. But the description is too big by far for so small a Work, and not likely to be understood of them it was intended as a comfort to, it being so exceedingly well fitted to the *Conflagration of the World*, and so disproportionated to the other Event. Moreover it is manifest from the Scoffer's arguing against the Promise of Christ's coming ver. 4. (*That nature keeps still the same course it did since the beginning*) that this Coming of Christ was not understood by them (and consequently not by *S. Peter*) of the burning of a City by war, (For such things have hapned often, and so they might not think it improbable *Jerusalem* might be burnt in due time;)



time,) but of that final glorious coming of Christ to judge the World, which Judgment the Conflagration of the Earth is to attend.

8. And truly if a man will but weigh things without prejudice, he shall find the main matter of these two Epistles to be nothing else but an Exhortation to grow perfect and established in all Christian Vertues from the hope of that excellent Reward that shall be bestowed at the appearing and coming of the Lord Jesus: as you may see in this second Epistle, the first Chapter, *For so an entrance shall be administered unto you abundantly into the everlasting Kingdome of our Lord and Saviour Jesus Christ.* Which is parallel to that in his first, where the Promise is *an inheritance incorruptible and undefiled that fadeth not away, reserved in the Heavens*; and so on to the thirteenth verse. Which verses doubtless no unbiassed judgment will ever understand of a delivery from any Temporal calamity, much less the destruction of *Jerusalem*, from which place those dispersed Jews were far enough removed, as far as *Pontus, Cappadocia, Asia, Galatia, Bithynia.* To say nothing that the so-carefull an Inculcation of that sad Theam of the fatal destruction of the holy City would not so much become the pen of this venerable Apostle, nor the gulf of them he wrote to, being Jews by Nation as well as Christians; to neither of which capacities could that fearfull destruction of their City be so comfortable a contemplation, whenas it drew tears from our Saviour's eyes though at a greater distance of time. And his great solicitude that they should have these things alwaies in \* remembrance after his death, is a sign that what he insists upon is a matter of more consequence and longer continuance then what respects the Burning of the City.

2 Pet. 1. 11.

1 Pet. 1. 4.

\* 2 Pet. 1. 12,

13, 14, 15. & Chap. 3. 1.

9. Furthermore, the Argument whereby he would set on these things upon the Spirits and belief of them he wrote to, that he was an Eye-witness of the glorious Transfiguration of Christ, when his person appeared in that splendour which might become a glorified body, such as himself will appear in at his return to Judgment, makes it still more reasonable that that *δυναμις καὶ δόξα*, that powerful coming of Christ there mentioned, is his Final coming in Glory, when he shall change our vile bodies into the similitude of his glorious body according to the working of his mighty power. This chief Article therefore of the Christian Faith, in which all Christians are the most highly concerned, was that which the Apostle did press so earnestly and carefully upon them before his departure, which was the chief Prop of their Faith and Patience, and which he affirmed from a special experiment of his own in that glorious Transfiguration on the Mount, (where *Moses* and *Elias* talked with Christ, which was a most certain argument of the Soul's Immortality) to be no cunningly-contrived fiction, but a certain Truth, both from what he saw there before his eyes, and what he heard discoursed at that holy meeting. Where the Passion of Christ was treated of, and the exceeding glorious consequences of it; of which the greatest of all is his last Return to Judgment, when he shall consummate the Happiness of all Believers with everlasting glory, and so restore the Creation to a perfect recovery into what they had fallen from, and punish the obstinate

2 Pet. 1. 16, 17, 18.

obstinate with eternal Fire. Which things being declared without the circumstance of the series of Time, it was easie for those three Auditors on the Mount to conceive them to be very shortly to come to pass, and therefore to make that Enquiry of *Elias* his coming first, according as their Scribes taught them out of *Malachi*; if simply the Appearance of *Elias* and his going away again, contrary to their expectation and desire, did not put them upon that question.

2 Pet. 1. 19.

10. But that the glorious Coming or powerfull Presence of Christ, which he so solicitously would ascertain them of, is not his coming to destroy *Jerusalem*, appears further from the nineteenth verse of this Chapter; where, after he has endeavoured to establish them in the belief of that main Article, from the resplendent Transfiguration of the person of Christ (of which he was an Eye-witness on mount *Taber*, as also an Ear-witness of that voice from Heaven, *This is my beloved Son*, and of that precious Promise that he was to be the Performer of at the last day; which Transfiguration was a visible pledge of his being invested into that supereminent office of the glorious Judge of the quick and the dead) and had recommended to them also the Prophecies of the Old Testament as a light that shines in the dark to give some direction; yet he insinuates further that they shall have a more clear and firm assurance of this so concerning a Truth, the day dawning and the day-star arising at length *in their hearts*. Which is very harsh to apply to any thing but to the more clear conviction; by the Spirit of God in their Souls, of the truth of this Promise of an Eternal Reward, of that Crown of a blessed Immortality to be given at Christ's Return to Judgment at the last day. These and such like considerations make it seem to me utterly incredible that by this *Fiery Destruction* should be understood *the burning of Jerusalem*, and not the *Conflagration of the Earth*; and by the *Appearing and Coming of Christ* so often mentioned in these Epistles, his *Vengeance on the Jewes*, and not *his final Return to judge the whole World*: a supposition in my apprehension far more agreeable to the weight and gravity of this Apostles style.

Thus much by the way for the rescuing of these two excellent Epistles to that more natural and more solemn and useful sense they were ever understood in, till of late; though I must confess they have not depraved the meaning of the seventh verse of the last Chapter of the second Epistle, it being indeed impossible to interpret it otherwise then of the *burning of the World*, which alone is sufficient for our present purpose.

11. We might adde several other passages as well in the Prophets as in the Apocalypse and other places, that tend to the same purpose with this of *S. Peter*, for the proving of this final Judgment of God by Fire; as also such places of Scripture elsewhere as imple that there is some notorious Punishment reserved for the Devils, which shall be inflicted upon them at last. For when and upon what occasion can it begin so fitly as at the Conflagration of the world? That there is a certain horrible torment in store for them is plain from *Matth. 8. 29. Art thou come to torment us afore the time?* and *2 Pet. 2. 4.* (as also *Ep. of Jude ver. 6.*) where the Devils are said to be *reserved in chains of Darknes unto the Judgment*

*Judgment of the great Day*, ἀπαὶς ἵσθι παρὰ τὸν αἰθέρα. That God has confined them to this lower Region of caliginous Air as to a dark Prison till the great Assizes, as some very judiciously expound it. With which places if you compare that last Malediction or severe sentence of our Saviour against the wicked, *Goe ye cursed into everlasting fire prepared for the Devil and his Angels*, it will be very easie to infer what this final Punishment is, and when, and how it will begin. But we need not insist upon these things, we having sufficiently proved the point already.

## CHAP. II.

1. *The Fitneß and Necessity of Christ's visible Return to Judgment.*
2. *Further arguments of his Return to Judgment, for the convincing of them that believe the Miraculousness of his Birth, his Transfiguration, his Ascension, &c.*
3. *Arguments directed to those that are more prone to Infidelitie, taken out of Historie, where such things are found to have hapned already in some measure as are expected at Christ's visible Appearance.*
4. *That before extraordinary Judgments there have usually strange Prodigies appeared by the Ministry of Angels, as before great Plagues or Pestilences.*
5. *As also before the ruine of Countries by War.*
6. *Before the swallowing down Antioch by an Earthquake.*
7. *At the firing of Sodome and Gomorrha.*
8. *And lastly, before the destruction of Jerusalem.*

1. **I**T remains now that we shew, That these Three main Circumstances of Christ's coming to Judgment (which we have proved to be contained in the Mystery of our Religion) are in themselves *congruous and reasonable*. Which we shall first make good concerning the *Visible Pomp and glorious Appearance of the person of Christ in the Air*, attended by his holy Angels, he descending as it were with the noise of Battel and Alarm of War, an Archangel sounding a Trumpet before him as the Heavenly Camp marches on and moves. For he will certainly appear in an Equipage most terrible and glorious, and in this solemn and dreadful Order he will face the bold, prophane and Atheistical World, \* who by no other means would be convinced of either a Providence or a Deity, but with supercilious looks and scornfull speeches have contemned all the hopes of future Reward, and laught at the Religious for weak-brain'd Fools or Mad-men. But then shall the hearts of the faithfull be filled with joy, they seeing so comfortable an Appearance of him whom their Soul longed for; who will reward all their Injuries, Sorrows and Reproaches with condign Honour and Happines. Nay I may say that Christ will then vindicate himself from all those scorns and revilements that bold and prophane Wretches out of their Sensuality and High-mindedness have cast upon him from Age to Age, pleasing themselves and gratifying other *Epicurean* Brutes of like impiety with themselves with their ungodly jeers and scoffs against him who was the highest

\* See Book 2.  
chap. 5. sect. 3.  
and ch. 6. sect. 1.

highest Example of Divine Perfection that ever appeared in the World. Nay I adde further, That there is in a manner a *Necessity* of this Personal Return of Christ thus in glory to judge the World according to his promise, that these Blasphemers may not be encouraged to reckon him with such Impostours as *David George* and *Mahomet*, who though they prefixed a shorter time to their followers, shall not again be heard of till they appear before his Tribunal of whom we speak.

\* Añ. 1. v. 10.

2. And as for those that do believe that the Person of Christ does still subsist, that he was so miraculously born, so gloriously transfigured on the Mount, so wonderfully raised up from the dead, and did so conspicuously ascend into Heaven, \* two Angels in bright garments affirming to them that beheld him, that he would thus return again, viz. in a *personal Visibility*; what stranger thing is it that he should return, then that which they acknowledge to be true of him already? And how fit is it that he should still retain this Supremacy over the World, none else having bought it so dearly as himself did by his most bitter Death and Passion? and he that is so compassionate a Mediatour by reason of his Humane nature, will prove the more fit and equal Judge. And that there will be a Period and full pause of the Generations of men upon earth, I have already little less then demonstrated, though it be enough to shew there is no incongruity nor inconvenience in it. For that is sufficient to stop modest men from either inventing or embracing such evasive Allegories as do elude the Testimony of the Scripture in an Article of so weighty a concernment as this.

See Book 2.  
ch. 6. sect. 2.

3. And as for those that are greater Infidels, and look upon the above-framed description of Christ's coming to Judgement to be exceeding improbable, if not impossible, I say, nothing but the very dulness of Atheisme it self can make them conceit thus. For it being once admitted, That there are Angels as well as men, this glorious Appearance of Christ with the holy Angels is as easie and natural to admit, as the Martial Pomp of a mighty Army, or the Solemnity of a great Assize. But that there are Spirits or Angels, and that they can appear to men in what Region of the Aire they please, History affords innumerable instances. And how much for the miraculousness of it does this pompous Approach of Christ in the clouds differ from those fightings and skirmishings of whole Armies in the Aire, of which all Ages almost and all Historians ring, as well sacred as prophane? The clattering also of Armour and the sound of the Trumpet have been very frequently heard from the Heavens, as *Plinie* and other Historians do report. *Virgil* and *Ovid* record these things with verses sutable to the solemnity of the Prodigies.

*Armorum sonitum toto Germania celo*

*Audit. — Georgic. lib. 1.*

*All o're the Heavens the noise of Armes was heard  
In Germanie.*

And *Ovid* concerning the same matter,

*Arma ferunt inter nigras crepitantia nubes  
Terribilesque tubas auditaque cornua celo.*

*Clashing*

*Clashing of Armes amidst black pitchy clouds  
Was heard, with Trumpets hoarse and Cornets loud.*

So that the Apostles prediction of Christ's coming thus visibly to judge the world, attended with the heavenly Hosts, and the Archangel sounding a Trumpet before him, is so far from being impossible, that it has in some manner and measure been already in the World, though those astonishing Prodigies fall infinitely short of the Glory and Terroure of the Day of Judgement.

4. Besides, if we may compare small things with great, as certainly we may, the analogy being so conspicuous, what particular judgement and vengeance of note has God done in the World, wherein there has not been a sensible administration of Angels forerunning it? I might make a very copious induction, but I will keep my self within measure. Before sweeping *Plagues* and *Warrs* how frequent are these Apparitions! *Cardan* makes mention of several of the first kind. Before the plague at *Galaratum* there appeared to a young man, as he was riding thither in a rainy Night, a Cart all covered with fire, which, galloped as fast as he would, was ever over against him: he heard the voice also of Rusticks saying, *Cave, Cave, Take heed, Take heed.* This Spectre attended him till he got to the Temple of St. *Laurence*, which was without the town gate, and there sunk into the ground both Cart, Oxen, Rusticks, and Fire and all.

*Cardan. de Rerum varietate lib. 14. cap. 69.*

The same Author relates also of a stranger prodigie of a Pestilence in *Peru* upon the banks of the river *Consote* near *Garthage*, where there appeared to certain women washing there, as their custome was, a man of a huge stature with his belly cut up and exenterated, and two children in his armes: he spoke to them, and told them that all the Christian women should die, and the greatest part of them also. This Spectre was also seen on horse-back on the side of the Hills, running swifter then the wind. A mighty Plague followed, that destroyed almost all the Inhabitants of the place.

*Idem lib. 15. cap. 81.*

That also out of *Fincelius* is very remarkable, The appearing of twelve or fifteen men in *Marchia* of huge and horrid statures in the corn field with scythes in their hands, mowing down Oates with might and main, so that the very hitting of the scythes was plainly heard afarre off, but in the mean time no Oates were cut down. People endeavoured to apprehend them, but they ran too swift for them, and yet they nevertheless mowed as laboriously in their flight as before. A great Plague ensued thereupon. I could adde to these what I have been credibly informed has hapned in England.

*See Henningus Grosius his Magica de Spectris, lib. 1. Sect. 124.*

5. But I shall rather pass to the other Prodigies of *Warre*, concerning which *Machiavel* does plainly confess as well as *Cardan*, that before great Commotions, Warrs, and sacking of Cities, there have often appeared strange Prodigies, and particularly the skirmishing of Armies in the Aire, such as was seen over *Aretium* before the coming of the French King into *Italy*, as *Machiavel* himself testifies. And *Cardan* also doth furnish us with farther examples, as

*See Machiavel de Republica, lib. 1. cap. 56.*

*Cardan. de Rerum varietate, lib. 15. cap. 78.*



that of *Mexico* before it was destroyed, where the like Prodigies happened. A Cross also was seen by the *Mexicans* in the East, and a man offso high stature, that his head seemed to touch the Heavens, which much terrified them. He writes also of the *Picts* in England, that before their destruction there were seen fiery Armies in Heaven fighting with one another; and that in the confines betwixt the *Picts* and *Scots* at mid-day there was so great a noise of armed horsemen that encountered one another, that it almost frightened the poor countrymen out of their wits.

6. That was also a terrible Prodigie that preceded that hideous ruine of *Antioch* by an Earthquake. There was seen over that great City a *Spectrum* in the Aire of a vast stature in the habit of a Woman, but with an horrid countenance, so that she frightened all that looked on her, but especially when she slash'd a whip which she had in her hand, the cracks thereof were so loud and dreadful. This continued for fifteen nights together, from two a clock till four, in the month of May, Anno 349.

7. But there is nothing more accommodate to our purpose then the destruction of *Sodome* and *Gomorrha* with fire from Heaven, a compendious representation of the final burning of the World. For before that vengeance was done upon those two wicked Cities, three Angels appeared to *Abraham*, and revealed that design to him: two also visited *Lot*, and by a main hand drew him out of the Fearful destruction.

8. I might adde many more Examples, but I shall content my self with the superaddition onely of that one and most eminent instance of the destruction of *Jerusalem*, wherein the invisible Powers, I mean the Angels, were discerned to act in a sensible and palpable manner. Which is deprehended not onely by that flaming sword that hung over the City for a whole year together, and a sudden light in the night-time that shone about the Altar and the Temple, so that it made it as light as day, as also the spontaneous opening of the East gate of the Temple, which was so heavy and massy, as being made of brass, that it was as much as twenty men could do to shut it, (to which you may adde the Voice that was heard by the Priests, as they went into the Temple by night at the time of Pentecost, *μεταβαίνετε ἐνταῦθα* Let us go hence: ) but mainly, and what is most of all to my purpose, by those *ἄμαται καὶ φάλαγγες ἑνοπλοὶ διώττουσαι καὶ νεφέων*, those chariots and armed companies of Souldiers which were seen round about in the Aire before Sun-set to sally out of the clouds, and to fill all with the numerosity of their troupes. Wherefore if such particular Judgements were executed with a visible attendance of the Angels of God; when he shall execute Vengeance on the whole World, can we think it strange if he then shall appear more then ordinarily glorious in his Heavenly Retinue, thousand thousands ministring unto him, and ten thousand times ten thousand standing before him, as the Prophet speakse? Which Prophecy if it could respect shorter Periods of time, yet certainly the fullest and most proper Completion of it will be at the last Judgement.

See Joann. Ga-  
ribus, de Pha-  
nomenis  
System. 2.

Joseph. de bello  
Judaico, lib. 7.  
cap. 12.

Dan. 7.

CHAP.



CHAP. III.

1. The Resurrection of the dead by how much more rigidly defined, according to every circumstance and punctilio delivered by Theologers, by so much the more pleasant to the ears of the Atheists. 2. That the Resurrection in the Scholastick Notion thereof was in all likelihood the great Stone of offence to those two Enthusiasts of Delph and Amsterdam, and emboldened them to turn the whole Gospel into an Allegorie. 3. The incurable condition of Enthusiasts. 4. The Atheists first Objection against the Scholastick Resurrection proposed. 5. His second Objection. 6. His third and last Objection. 7. That his Objections do not demonstrate an absolute impossibility of the Scholastick Resurrection, with the Author's purpose of answering them upon other Grounds.

1. WE come now to the second particular propounded, *The Resurrection of the dead*, which I dare say the *Atheist* will listen to with more than ordinary attention, and greedily suck in the Doctrine, provided it be stated with the most curious circumstances that the rigidest of Theologers will describe it by, and mainly by these two; That we shall have the same *Numerical* Bodies in which we lived here on Earth, and That those very bodies, the molds being turned aside, shall start out of the Grave. This doctrine the *Atheist* very dearly hugs as a pledge, in his bold conceit, of the falseness and vanity of all the other Articles of Religion. Wherefore he phansying the upshot of Christianity to be so groundless and incredible, he fairly quits himself of the trouble of all, and yields himself up wholly to the pleasures of this present World.

2. And I question not but that this is the great Stone of offence upon which those two blind *Enthusiasts* of *Delph* and *Amsterdam* (of whom I have so often spoken) fell and split themselves; the Rock which made them suffer the Shipwreck of their faith, in allegorizing the Resurrection of the dead and the last Judgment into a mere *Moral* sense, and in conceiting the last Trump to be only their doctrine, and that Christ was come in them to judge the quick and the dead; and that the happy Resurrection so much talked of and so long expected, was nothing else but to be raised up into the like life and belief with these *Fanaticks*, as I must call them: and I would ask them, what is meant by the Resurrection of the *unjust*, if this be the Resurrection of the *just*? or if this be the Resurrection to life, what is meant by the Resurrection to condemnation?

3. But in truth it is scarce fit to ask *Enthusiasts* any questions at all, they, under pretence of inspiration, wholly disclaiming the use of Reason, and imperiously dictating their own wilfull Imaginations to the World for certain and undisputable Revelations: And therefore in this regard there is more hope of the Atheists than of them, who by propounding their Objections put men in a capacity of finding out an An-

swer; but when men will haughtily and superciliously deny a Truth under the pretence of the Spirit, without rendering a reason, this Ignorance or rather Madness is utterly incurable.

4. Leaving therefore these men to the full enjoyment of their own phantasies, let us hear the Objections of the Atheists against this Article so stated as has been above defined; which are chiefly Three.

First, against the *numerical Identity* of our Bodies in the Resurrection: Because, say they, the *Anthropophagi* or *Cannibals* are continually fed with mans flesh, as also they feed one upon another. To give therefore the highest instance against this Assertion; How can that man, say they, that has been fed with mans flesh in a manner perpetually, and at last himself fed upon by men, have the same Body at the Resurrection? For he will be left as bare of flesh, as the Crow was of feathers when every bird had pecked away what belonged unto themselves. Besides the hazard of losing that flesh that was his own, (if any was his own) by being himself devoured and digested into the flesh and body of others.

5. Their second Objection is against mens Bodies rising out of their graves, and runs thus; It implies, say they, that all men were buried: whenas Myriads have been drowned in the seas and eaten by fishes. Besides infinite numbers that have had the usual burial of their Nations, have had a very inconsiderable part of their bodies committed to the ground; only a few ashes in an Urn; the rest of their body, in the burning, vanishing into Air. Which in some sort comes to pass in them that are wholly buried in the Earth. For the Body rots and melts away there into fume and vapours, which the heat of the Sun exhales and draws into the Air. Some it may be shoot up into the blades of Grass, which either rots upon the ground, or is food for horses, to whose shares it doth not fall to have honest burial, but lie to rot also in the open fields, or else are eaten by those Creatures that at length doe so. So that the Soul, if she were to seek for her Body, would hear more likely news of it in the Air than in the Earth. So incredible is it, that it is kept circumscribed in so particular a part of the Earth as the Grave.

6. And lastly, to make all sure, They endeavour to enervate the very grounds and dig down the deepest foundation of this Assertion of *Identity* of bodies at the Resurrection, by alledging that the very end thereof implies a contradiction. For whereas the reason is given, That the Body that was partner either in unlawfull pleasures or the laudable pains and labours of the Soul, might partake also of her Punishment or Reward: here they pretend that the Bodie is not the same *numerical* body throughout the whole life of a man, no more then a river is the same river, but that the Bodie wafts and is restored, that the present Spirits, Bloud and Flesh are passing, \* *πῶτα μὲν δίνων*, as *Heraclitus* speaks, and new supplies are perpetually made by food; and that therefore we have no more the same *numerical* body always then the same *numerical* cloaths, but that in both we wear out the old and get new, but in our cloaths at once, in our Bodies by degrees. Wherefore to contend that the same *numerical* body shall rise that was buried, and that upon point of Justice, is to contend for the greatest piece of Injustice that may be

For

\*after the manner of a river.

For so shall the Body of an old man be punished for the sins of that Body he had when he was young.

7. These and such like are the Arguments of those that would overthrow Religion upon this advantage, as they deem it; and something they drive at that seems to tend to a perswasion of some kind of incongruity and incredibility in the matter, but it will not all amount to an *utter Impossibility*. But to me it seems so inconsiderable, that I shall not vouchsafe it an Answer upon those terms and that Hypothesis they goe upon. I shall soar a little higher, *that my way being aloft*, as the Wise man speaks, *I may be free from the snares beneath*.

But what I answer I would be understood to direct to the *Atheist* and the *Infidel*, permitting them that already believe the substance, to vary their phantasies with what circumstances they please. But for these others I must hold them to hard meat, and cut my skirts as short as I can, that they sit not upon them.

## CHAP. IV.

1. *An Answer to their first and last Cavil, from those Principles of Plato's School, That the Soul is the Man, and That the Bodie perceives nothing.* 2. *An Answer to their second, by rightly interpreting what is meant by Rising out of the grave in the general notion thereof.* 3. *That there is no warrant out of Scripture for the same numerical bodie, but rather the contrary.* 4. *The Atheists Objection from the word Resurrectio answered, whose sense is explained out of the Hebrew and Greek.* 5. *קוּמָה and חַיָּה, what the meaning of them is in that general sense which is applicable as well to the Resurrection of the unjust as of the just.*

1. I Answer therefore first out of the best sort of Philosophers, That *Animus cuiusque is est quisque*, and Νῦς ἐπορεύει καὶ τὸ σῶμα ὁμαξέει. That the Soul of every man is his individual Person, and That she alone it is that bears, that sees, that enjoies pleasure and undergoes pain; and That the Body is not sensible of any thing, no more then a mans doublet when he is well bastinado'd. And this Answer takes away all occasion of the First and Last Cavil. For why are men solicitous of the same numerical body, but that they may be sure to find themselves the same numerical persons? But it being most certain there is no *stable Personality* of a man but what is in his Soul, (for if the Body be Essential to this numerical Identity, a grown man has not the same individuation he had when he was Christned;) it is manifest, that if there be the same Soul, there is exactly the same Person; and that the change of the Body causes no more real difference of Personality then the change of cloaths. And why do men plead for the consociation of the Soul's numerical body in Reward or Punishment, but that they phantasie the Body capable

pable of pleasure and pain? But they erre, not knowing the nature of things, the Body being utterly incapable of all sense and cogitation, as not only the best of the *Platonists*, but also that excellent Philosopher *Des-cartes* has determined, and is abundantly demonstrated in my \* Treatise of the Immortality of the Soul.

\* See Book 2.  
ch. 2. of that  
Treatise, as also  
chap. 4, 5, 6.

2. This therefore being cleared, I answer also to their second Cavil, concerning mens rising out of the very graves they were buried in, That the expression is only Prophetical and Symbolical, (though I do not deny but that in some it may happen literally to be true) and that it signifies no more then thus, *That the same men that die and are buried, shall as truly appear in their own persons at the Day of Judgment, as if those Bodies that were interred should be presently actuated by their Souls again, and should start out of their graves*; and to give an instance, they shall be as truly the same persons as *LaZarus*, when he rose body and soul out of the Grave, after he had lien there four daies together. But that universal expression of mens *rising out of the Grave* is but a Prophetical Scheme of Speech the more strongly to strike our senses, as I have already intimated in my \* exposition of the 15 of 1 Cor. against the *Psychopannychites*. And therefore the greater accumulation of absurdities that can be made against that circumstance, it will the more confirm that usefull Interpretation of mine.

\* See Book 1.  
ch. 6. lect. 3.

3. This succour we have against the Atheists out of Philosophy; but I answer further as concerning the Scripture it self, (which is the only certain measure of the truth of our Religion, and to which alone I dare finally stand, not thinking my self bound to make good every conceit that either the *Pride*, *Precipitancie*, *Inadvertencie* or *Ignorance* of fallible Teachers have obtruded upon the World,) That I dare challenge him to produce any place of Scripture out of which he can make it appear, That the Myserie of the *Resurrection* implies *the resuscitation of the same numerical body*. The most pregnant of all is Job 19, which later Interpreters are now so wise as not to understand at all of the Resurrection. The 1 Cor. 15. that Chapter is so far from asserting this curiosity, that it plainly saies it is not the same body; but that as God gives to the blades of corn grains quite distinct from that which was sown, so at the Resurrection he will give the Soul a Body quite different from that which was buried. Now if it be not the same Body that was buried, what need it run into the Earth to come out again? Wherefore it is plain that the Apostle there writes, as I said before, in a Prophetical and Symbolical style.

4. But the *Atheist* will still hang on and object further, That the very term *Resurrectio* implies that *the same body* shall rise again, for that only that falls can be said properly to rise again. But the Answer will be easie, the Objection being grounded merely upon a mistake of the sense of the word, which is to be interpreted out of those higher *Originals* the *Greek* and *Hebrew*, and not out of the *Latine*, though the word in *Latin* does not alwaies implice an *individual* Restitution of what is gone or fallen: as in that verse in *Ovid*,

*Victa tamen vinces subversa que Troja resurges.*

But

But this is not so near to our purpose; let us rather consider the Greek word *ἀνάστασις* which *Resurrectio* supplies in Latin, and therefore must be made to be of as large a sense as it. Now *ἀνάστασις* is so far from signifying (in some places) the Reproduction or Recuperation of the same thing that was before, that it bears no sense at all of *Reiteration* in it. As *Matth. 22. 24.* καὶ ἀναστήσεται ὁ κύριος τὸν ἀδελφὸν αὐτοῦ and *Genes. 7.* there ἐξανέστασις and ἀνάστημα signify merely a *living subsistence*: and therefore *ἀνάστασις* in an active signification according to this sense will be nothing else but a *giving or continuing life and subsistence to a thing*. The word in the Hebrew that answers to ἀνάστημα is *חַיָּה*; which Translators interpret a *Living substance*: whence *חַיָּה* according to this analogie may very well bear the same latitude of sense that *חַיָּה*, they being both words that are rendred *Resurrectio*, but simply of themselves signify only *Vivification* or erection unto *life*, or the being made a *living Creature*.

But seeing that men are Creatures that have been once alive, and are to be made alive again, and to become sensible and visible ἀναστήματα at the day of Judgment; therefore *חַיָּה* and *חַיָּה* are ordinarily translated *Revivificatio*, and *ἐγερσις* and *ἀνάστασις* are to be understood in the same sense that implies a *Recuperation of life*.

5. Now the *Jewish Rabbins*, as *Buxtorf* has noted, are very critical in these words, appropriating *חַיָּה* to the Resurrection of the just, but the other to the Revivification of the wicked; though they sometimes again confound them. But that which is nearest to our purpose is to consider in what signification of the words the thing signified is competent to the unjust as well as to the just. And I conceive it is that which the Apostle *Paul* speaks, *2 Cor. 5. 10.* *For we must all appear before the Tribunal of Christ, that every man may receive according to what he has done in his body, whether good or evil.* But as well the wicked as the just, before they thus appear, are really in *life and Being*; though to us they be *ἐν ᾧ δὲ*, dead, vanished and invisible. *Πάντες ὃ θεὸς ζῶντες*, *Luke 20.* *But all are alive and visible to God*, even the bad as well as the good. Therefore the *Resurrection* or *Revivification* (for the word signifies no more then so) that is common to both, is this; That they become palpable and visible ἀναστήματα, and appear at that general Assizes at the last Day. For then all the World good and bad shall not only be *alive to God*, but also *alive and visible to one another*. And this is that ἀνάστασις or *Revivificatio* that is common to all. And that this notion is solid appears from hence, in that *Luke* by saying, *For they all live to God*, implies that they are dead in reference to men. Wherefore so far forth as they are said to be dead, so far forth may they be said to be revived or to be raised from the dead; as the Ghosts of men are said to be by art Magick, because they are made to appear. But the Devil is not said to be raised from the dead, because he was never properly said to be alive amongst us, or to live amongst us.

## CHAP. V.

1. *An Objection against the Resurrection, from the Activity of the Soul out of her Body, with the first Answer thereto.* 2. *The second Answer.* 3. *The special significations of תְּחִיָּה and תְּקוּמָה, the first belonging to the unjust, the latter to the just.* 4. *That the life that is led on the Earth or in this lower Region of the Air is more truly a Death than a Life.* 5. *The manner of our recovering our Celestial Body at the last Day.* 6. *And of the accomplishment of the Promise of Christ therein.*

1. **I** Should proceed, but that I must be contented to be interrupted by one Objection more, which is this; If the Souls of men live and act out of their Bodies before the Resurrection, what need is there of any Resurrection of the Body? For what want have they of any Bodies at all, if their Soul can live and act without them? But I answer,

First, That we are not infallibly assured but that the Souls as well of the Good as the Bad after Death have an *Aereal* Body, in which, if Stories be true, they have sometimes appeared after their decease. And that they may act, think and understand in these *Aiery* vehicles, as well as other Spirits doe, is not at all incredible nor improbable; the Faculties of an humane Soul being not inferiour to the Faculties of some Orders of Spirits, whose Understandings are not so clear but that they are divided in their judgments, some being of one Sect of Philosophers, some of another, as those that appeared to *Cardan's* father professed themselves *Avenroists*.

2. But secondly, if it were granted that the Souls of the deceased were stript of all Corporeity, and yet could act, we may notwithstanding very well conceive that that which once had so intimate union with the grossest of Bodies, has certainly a very strong propension, natural complacency or *essential aptitude* alwaies to join with some Body or other. Which power if we may not infallibly affirm to be so catching, that the Soul is never disappointed of some kinde of Vehicle, yet we may safely pronounce, that when that natural capacity is satisfied, there accrues a greater accomplishment and more vigorous enjoinment to the Soul, her Operations thereby being made more sensible and vivid. And therefore that great Reward of an Heavenly, *Æthereal* or Immortal body, which shall be given at the last day, is of very high concernment for the compleating of the happiness of the Souls of the faithfull, whether we suppose them in the mean time to live without Bodies, or to be alive only in *Aiery* vehicles; the \* latter whereof if examined to the bottome, will appear the most unexceptionable opinion, and least liable to the Cavils of Gainsaiers. But whether of them be most true I leave to the grave and wise to determine.

3. This Rub being thus removed out of the way, we now proceed to the special significations of תְּחִיָּה and תְּקוּמָה. The former of which is called ἀνάστασις κατὰ δίκην, the *Resurrection to Condemnation*; the latter ἀνάστασις

See my Treatise of The Immortality of the Soul, Book 3. ch. 17.

\* Ibid. Book 3. chap. 1.



ἀνάστασις ζωῆς, ἀνάστασις δικαίων, and simply ἀνάστασις, the *Resurrection to life, the Resurrection of the just, and simply the Resurrection*, as it is 1 Cor. 15. and elsewhere. Wherefore חַיִּים or ἀνάστασις as they belong to the wicked, have no further sense of *Revivification* then in that general way we have explained, 'Ανάστασις κρείσσων implying that they were raised and made to appear at this day of general Summons, merely to receive the sentence of Eternal Death, *Go ye accursed into everlasting fire, &c.* But now חַיִּים as it is appropriated to the *Resurrection of the just*, and is termed ἀνάστασις ζωῆς, implies in it a further and more peculiar *Revivification* or *Re-enlivening*, viz. into that *life* which was lost by the first Fall, that Paradisiacal life, that Æthereal and Heavenly life, which is unrecoverable unless we recover those Heavenly glorified bodies which are promised to us by Christ at his coming.

4. For this muddy Earth, and vaporous polluted Air which is the very Region of Death, wherein all the Pleasures, Joyes and Triumphs of this Present Life are but like the grinning laughter of Ghosts or the dance of dead men, these foul Elements, I say, can afford no such commodious habitation for the Soul, as to arrive any thing near to the height of that Happiness which she shall be possessed of when Christ shall be pleased to change these our vile bodies into the similitude of his glorious bodie, and so to recover us into the enjoiment of that Heavenly Life which we unhappily forfeited by our first Fall. For which purpose he came into the world, as himself professes John 6. v. 40. *This is the will of him that sent me, that whosoever sees me and believes in me, should have everlasting life, and that I should raise him up at the last day.*

5. And so certainly it will be at his coming to Judgment, that they that then see him and firmly believe on him, ardently loved him and vehemently desired his Appearing, shall find such a warming change in themselves, partly by the glorious approach of his Person and Lustre of his numerous Retinue, partly by the wonderfull secret workings of the Divine Presence in their very Bodies and Souls, that at last there will be kindled such an irresistible Faith, so rapturous a Joy and transportant Love, that breaking out upon the Body, be it what it will, it will turn all into a pure Æthereal flame; and so *Elias*-like in those Celestial chariots shall they ascend up to Christ, and meet him in the Air, and join with his Armie wherever it moves, as becoming then ἱερωμένοι, their Vehicles being transformed by the power and presence of Christ, and the working of his Divinity, into a pure Paradisiacal and Angelical nature.

6. And thus shall he make his word good of *raising us up at the last day*, in that he does thus re-enliven us, and restore us to that *Life* and Joy which we had fallen from, re-enthroned us into that Glory we had defaced in our selves and was lost in these dark Bodies of ours, and raise us up to that pristine state of Happiness and that superiour Paradise, which we could not re-enter into, or be re-estated in, but by becoming wholly *Æthereal* or *Celestial*.

## C H A P. VI.

1. *That he has freed the Myſterie of the Reſurrection from all Exceptions of either Atheiſts or Enthuſiaſts.* 2. *That the Soul is not uncapable of the Happineſſ of an Heavenly Body.* 3. *And that it is the high-eſt and moſt ſutable Reward that can be conferr'd upon her.* 4. *That this Reward is not above the power of Chriſt to confer, proved by what he did upon Earth.* 5. *That all Judgment is given to him by the Father.* 6. *Further arguings to the ſame purpoſe.*

1. **A**ND now I think we have ſo diſentangled the Myſtery of the *Reſurrection* from all the Prejudices and conceived Difficulties that it was involved in, that I may challenge all the World, the *Atheiſt*, *Infidel* and new-fangled *Enthuſiaſt*, if they can frame any ſolid Exception againſt it, which they can manage by Reason, and is not a mere ſullen dictate of their own dark and dull minds.

2. For this precious Crown of Immortality which Chriſt ſhall then crown us withall, is neither beyond his power to give, nor our capacity to receive. For the offers and flusterings, as I may ſo ſay, of the Faculties of the Soul of man, even in this ſtate of Death and Imprisonment, are ſo High, ſo Noble and Divine, as well in Speculation as Devotion, eſpecially when our Spirits are more then ordinarily pure, and come nearer to an *Æthereal* kind of defecacy; that they that have the experience thereof cannot diſtruſt but that, if ſhe had the advantage of an Angelical Bodie, her operations would prove little inferiour to theirs. Which is a demonſtration that ſhe is as well capable of ſuch Bodies as they, As alſo of the worth and value, and of the fitneſs and accommodateness of ſo ample a Reward.

3. For Philoſophy herſelf can witneſs, That according to the greater purity of our Spirits, the Motions and Paſſions of our Minds are changed and become more holy and divine, & our Thoughts and Apprehenſions more clear, our Love to God more ardent and ſincere, our Bnignity to men more free and general, and all the Faculties of our Soul in a ready poſture to comply with the beſt commands or ſuggeſtions of Reason or Religion. Of what infinite importance therefore muſt it be to have ſuch a Body as is not only perpetually thus compliable with the Beſt motions of the Soul, but by virtue of its Heavenly purity does naturally encline the Mind to ſuch Thoughts, Motions and Affections, as are moſt acceptable to God and moſt enraviſhing to her ſelf? Which conſideration does evidently demonſtrate that *high Reason* that is in our Religion, in the *Promise of a glorified Body*, as the greateſt Reward of our earneſt colluſtations and obedient endeavours in this life. For nothing but Divine Inſpiration or ſome infallible Method of Philoſophy could diſcover to the Mind of man ſo concerning a Point.

4. But to doubt whether Chriſt can cloath us with ſuch Bodies as thoſe, or enliven our whole man, in whatſoever bodies we be found, into that

that Immortality and Life which accrues to us by transforming our vile bodies into the similitude of his glorious Bodie, is either to forget or not to believe what mighty power he had when he was here upon earth; how merely by his word he calmed the raging of the seas, silenced the tempestuousness of the windes, multiplied a few loaves and a few fishes so, in the very eating of them, that he fed many thousands therewith in the wilderness; which was an eminent specimen of his power of transforming Matter into what modification he pleased: besides his healing of the sick, not only those that were present and believed on him, but also the absent; to which you may add the raising of the dead, which comes nearer to our purpose, as also the Resurrection of those that rose with him, to signify his enlivening power, who himself so miraculously rose from the Grave.

5. By which wonderfull works he did plainly demonstrate, That what he professed of himself was true, *That as the Father has life in himself, so he has also given the Son to have life in himself*, that is, the power of vivification or enlivening of others, as you may see by the context, See my Treatise of the Immortality of the Soul, Book 3. ch. 18. sect. 15. John 5. v. 26. And not only so, but he has given him also the power of punishing as well as rewarding, as it follows in the next verse, *And he hath given him authority to execute judgement, because he is the Son of man*, viz. That Son of man that upon his sufferings and after his being risen from the dead should have all power given to him in Heaven and in Earth. Which we may easily believe, whenas he had so vast a power in the lowest ebbe of his Humiliation, when he went up and down afflicted, despised and neglected, being attended only by a few contemptible fisher-men and others of like inferiour condition; and yet then he opened the eyes of them that were born blind, and at a distance healed the sick, and being unaccompanied with any visible pomp or power, with one word of his mouth drove away a Legion of Devils at once. What shall he not then be able to doe, when he shall return in the highest Glory and Majesty that the visible Divinity can appear in? when the Heavens shall be filled with the brightness of his Camp, and all the Nations of the World shall be astonished at the dreadfull splendour of his coming?

6. Shall not he then, who in his dejection could raise to life not only a faithless but senseless corps, enliven those that at his glorious Appearance are so filled with Faith, Love, Joy, Desire and Admiration, that their empassioned Souls are ready to leave their Bodies, if it were possible, to come and doe their homage to their long-expected Saviour and Redeemer? Shall not that Divine and Omnipotent Power then that worketh round about him, so cooperate with those kindled Affections, as to change their very Bodies into an ability of naturally ascending up to him, and joining with him? Or is it hard for him to convert Flesh or Air into a pure Aethereal Fire, & to awake such a Facultie in the Soul as shall kindly and vitally inactuate it, who turned Air into Flesh, and prepared the dead carcase of *Lazarus* so fittingly for reunion with the Soul, that he raised him out of the Grave on the fourth day? Wherefore this Resurrection, Life and Immortality we speak of, being neither impossi-

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ble for Christ to give, nor our nature incapable to receive, it remains that we shall enjoy it; because Christ both himself and by his Apostles has so plainly and expressly promised it.

## C H A P. VII.

1. *Cæcilius his scoffs against the Resurrection, and Conflagration of the World: That against the Resurrection answered already.*
2. *In what sense the soberer Christians understood the Conflagration of the World.*
3. *That the Conflagration in their sense is possible, argued from the Combustibleness of the parts of the Earth.*
4. *As also from actual Fire found in several Mountains, as Ætna, Helga and Hecia.*
5. *Several instances of that sort out of Plinie.*
6. *Instances of Vulcanoes, out of Acosta.*
7. *The Vulcanoes of Guatimalla.*
8. *Vulcanoes without smook having a quick fire at the bottome.*
9. *Vulcanoes that have cast fire and smook some thousand of years together.*
10. *Hot Fountains, Springs running with Pitch and Rosin, certain Thermæ catching fire at a distance.*

1. **T**HE Third thing we propounded comprized in Christ's Return to Judgment is the *Conflagration of the world*, a Point as incredible to most of the Heathen as the *Resurrection of the dead*; and the comparing of them both together made it the more ridiculously-incredible to them, as you may see by that Jear that *Cæcilius* gives the Christians in *Minucius Felix*. *Quid? quod toti Orbi & ipsi Mundo cum sideribus suis minantur incendium, ruinam moliantur? quasi aut Natura divinis legibus constitutus aternus ordo turbetur, aut, rupto omnium elementorum fœdere & cœlesti compage divisâ, moles ista quâ continemur & cingimur subruatur. Nec hâc furiosâ opinione contenti, aniles fabulâ astruunt & annectunt. Renasci se ferunt post Mortem & Cineres & Favillas. Nescio quâ fiduciâ mendaciis suis invicem credunt. Putes eos jam revixisse. Anceps malum & gemina dementia, Cælo & astris quæ sic relinquimus ut invenimus interitum denunciare, sibi mortuis & extinctis (qui sicut nascimur & interimus) aternitatem repromittere.* To which you may add how they menace burning and meditate ruine to the whole Earth and to the Heaven it self with the Stars thereof; as if the Eternal Order constituted by the divine laws of Nature could be disturbed, or that this huge Fabrick wherein we are contained and surrounded, by the breaking of that league amongst the Elements and division of the celestial Compages could tumble down. And not content with this furious opinion alone, they join and stitch to it old wives fables. They affirm that they shall rise again after death, and live after the being turned into embers and ashes. I know not upon what confidence they can thus believe one anothers lies. You would think they were men started out of their Graves already. A twofold mischief and double madness, to denounce destruction to the Heavens and Starres which we leave in the

*the same condition that we find them, and to promise Eternity to our selves once dead and extinct, who as we are born into the world, so we die.* But the double sting of this twofold Jear is easily pulled out; and that indeed concerning the *Resurrection* already; we having plainly shewed, That that mysterie implies nothing more then this, That the same individual Persons shall be revivificated body and soul, and made happy with Eternal life. But *the same individual person* does not involve any necessity of the *same numerical body*, as has been shewn at large.

2. The very point and sting of this Scoff against the *Conflagration*, is also a presumptuous mistake as well as that against the *Resurrection*, (though I deny the possibility of neither) and it lyes in these words, *ipsi Mundo cum sideribus suis minantur incendium, ruinam moliantur.* Such a clatter as this indeed (though some of the Pagan Philosophers, as *Lucretius* and *Seneca*, are not affraid to admit, yet) might well scare the more sagacious from giving assent to it. But *the Conflagration of the World*, according to the truth thereof in the Christian Mystery, is limited with more modest and credible bounds, it not concerning the *Starry Heavens*; unless you will call these Heavens *Starry* that are the receptacle of Sublunary Comets and falling Starres. So that all the destruction that is threatned by the better-knowing Christians, is onely to the Globe of the *Earth*, and the circumjacent *Aire*, with all the garnishings of them, which shall be burnt up and destroyed: But the *Aire* and *Earth* shall continue *Aire* and *Earth* still; but with such alteration as this terrible Burning shall work upon them.

3. That this is possible many things may induce us to believe, which are to be found as well in the *Earth* as in the *Aire*. For what of the *Earth* is not combustible? The exterior turfy part is ordinary fewel, and Stones themselves are calcined into lime and chalk by fire. And the *Pyrenean* mountains betwixt *France* and *Spain* took fire so (whether from thunder or by certain Shepherds) that the Gold and Silver mines ran streaming down for many days together. From which accident some will have these Hills to have their name from *πῦρ* signifying *Fire*. Besides, there are many Mines of Minerals in the *Earth* that do not onely yield to the power of Fire, but covet it in a manner and catch at it, as *Naphtha*, *Sulphur* and *Bitumen*; to say nothing of sundry sorts of Coals, vast Woods and Wilderesses, which are so combustible, that the mere excesse of the heat of the *Aire* has sometimes set them on fire, as it happened in several places Anno 1474.

4. We may adde to all this in how many places of the *Earth* there are found actual *Fires* by Natures own kindling, as if she kept house under ground, and made several Hills her chimneys: such as *Vesuvius* in *Italy*, *Etna* in *Sicily*, *Helga* and *Hecla* in *Islandia*, mountains so terrible for thunder, flamings out of fire, casting abroad stones, ashes, stink and smoak, that the more phansifull conceit that Hell is begun there aforehand. Which were more plausible if the Apparitions that are seen there were as true as they are said to be frequent.

5. *Plinie* will furnish us with more instances of this nature, as of *Chimæra* a Hill of *Phaselis* in *Pamphylia*, the *Hephestian* Mountains in *Lycia*, Plin. Natural. Histor. lib. 2. cap. 106.

*Cophantus* in *Bactriana*. Near *Hesperius* a Mountain in *Aethiopia* the fields in the Night all glitter with light, as also a certain piece of ground in *Babylonia*. *Nymphæus* a Mountain of *Apollonia* flings out Fire and Bituminous-matter, the fury whereof is increased by rain: as also the fire of those ignivomous Mountains in *Lycia* and *Pamphylia*. That *Aolian* Iland *Hiera* near *Italy* was all on fire, and the sea round about it, for some days together; which he reports as a known truth, and an instance near at hand. But he concludes with the burning of that high and vast mountain in *Aethiopia* called *Θεῶν ὄχημα*, that is, *The chariot of the Gods*, as the most famous example of this kind; adding to all this short Epiphonema, *Tot locus tot incendiis rerum Natura terras cremat.*

Joseph. Acoft.  
Hiftor. of the  
Indies, book 3.  
chap. 24.

6. And yet these *Vulcanoes* are not less frequent in *America*, as *Acofta* writes, and gives this description of them in general, *That they be rocks or pikes of very high mountains, having upon their tops a plain, and in the midst thereof a pit or great mouth which descends to the very foot of the Hill*, a thing very terrible to behold, as he saies. Out of those mouths is vomited smoak, and sometimes fire, and sometimes neither, as it fares ordinarily with that of *Arequipa*, as also with that of *Mexico* near the village of *Angels*, which sends out smoak and ashes onely by fits, but never fire; and yet the Inhabitants are affraid it will sometime break out and burn all the Country.

7. The *Vulcanoes* of *Guatimalla* are more terrible. In the year 1586. almost all the City of *Guatimalla* fell with an earthquake. This *Vulcanoe* had then for six months together day and night cast from the top and vomited, as it were, great floods of fire; a notable instance of what treasures of combustibles Nature is stored with. As is also observable in the *Vulcanoe* of *Quitto*, which cast such abundance of ashes, that in many leagues compass thereabouts it darkned the light of the day.

8. There are also other kind of *Vulcanoes* which never cast either smoak, flame or ashes, but in the bottome they are seen to burn with a quick fire never dying. This imposed upon a greedy Priest, and made him think it was nothing else but heaps of Gold melted in the fire, which he thought to have fetched up by letting down an iron Kettle with chains. But his device was not fire-proof, his kettle and chain melting so soon as they approached near the bottome.

9. But the greatest wonder of all is that which *Acofta* noteth of some *Vulcanoes*, that for some hundred, nay some thousands of years have cast out continually smoak, fire and ashes. These visible instances of particular burnings of the Earth are notable Presumptions that there are laid in in the hidden Mines of Providence such a provision of Combustible matter as will serve for that universal Conflagration we speak of, when the day of Vengeance shall make use of those Treasuries of Wrath.

10. We might adde further Arguments of Subterraneous fires and the fewel thereof from Earthquakes and hot fountains; of which there are some in *Pern*, as the same Writer reports, that are so hot, that a man cannot endure his hand so long as the repeating of an *Ave-Marie*.

There

Jos. Acofta  
lib. 3. cap. 17.



There be infinite numbers of these in the Province of *Charcas*. He makes mention also in the same place of several Springs and Fountains that run with Pitch and Rosin. Which yet seems nothing so strange as those *Therma Fallopius* speaks of, in the Territories of *Parma*, whose Water catches fire at a distance: and as for hot Fountains they are more ordinary in these known parts of the world then that we need at all insist thereupon. See *Plin.* lib. 2. cap. 103.

C H A P. VIII.

1. *A fiery Comet as big as the Sun that appeared after the death of Demetrius. Comets presages of Droughts. Woods set on fire after their appearing.* 2. *Of falling Starres. Of the tail of a Comet that dried up a River.* 3. *Hogsheads of Wine drunk up and men dissipated into Atoms by Thunder.* 4. *That the fire of Thunder is sometimes unquenchable, as that in Macrinus the Emperours time; and that procured by the Prayers of the Thundring Legion.* 5. *Of conglaciating Thunders, and the transmutation of Lot's wife into a pillar of Salt.* 6. *The destruction of Sodom with fire from Heaven. That universal Deluges and Earthquakes doe argue the probability of a Deluge of Fire.* 7. *That Plinie counts it the greatest wonder, that this Deluge of fire has not hapned already.*

1. **W**E have seen how well stored the Earth is toward this general Conflagration; let us now consider what the Heaven or Aire may afford. Where letting go other *Fiery Meteors*, we shall only consider some few instances of *Comets*, *falling Starres* and of *Thunder*.

By *Comets* I understand onely such *new Starres* as are *Sublunary* and of combustible matter actually set on fire. Of which sort there was one of so huge a magnitude which appeared after the death of *Demetrius*, that it was found no less then the Sun to see to; and with the brightness of its fiery shining turned Night into Day. But to speak more at large of this Meteor, *Cardan* and other Philosophers would have them either *Signes* or *Causes* of great *Droughts*; and they may well be both, these sublunary especially: such great fiery bodies not being easily fed without wasting much of the kindly moisture of the Aire, which makes the season also unwholesome and pestilential. But for *Droughts*, it has been observed that after the appearing of these *Comets*, the year has been so excessive hot, that it has parched the Corn upon the ground, set whole Woods on fire, and dried Fountains and Rivers; as it hapned in the years 1477 and 1539.

2. The *Stella cadentes* are either such as *Virgil* describes in his *Georgicks*,

*Sape etiam stellas vento impendente videbis  
Præcipites cælo labi, noctisque per umbram  
Flammarum longos à tergo albescere tractus.*

*Oft mayst thou see upon approaching wind  
 Starres slide from Heaven, and through the Night's great shade  
 Long tracks of flaming white to draw behind.*

( Which Meteors though they make a great show in the Night, yet do not ordinarily much hurt, unless they should light upon the fields of *Arícia*, whose Earth was so combustible that it would take fire upon the falling of any coal) Or else they are such kind of *Comets*, as themselves become sometimes falling *Starres*: Which *Scaliger* affirms to have been found true in his time: and *Fromondus* out of *Sennertus* writes, that the Tail of a Comet in the year 1543 flew off, and falling into a River drunk up all the water of it.

3. But the Effects of no fiery Meteor are so frequent or so terrible as that of *Thunder*. To which sulfurous Exhalations out of the Earth contribute something, as well as moist Vapors for the generating of Rain: As is discovered by the great frequency of *Thunders* about the *Vulcanoes* we spoke of.

One notable Effect which *Plinie* takes notice of is like that of the Tail of the Comet. For he saith there is one kind of Thunder, *quo dolia exhauriuntur intactis operimentis*. Like to this is that which the above-named Writer recites out of *Wolfgangus Meurerus*, that a certain Minister as he was going from *Lipsia* to *Torga* was so consumed by *Thunder*, that not a bit of him was to be seen, his whole body being dissolved into Vapour and Exhalations, and blown away with the wind. The closest texture of bodies will not hold, when this quick searching Fire assaults them. For this Meteor is made of such subtil, glib and furiously-agitated elements, that they will irresistibly pass wherever they attempt, and disjoyn every congeries of Atoms, as *Lucretius* has well described them.

*Qua facile insinuantur, & insinuata repente  
 Dissolvunt nodos omnes, & vincla relaxant.*

*Which easily pierce, and piercing straightway loose  
 All knots, and suddenly break every noose.*

4. But that is as remarkable as any thing concerning *Thunder*, that the fire thereof is sometimes unextinguishable; as it hapned in *Macrimus* the Emperours time, when the Theatre was Thunder-struck in the very day they celebrated their *Vulcanalia*. And such was that fire that fell from Heaven in *Aurelius* his time by the prayers of a Legion of the Christians, which from this effect was called *Legio Fulminatrix*, the *Thundring Legion*. A competent shower of such fire as this, that is thus peremptory and importunate, what part of the earth is so incombustible that it would not subdue?

5. I would not mention that strange and unexpected effect of *Thunder* whereby it congelates or makes rigid, fluid or soft bodies, ( which both *Seneca* and *Cardan* takes notice of: The one gives an instance of hogheads of wine turned into ice by *Thunder*; the other of certain mowers in the Iland *Lemnos*, who being thunder-struck as they were supping

supping under an Oake, their bodies became so hard, rigid and stiff, as if they had been so many Statues, which imitated the same actions they were doing when they were alive, one seeming to eat, the other seeming to lift a pot to his mouth, a third to drink, &c. ) I say I would not mention this, did it not give some light and credibility to that wonderful Transmutation of *Lot's* wife into a pillar of Salt; the thundring and lightning that then fell, some of it it seems being attempered to such an effect, and directed to strike that refractory woman, that she might be not onely a monument of God's wrath upon disobedient curiosities, but also of the manner of his executing that signal vengeance upon *Sodom* and *Gomorra* with the neighbouring Cities, viz. That it was with thunder and lightning from above, as the Text witnesseth, and *Solinus* and *Tacitus* also agree to, and not onely by subterraneous fire breaking forth, and the absorption of Earthquakes that swallowed down the Cities, as *Strabo* seems to insinuate.

6. This destruction of *Sodom* with fire from Heaven, assented to by Heathens as well as Christians, is so ample a pledge of the possibility of the *Conflagration* of the Earth, that though I could out of *Plinie* and others adde other such like instances of Cities being burnt down with Thunder, yet I shall content my self with this so notable an example. And having shewn that there are such copious and rich treasures of the fiery Principle in Nature, I shall make this brief demand, Why may not this Principle sometime so break out and overflow, that there may be an universal rage of Fire upon Earth, as well as there was once of Water? For the hidden causes and principles of Nature sometimes work scantily, sometimes moderately, sometimes as if they had broke all laws and bounds: as is observable in Torrents and Earthquakes; they sometimes being kept within the compass of a very few miles, others sometimes being in a manner universal, as those Earthquakes were that hapned in the years 367, and 1289. So floods sometimes are so small, that they scarce cover a whole Meadow; others sometimes so great, that they drown whole Towns; and others sometimes they are either so large as to be universal, or at least to cover vast Kingdomes and Continents at once. Such were the Deluges of *Deucalion*, of *Ogyges*, and that of *Noah*. So likewise we see also in History what particular executions the Element of Fire, either by fulgurations from Heaven or eruptions out of the Earth, has done on this House, on that Town, nay upon whole Countries: why may not the rage of it then at last so break out, that it may be called even a general Deluge of fire?

7. This seems so farre from an Impossibility to *Plinie*, that considering how full fraught the World is with this Element, and how propagative it is of it self, he saith it is the greatest Miracle of all, that this universal Conflagration has not already hapned. *Excedit profecto omnia miracula, nullum diem fuisse quo non cuncta conflagrarent.*

Plin. Histor.  
Natur. lib. 2.  
cap. 107.

## CHAP. IX.

1. *The Conflagration argued from the Proneness of Nature and the transcendent power of Christ.* 2. *His driving down the Powers of Satan from their upper Magazine.* 3. *The surpassing power and skil of his Angelical Hosts.* 4. *The efficacy of his Fiat upon the Spirit of Nature.* 5. *The unspeakable corroboration of his Soul by its Union with the God-head; and the manner of operation upon the Elements of the World.* 6. *That the Eye of God is ever upon the Earth, and that he may be an Actor as well as a Speculatour, if duly called upon.* 7, 8. *A short Description of the firing of the Earth by Christ, with the dreadful effects thereof.*

1. **T**HAT therefore which Nature seems thus perpetually to threaten of her self, can it be hard for us to believe that Christ and his glorious Host of Angels, who have a power above Nature, will be able to effect when it shall seem good to him whom God has made visible Judge of the World? Remember what command he had over the Elements when he was in the Flesh in the lowest state of Humiliation, and what power he had over them that for so long time have been permitted to lord it in this grosser *Elementary World*, whose Chieftain is called the *Prince of the Aire*. Remember how by a word of his mouth he sent packing a whole *Legion* of his Kingdome at once. What is it then that he cannot do in His exalted estate, when he returns to Judgement in so exceeding great Majesty and Glory, when he shall descend with the sound of the Trump, and face the Earth with his bright Squadrons, and fill the whole Arch of Heaven with innumerable *Legions* of his Angels of Light, the warm gleames of whose presence is able to make the Mountains to reek and smoak, and to awake that fiery principle that lies dormant in the Earth into a devouring flame?

2. But besides this, By descending thus low they drive the *old Usurper* and his *dark Legions* from that upper Magazine, and now can turn his Artillery against himself, and make use of all the provision fit for Fire-Works. For this is the time that *Diphilus* the *Tragedian* prophesies of,

Ἔσται γὰρ, ἔσται καινὸς αἰῶνων χρόνος,  
 Ὅτ' ἂν πύρος γέγοντα θησαυρὸν χάσῃ  
 Χρυσωπὸς αἰθέρ, ἢ ὃ βοσκηθεῖσα φλόξ  
 Ἀπαντα τὰ πύγια καὶ μητάρσιν  
 Φλέξει μέγιστα.

To this sense,  
*The time will come when as the golden Sky  
 His hidden fiery treasures shall let fly,  
 And raging flames burn up all and consume,  
 Filling both Earth and Aire with noisome Fume.*

And

And if there were not here already matter enough to contrive into the most mischievous kind of fiery Meteors, such as will be sure to do execution, yet that *Word* that created all things can easily change so much of any Matter into such a modification as will most effectually serve for this heavy Vengeance.

3. But I make no question but that there are Second causes on this side that *Omnipotent Creative* power of the Godhead, that are sufficient for such ministries of Providence as this. As truly those innumerable bright Legions of Angels may seem to be, whose Skill and power of Imagination upon the Elements of Nature is certainly transcendently above what we can conceive; their Faculties, at least some of them, as farr surpassing ours, as ours do those of brute beasts who have not the least conceit of our power and artifice in doing things.

4. What power think you then is in the Head of these Heavenly hosts *Christ Jesus*, who in the flesh, as I have often noted, shewed such mighty specimens thereof over the Elements of the world? The mere *Fiat* therefore of his Imagination and Will acting upon the *Spirit of Nature*, whether nearer hand or farther off, cannot but prove sufficient, if he so please, to undoe that universal coalition of particles out of which arises the *Compages* and consistence of every earthly Substance, and to turn them into such a flame as some would have the whole Earth anciently to have been, or so to moderate the action, and fire it so deep, and with such a qualification of parts, as shall be most sutable to his present and after-design.

5. This Effect will not seem beyond that inherent power in the *Divine Soul* of *Jesus*, if we consider its unspeakable corroboration by his mysterious union with the Godhead, and the obedience of the *Spirit of Nature* to the exalted powers of the Soul, and the power of this *\* Spirit* upon the *subtil matter of the World*, and the force of that *subtile Matter* to disjoyn all coalescencies; and then the promptness of these dissolved particles to close again unto such a forme as the regulated activity of the *Spirit of Nature* shall command them into. For all this is but an *higher and diviner kind of Magick*, working by the excitation of the *Spirit of Nature* upon the *changeable Elements of the world*, no Creation nor Annihilation of any thing.

\*See my Treatise of the Immortality of the Soul, book 3. chap. 6. Sect. 6. also chap. 12. and 13.

6. So that keeping our selves on this side the naked Deity, to the consideration of Second causes, partly *Natural* & partly *free Agents*, amongst whom the *highly-exalted and supereminently-divine Soul of Jesus* is the chief, we discover a power able to effect more then we have declared concerning the *Conflagration of the Earth*. And when this will suffice, how over-evidently are we assured of the feisableness of this Atchievement from what *S. Peter* has suggested concerning the *absolute power of the Word of God*, by whom all things are, and who is a perpetual Spectatour of his Works? For the spirit of the Lord filleth the world, as the Wise man speaks, and that which containeth all things has knowledge of the voice. And it is as true that all things lye open to his sight, and that the Earth is alwayes under the present eye of God. Wherefore he that perpetually looks on, is it hard to conceive that at last,

2 Pet. 3. 5.

Wisdome Chap. 1. v. 7.

last, at some solemn period of time, he may in a special manner step out into action, if need so require, and he be invoked thereunto?

\* See my Treatise of the Immortality of the Soul, Book 3. chap. 18. Sect. 15.

John 12. 28.

7. Wherefore the Faithful being gathered from all the corners of the Earth, and carried up to \* *Christ their Saviour*, and joyning with his *Legions of Light*; there being then left in the Earth and in the inferiour Parts of the Aire none but obdurate Adherents to the *dark Kingdome*, which shall now be made more externally dark then ever, black pitchy clouds covering the whole face of the Sky, and making Night fall upon the Inhabitants of the World even at mid-day: in the midst of this sad, silent and loursing aspect of the Heavens, He that in the flesh was heard and answered by Thunder, when he prayed, saying, *Father, glorifie thy name*, shall by the same interest in the Eternall God cause such an universal Thunder and Lightning, that it shall rattle over all the quarters of the Earth, rain down burning Comets and falling Starres, and discharge such claps of unextinguishable fire, that it will do sure execution wherever it falls; so that the ground being excessively heated, those subterraneous Mines of combustible Matter will also take fire: which inflaming the inward exhalations of the Earth, will cause a terrible murmur under ground, so that the Earth will seem to thunder against the tearing and ratling of the Heavens, and all will be filled with sad remugient Echoes; Earthquakes and Eruptions of fire there will be every where, and whole Cities and Countries swallowed down by the vast gapings and wide divulsions of the ground. Nor shall the Sea be able to save the Earth from this universal Conflagration, no more then the Fire could preserve her from that overspreading Deluge; for this fiery Vengeance shall be so thirsty, that it shall drink deep of the very Sea; nor shall the water quench her devouring appetite, but excite it. For such is the nature of some Fires, as history every where testifieth.

8. Wherefore the great channel of the Sea shall be left dry, and all Rivers shall be turned into smoak and vapour; so that the whole Earth shall be invloped in one entire cloud of an unspeakable thickness, which shall cause more then an *Egyptian* darkness, clammy and palpable to be felt; which added to this choaking heat and stench will compleat this *External Hell*, a place of Torment appointed not onely for the prophane Atheist and Hypocrite, but also for the Devil and his Angels, where their pain will be proportionated according to the untamedness of their Spirits and unevenness of their perverse Consciences.

CHAP.



CHAP. X.

1. *The main Fallacies that cause in men the Misbelief of the Possibility of the Conflagration of the Earth.* 2. *That the Conflagration is not only possible but reasonable, The first Reason leading to the belief thereof.* 3. *The second Reason, the natural decay of all particular structures, and that the Earth is such, and that it grows dry and looses of its solidity, whence its approach to the Sun grows nearer.* 4. *That the Earth therefore will be burnt, either according to the course of Nature, or by a special appointment of Providence.* 5. *That it is most reasonable that Second way should take place, because of the obdurateness of the Atheistical crew.* 6. *That the Vengeance will be still more significant, if it be inflicted after the miraculous Deliverance of the Faithfull.*

1. **I** Hope by this time we have prevailed so far as to perswade the Possibility of the Conflagration of the World, in that sense we have explained it. And truly I know nothing that should keep a man from assenting to it as possible, but that dull Fallacie, whereby we conclude *That nothing can be done but what we have seen done, or phantasie we could doe our selves.* And this is the reason that makes the *Atheist* misbelieve Creation, because he himself can make nothing but out of prejaecent Matter; and a settled course of things causes so deep an impression in our Senses, that we can hardly phantasie they will ever alter. Which makes some men never think of Death, especially if they have never been sick; a flattering impossibility, by reason of so long continuance of life, stealing into their hopes, as if they should never die. And therefore that great Monarch was fain to have one to rub up his memory every day with a *Μνημονεύων* ὁ δὲ, *Remember that thou art mortal.* Well may we phantasie then such unalterable Laws of Nature as shall secure the Earth from such a destruction as we speak of, when we are led unawares into so favourable a conceit of our own life or fortune, after we have for a competent time been well settled in either, as not at all to think of the mutability of our condition. Wherefore I hope any one that is aware of this ordinary Fallacie, will easily recover himself into so much use of his Reason, as not to conclude the Conflagration of the Earth impossible, because *he knows not how to burn it himself; or that it will alwaies continue unburnt, because it has been unburnt thus long.*

2. But that which I drive at is, to shew that the belief of a Christian is not only of things possible, but reasonable; which I have in some sort made good already by discovering the manifold treasures of the fiery and combustible principles in Heaven and Earth: to which I add further,

First, That Providence ordering all particular corporeal things by number, weight and measure, it is reasonable that the continuance of this present stage of things be *numbered*, that is, have its number of years set, so that there be a full pause or Period, a last *Exit* and *Plaudite*, to this *Tragick Comedie*.

3. Secondly,

\* See Book 2.  
ch. 6. sect. 2.

3. Secondly, Whatever particular corporeal structure has a Beginning (unless it be a Body inacted with a glorified Spirit) will also have an End naturally of it self, and that which will have an End, is subject to decaying. And for my own part I question not but that the Earth is of such a nature, and \*that it waxes old by degrees, & will grow more & more dry & sterile in succession of Ages; whereby it will become more kexy, and loose of its Solidity. For a Body that is porous and can imbibe moisture, the more moist, the more solid it is, & the more solid the Earth is, the better it will keep its distance from the Sun, as it is swung about him in this common *Vortex* of the Planets. Wherefore the distance of the Earth lessening so, as Astronomers observe, might it not come from other causes, would be a parlous Symptome and sign that the Earth grows old apace, and much exhausted: And the more it is exhausted, the nearer still it will be wrought toward the Sun, according to the *Cartesian* Philosophy. So that at last, what by its over-drieness and what by its approaching so near to the Fountain of heat, not only Forrests and Woods, which has happned already, but the subterraneous Mines of Sulphur and other combustible Matter will catch fire, and set the *whole Earth* in a manner on burning.

4. I say therefore, that the Earth will thus at the long run be burnt, *either according to the course of Nature*, (of which manner of destruction these be the main concomitants; That by reason of a long distemper and languishment, she will be utterly unable or very wretchedly able to sustain either Man or Beast for abundance of Ages together before she be ruined and burnt up by this mortiferous Fever, and after this death and destruction of hers, far less able, she becoming then but as a *Caput Mortuum* by reason of the long exhaustion of the life and heart of the soil before this lingring Conflagration) *or else by a more special or solemn appointment of Providence, the Period of her Conflagration shall be shortened*. From which if any universal good doth accrue to the Creation, it is not unworthy of the Son of God and his mighty and most glorious Host to be employed in so weighty a performance. For is not the whole Earth the Vineyard of the Lord, a particular platt of his skilfull Culture and Husbandry?

5. Thirdly and lastly, There being so many obdurate rebellious Spirits, as well among the Apostate Angels as Men, that are so far revolted from God, that they scarce retain any sense of him in their minds, that peremptorily deny a particular Providence, and stoutly phansie that if there be a Deity, he takes no notice of the affairs of any particular Creatures, that jeer and flout at Religion, and look upon the life of the Son of God when he lived in the world as a poor and contemptible Example of Pusillanimity and Dejectedness of Spirit, that condemn all his true followers for moaped Fools; but make their own Lusts their law in all things, and therefore are insensible of whatever Injustice or Cruelty they commit, or whatever Beastliness or Vileness they give themselves up to; these being past all sense within, but all of them sensible enough in their bodies or vehicles, the Devils themselves not excepted, how fitting, nay how necessary is it, that a fiery Whirl-

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wind and Tempest of Vengeance should rattle upon their external persons, and that corporeal pain should pierce them to the very quick, and that all whatever they took delight in should be demolished, and that they should be smothered in tormenting Heat and Darkness, of which they know no end?

6. These Considerations which I have alledged make the *Conflagration of the World* not only possible, but also very reasonable, especially with that circumstance of not coming \* naturally, (for they would then look on it only as a common calamity) but of being inflicted visibly by one whose Person and Laws are so much vilified and scorned by all the Powers of the *Dark Kingdome*: And then again, for further conviction and aggravation, after such a time as they have seen the supernatural \* deliverance of the righteous before their eyes. For this makes good that Promise and Threatning of our Saviour, what difference he would make betwixt the Sheep and the Goats, saying to one, \* *Come ye blessed of my Father, inherit the kingdom*; and to the other, *Goe ye accursed into everlasting fire, prepared for the Devil and his Angels.*

\* See Book 2. chap. 6. sect. 2.

\* See the Immortality of the Soul, Book 3. ch. 18. sect. 15. Mat. 25. 34. 41.

CHAP. XI.

1. *A Recapitulation or Synopsis of the more Intelligible part of the Christian Mysterie, with an Indication of the Usefulness thereof.* 2. *The undeniable Grounds of this Mystery, The existence of God, A particular Providence, The Lapsableness of Angels and men, The natural subjection of men to Devils in this fallen Condition.* 3. *God's Wisdom and Justice in the Permission thereof for a time.* 4, 5. *Further Reasons of that Permission.* 6. *The Lapse of Men and Angels proved.* 7. *The Good emerging out of this Lapse.* 8. *The exceeding great Preciousness of the Divine Life.* 9. *The Conflagration of the Earth.* 10. *The Good arising from the Opposition betwixt the Light and Dark Kingdome.* 11. *That God in due time is in a special manner to assist the Kingdome of Light, and in a way most accommodate to the humane Faculties.* 12. *That therefore he was to send into the World some Venerable Example of the Divine Life, with miraculous attestations of his Mission of so sacred a Person.* 13. *That this Person, by reason of the great Agonies that befall them that return to the Divine Life, ought to bring with him a palpable pledge of a proportionable Reward, suppose, of a Blessed Immortality, manifested to the meanest Capacity by his rising from the dead and visibly ascending into Heaven.* 14. *That in the Revolt of Mankind from the Tyranny of the Devil, there ought to be some Head, and that the Qualifications of that Head ought to be opposite to those of the old Tyrant, as also to have a power of restoring us to all that we have lost by being under the Usurper.* 15. *That also in this Head all the notable Objects of the Religious propensions of the Nations should be comprized in a more lawfull and warrantable manner.* 16. *That this Idea of Christianity is so worthy the Goodness of God, and*

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so suitable to the state of the World, that no wise and vertuous Person can doubt but that it is or will be set on foot at some time by Divine Providence; and that if the Messias be come, and the Writings of the New Testament be true, in the literal sense it is on foot already.

1. **WE** have, I think, fully enough set forth the *Reasonableness* of Christian Religion in the *Idea* thereof, it may be more fully then was needfull, before we come to prove That it is more then an *Idea*. We shall by way of Recapitulation contract the more Intelligible frame thereof into a lesser model, that its due symmetrie and proportion may be better seen at once. Which will be both a relief to our Memory, and also a help to our Judgment, when we shall have a more easie opportunity of considering the solid strength and handsome congruity of the whole Fabrick.

2. And I dare challenge the most maliciously-wise and skilfull, if he can find any rational exception against the structure of this so intelligible a Truth, whose Foundation is no less firm then what is built upon these undeniable Grounds; *That there is a God, and a Perfect and Particular Providence, That there are Angels, and Spirits of men really distinct from their Bodies, and That the one as well as the other are lapsable.* Which things I have demonstrated \* partly in this present Treatise, \* partly in other Writings; and I appeal to all the World if they have any thing solid to oppose against what I have writ. Moreover, That this Lapse of Men and Angels is their forsaking of the *Divine Life*, and wholly cleaving to the *Animal* without any curb or bounds; whereby as well the fallen Angels or Devils as Man himself are become, as much as respects the inward life, mere Brutes, being devoid of that touch and sense of the *Divine Goodness*. And therefore their Empire is generally merely like that of the Beasts, according to *Lust and Power*, where the stronger rules with Pride and Insolency over the weaker; and so the Devils being a degree above men, of more wit and power then they, it naturally falls to their shares to tyrannize over Mankind, who were in the same condemnation with themselves, having become Rebels to God as well as they.

3. And it is but a piece of Wisdome and Justice in that great Judge and *Dramatist* God Almighty, to permit this to be for a season: And therefore the generality of the World were to be for a time under the Religion and Worship of Devils, who were wild and enormous Recommenders of the *mere Animal life* to the sons of men without any bounds or limits; themselves in the mean time receiving that tribute of abused Mortals which was most agreeable to their Pride and Tyrannical natures, that is, *Religious Worship* and *Absolute Obedience*, as I have proved by many Examples in History.

4. And that God should stand silent all this time is no wonder, partly from what I have intimated already, and partly because he is out of the reach of any real injury in all this; as also because the *Object* of this irregular Fury of both Men and Devils, in which they please themselves so much, is but the *Effect* of that *one Power* from whence are all things,

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\* See Book 2. ch. 1, 2, 3.  
\* In my Antidote against Atheism, and my Treatise of the Immortality of the Soul.

or some shred or shadow of the Divine Attributes. For I have shewn fully enough That all the Branches of the *Animal life* are good and laudable in themselves, and that only the Unmeasurable Love and Use of them is the thing that is damnable. The great Rebellion therefore of both Men and Angels is but a *phantick dotage upon the more obscure, evanid and inconsiderable operations or manifestations of that Power which shoots into all.*

See Book 2.  
ch. 9.

5. In this low condition is held the *Kingdome of Darkness*, who, maugre all their Lawlesness and Rebellion, do ever lick the very dust of his feet from whom they have revolted. For there is no Might nor Counsell against the Eternal God, but his Will shall stand in all. That all-comprehending Wisdome therefore was not outwitted by these Rebels, but she suffered them to introduce a Darkness, out of which herself would elicit a more marvellous and glorious Light, and let them prime the tablet with more dyskish colours, on which she was resolved to pourtray the most illustrious beauty that the eyes of man could desire to look upon.

6. And that there is a *Lapse of Men and Angels*, is very manifest. That of Man is so plain, that not only the better sort of Philosophers, such as the *Pythagoreans* and *Platonists*, but the making of Laws and appointing of Punishments and mens general confession of their Proneness to Vice and Wickedness, doth abundantly testifie. And that there are *wicked Spirits* or *evil Genii*, as well as good, the Religion of the Pagans, and the Confession of Witches, and the Effects of them in the possessed are a sufficient argument.

7. Now that Wisdome, as I have said, that orders all things sweetly, is not in the least measure baffled by this Misadventure of the fall of Angels and Men; but looks upon it as fit fuel for a more glorious triumph of the *Divine Life*: And that noted Aphorisme amongst the *Pythagoreans*, who laid no Principles for mean ends, comes in fitly here, Το χείρον ινεια το βελτιονος, *That the Worser is made for the service and advantage of the Better.* And the *Kingdome of Darkness*, no question, by Him that rules over all is very dextrously subordinated to the greater advantage of the *Kingdome of Light*, it yielding them a due exercise of all their Faculties in the behalf of the *Divine life*, which God most justly does magnifie above all things; as also a most successfull victorie and triumph. So that the Period of Ages ought to end (so exact a Providence attending things) as a very joyfull and pleasant *Tragick Comedie*. This the Reason of man will expect upon supposition that there is a God and Providence, as most certainly there is both; especially if one quality of *Souls* and *Spirits* be better and more precious then another, and the *Divine life* the most lovely Perfection of all.

8. Which is as true as touch to all that have once tasted the Excellency of it; and the Ignorance of the blinde is no argument against the certain Knowledge of them that see. For one *Soul*, *Angel* or *Spirit* (though they may be the same in Substance, as all Corporeal things are the same in Matter) may differ as much from another, as Gold, Diamonds and Pearls do from common Dirt or Clay, or the most ex-

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quisite Beauty from the horriblemst Monster. That therefore that is base shall be rejected, and that which is precious and noble shall be gathered up, in that day that the Lord shall make up his Jewels.

9. And that there will be such a visible Day of Vengeance wherein the whole Earth shall burn with the wrath of God, not only the common Fanie throughout all Ages and Places, of *the Final Conflagration of the World*, and natural Reasons in Philosophy, but also a necessity of some universal, palpable and sensible Punishment on impudently-prophane and Atheistical People, is a warrantable Inducement to believe.

10. The great Good therefore that does arise out of this Revolt of Men and Angels, is a setting the Activity of the Creation at an higher pitch, and *making the Emanations of all manner of Life felt more to the very quick*, exciting and employing all the Faculties and Passions of Souls and Spirits in a greater degree of life and motion, with more vigilancy and a more favourable sense of acquired enjoiments, then if there had been no such opposition betwixt the *Light and Dark Kingdomes*.

11. Now therefore though God may seem at first to give the *Dark Kingdom* and *Animal life* the start of the *Divine*, yet he is in due time, by some very effectual means, so to raise up, so to back and assist the *Divine Life* against the *Powers of Darknes*, that she may be found to have very visible Victories against the usurpation of Satan over the sons of men. Wherefore the Divine Wisdome that does not act according to absolute Power, but according to the Congruity of the nature of things, is to wind off Mankind from the slavery of the Devil, and reclaim them from the irregularities of the *Animal life* to the embracement of the *Divine*, by such a way as is most accommodate to the humane Faculties and Capacities.

12. And what do we think could work more kindly upon the Nature of man to disenslave him from the bondage of *Satan*, and to make him close with the *Divine life* which he had forsaken, then to exhibit a very visible Example thereof in some venerable Person, who should earnestly exhort Mankind to follow his steps and practices, and whose Doctrine should be confirmed with sensible Testimonies from Heaven, in approbation and exaltation of his person, shewing that he is the only Beloved, the Darling and Delight of the Eternal God, with some such Expression as this from the very clouds, *This is my beloved Son, hear him*? In brief, That his Birth, Life and Death should be adorned with such miraculous and supernatural Circumstances, that it may be visible to all men that are not willingly blinde, that this man was a true and infallible Messenger sent from God? Which would be a very forcible battery laid against their *outward senses*.

13. But being that this had been the sadder message by how much more they had been ascertain'd it had been true, *That they must forsake the exorbitant pleasures of the Animal Life, and keep close up to the Divine*; it was also requisite that they might be assured of a proportionable Reward for so great an Agony as they were to undergoe in mortifying & castigating their natural or habitual desires, and betaking themselves to the streighter way. And therefore it is fit that that Truth that

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is so obscure and incredible to the generality of men, should be made grossly manifest to the meanest capacities; I mean *the Reward of a blessed Immortality after this Life, and the regaining of Heaven or Paradise which lapsed Mankind had lost.* The Certainty whereof I cannot tell how it may be better assured to them, then by the witness of one whom we are sure is infallible, and who saies expressly that he came from \* thence, and after Death is to go thither again, and does not only tell the World so, but proves it to outward sight, he being raised out of his Grave after he was perfectly dead, and ascending into the Heavens where flesh and blood cannot inhabit. Which is a visible Demonstration of the Soul's Immortality, and as feelingly accommodate to the slowest apprehension, as if some man, of whose honesty the people were indubitably assured, should descend from some high Hill, where none of the Country had had the hap to have been as yet, and should tell them what pleasant Woods and Groves there were there, full of all manner of delicious Fruit, a true terrestrial Paradise, and that it was not so steep or inaccessible as they imagined; and therewith should return thither in the very sight of those that questioned the Matter. *This consideration would reach their very inward Reason and indispensable Interest.* For they that are the lowest lapsed, are not fallen from the sense of their own good, and from a desire of everlasting happiness if they find it possible.

\* See Book 1.  
Chap. 8. sect. 5.  
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14. This were enough to make mankind weary of the Devil's Tyrannical yoke. But in all revolts there ought to be some Head; and no person is so fit for such a purpose as he who is able to reward his followers, whose Vertues are eminently opposite to the Vices of the Tyrant, and whose Rule, when he is installed, will as little thwart the usual or natural and innocent propensions of the People as may be.

Wherefore whereas the Devil's Government is notorious for unspeakable Pride, Insolency and Cruelty to Mankind; (as has been at large discovered in those bloody sacrificings and despoightfully misusings of men in a way of Superstition, which no man can doubt to have any better Author then Satan himself) the Head of this warrantable Revolt must be singularly kind and tenderly and affectionately loving and compassionate to the Generations of men, as also very humble and lowly, and be so far from requiring such abominable and bloody homages as the sacrificing of men to him, that he would willingly lay down his life for their sake. Which must needs prove an unspeakable endearment of the affections of his followers to him, and raise in them a more vehement detestation of the Devil's Tyranny. But because Love is ineffectual that has no power of doing good, this Head becomes the more perfectly compleat, if he be found not only so Kind as to be willing to lay down his life for his Subjects, but also to be able to save them from all the inconveniences that opposite Power intangled them in, whose wages were no better then Eternal death; and therefore it was fitting that he should have a power from God of giving Everlasting Life and crowning them with a blessed Immortality at the last day, and of saving them from that general Destruction that will in time seize as well on the rebellious Angels as the unreclaimed Souls of men.

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15. Lastly,

15. Lastly, Those natural & innocent Propensions of Mankind are gratified in this Head we speak of, if there be such Properties in him as are suitable to their Opinions, Practices and Desires, in matters of Religion. And we know by History that the Heathen were very prone to suspect those that were their eminent Benefactors to have been born of more than humane Race; and that they had so high sense of Gratitude toward them, that they Deified them after their Deaths, and did them divine Honour. Adde to this, their conceit of the necessity of their *κατάρμυλα* and *ἀνδρωποδυσία* for the appeasing the Wrath of the Gods, and of the convenience of their *Dii Medioximi*. Wherefore if Divine Providence add these Gratifications also, in the choice of the Head she shall appoint for the opposing and beating down the Kingdome of Satan, the matter is still more completely fitted and accommodated to the humane Faculties; which having been long abused by idle mistakes, cannot but be highly transported with joy upon the discovering their true and warrantable Object: and so the Nations will finde such a *Prince* and *Leader*, as the more they behold him and eye him, the more they must become enravished by him; Divine Wisdome condescending by this contrivance to the utmost curiosity of Courtship, to win off poor lapsed Mankind from the Tyranny of Satan to the Kingdome of God.

16. This is a short Review of the more Intelligible part of Christianity; the *Reasonableness* whereof I take to be such, that I dare appeal to the judgment of any, if it be not so worthy of the Divine Wisdome and Goodness, and so fitly suited unto the nature and condition of things and the state of men upon earth, that it is indispensable but that Providence some time or other should send into the world such a *Prince* and *Redeemer* of his People out of the Captivity of the Devil, as we have described: who having declared the Promises of Eternal life to his faithful Followers, and so raised himself a party against the Powers of the *Dark Kingdome*, should exercise the Creation with this noble and high-concerning Conflict, and after a due time of trial of the Faith, Resolution, Constancy, Love, and Obedience of his Adherents, return visibly again at last, according to promise, giving Victory, Peace and a Blessed Immortality to his own, and pouring down Wrath and Vengeance and utter Destruction upon his implacable and contemptuous Enemies. This Providential Contrivance, I say, looking upon it in the *Idea*, is so Congruous and Rational, that there is no wise and virtuous man but will easily assent, that it will some time or other be set a-foot in the World. But I shall now endeavour to make good That it is already on foot, and that this Period of Providence is begun in the Appearance of *Jesuw Christ* the Son of God and of the blessed Virgin: that is, That our Christian Religion, as it relates to the *Person* of Christ, according as I have propounded it and displaid it in the main Branches thereof, is not a mere *Idea*, but a *real* and *actual Truth*. Which I think will be sufficiently demonstrated, if I prove *That the expected Messiah is come*, and *That the Writings of the New Testament are true*. For nothing then can defeat our design, unlesse  
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a man will be so wild as to pervert the *Literal* sense of those Writings, and turn every thing miraculous there into an *Allegory*.

## CHAP. XII.

1. *That the chief Authour of this Mystical Madness that nulls the true and literal sense of Scripture is H. Nicolas, whose Doctrine therefore and Person is more exactly to be enquired into.* 2. *His bitter Reviling and high Scorn and Contempt of all Ministers of the Gospel of Christ that teach according to the Letter, with the ill Consequences thereof.* 3. *The Reason of his Vilification of them, and his Injunction to his Followers not to consult with any Teachers but the Elders of his Family, no not with the Dictates of their own Consciences, but wholly to give themselves up to the leading of those Elders. The irrecoverable Apostasie of simple Souls from their Saviour by this wicked Stratagem.* 4. *His high Magnifications of himself, and his Service of the Love, before the Dispensation of Moses, John the Baptist, or Christ himself.* 5. *That his Service of the Love is a Third Dispensation, namely of the Spirit, and that which surpasses that of Christ; with other Encomiums of his doctrine, as That in it is the sounding of the last Trump, the Descent of the new Jerusalem from Heaven, the Resurrection of the dead, the glorious coming of Christ to Judgment, and the everlasting Condemnation of the wicked in Hell-Fire.* 6. *That H. Nicolas for his time, and after him the Eldest of the Family of the Love in succession, are Christ himself descended from Heaven to judge the World, as also the true High Priest for ever in the most Holy.*

1. **T**HERE being therefore this only obstacle to our prosperous procedure in this Affair, and the spreading of this mystical Madness being most of all from the esteem and Authority of that highly-adored *Enthusiast*, H. Nicolas of *Amsterdam*; I find my self necessitated to make here some stop, to discover his enormous doctrines, and the groundlessness of them; as well to undeceive his seduced Admirers, as to justify my own \*publick Dislike of him, that I may not seem to have been in the least measure either rash or injurious. And that we may the better proceed therein, I shall first present him to you in all his ruffe and glory, adorned with the testimonies of his own style, such as he would appear to the World to be; and then examine if there be any ground of believing him to be such; and lastly offer reasons whereby I shall clearly demonstrate that he is not what he pretends to be.

2. And that his Lustre may seem as big as he desires, you shall first hear what pittifull things all are that are not found of his Sect, if you will believe his censure of them; namely, \**That there is no Knowledge of Christ nor of the Scripture but in his Family; That without his God-service of the Love all the God-services, Wisdome, and Doctrine out of*

\* Enthusiasm.  
Triumphat.  
sect. 40.

\* See his Introduction. ch. 8. 56.  
and chap. 1. 10.

*the Scripture, let them be taught by those that are never so well learned therein, is but witchery and blindness. \* And that as many as misbelieve and oppose his Service of the Love, are earthly and devilishly minded. \* And that there is no Remission of sins out of his Communialty. \* That it is assuredly all false and lies, seducing and deceitfull, what the ungodded or unilluminated men out of the Imagination or riches of their Knowledge and out of the Learnedness of the Scriptures bring forth, institute, preach and teach. That all Teachers and Learners out of his Communialty are a false Christianity and the Devil's Synagogue or School, yea a Nest of Devils and all wicked Spirits. And of their Knowledge compendiously and at once he pronounces, It is a false Being, the Devil, the Antichrist, the wicked Spirit, the Kingdome of Hell, and the Majesty of the Devil. No better then this is the most sober and carefull reasoning out of the Holy Scriptures, or the simple apprehension of the History of Christ and all his Promises, be they by never so sincere and devout Souls, if they be not of his blessed Family of the Love, who have the luck to be the only-illuminated in the World. Of this you may read more fully in his first Exhortation, Chap. 15. and 16. Which Ugly and uncharitable Character he gives of all Christians besides his own Family (who yet are indeed (as you shall hear anon) no Christians at all) must needs imbitter the Spirits of his professed Followers, and envenome them beyond all measure against the Ministry of the Gospel according to the Letter thereof. Which yet clearly enough sets out to us the History of Christ, his Promises and Precepts; neither is there any Mystical meaning that is true, that is not literally set down in the Text. So that all their boast is but of Allusions and Phrases, nor can they produce any thing that is not already plainly before our eyes in the Letter it self. And therefore if they have any choice Secret to themselves, it is the Mystery of Infidelity and Unbelief, a bold and groundless Presumption that the History is not true.*

3. Which Presumption makes them so peremptorily conclude all the *Scripture-learned* under Ignorance, none of them hitherto having been so nasute as to smell out the least falsity in the *oldness of the Letter*. And therefore that their Novices may not be entangled nor distracted through the simple Belief or plain Doctrine of ordinary Christians, he exhorts them not to hearken to, nor believe any other Service or Information but what is administred by the Elders in the *house of the Love*, \* enjoins them to give up their Understandings wholly to the Eldest of the Family, and to give ear to none else but the Teachers of his own Sect. \* Nay he will not so much as suffer them to appeal to the Light that is within them, nor to judge themselves nor be judged by their own Consciences, but only by the Elders of the *house of the Love*, concerning whom they must not have the least suspicion of Errour or Unfaithfulness. Which is the greatest Tyranny and Slavery upon the Soul of man that can be devised, and a shrewd Indication that those Elders will approve and advise things against expresse Scripture, Reason and Conscience. And thus is many a poor simple Lamb caught out of the Fold of Christ, and carried quite away without recovery into the thickest

\* See his Prophecie of the Spirit of Love ch. 10. 7.  
\* His Exhort. ch. 7. 4.  
\* ch. 16. 17.

Ch. 12. 37.

\* ch. 13. 9. also 14. 1.

\* ch. 20. 12, 13.

thickest and remotest Woods, and darkeſt Caverns or Dens to be de-  
voured by this white Wolf, who by his gracious ſpeeches, heart-melting  
inſinuations, ſoft-ſoothing language, that is oiled and perfumed with  
nothing but *Love*, firſt intices the little ones, after whom his mouth  
moſt of all waters, to a great eſteem of himſelf, and then utterly extin-  
guiſhes in them, to their Eternal Deſtruction, all that Faith they had  
in the Perſon and Promiſes of our ever-blessed Saviour.

Which he does by intercepting all aid that the uſe of Reason, and the  
Knowledge of the Scripture could adminiſter, giving them ſuch hard lan-  
guage as we have above recited; the civilteſt aſperſion he beſtows be-  
ing, the *Imagination of the Knowledge*; but magnifying himſelf and his  
*Service of the Love*, that is, his own Doctrine, above whatever yet ap-  
pear'd to the ſons of men, as you ſhall now hear.

4. For he ſets himſelf above *Abraham, Moſes, David*, and all the  
*Prophets*, above *John the Baptiſt*, yet above the *Perſon of Chriſt himſelf*.  
For indeed he will allow that the ſervice of the Fathers in the Covenant  
of Circumciſion until *Moſes* was the Forefront of the true Tabernacle; See his Evan-  
gelic, ch. 37.  
and that *Moſes* in figures and ſhadows ſet out the true being of the true  
ſanctuary of God in the Spirit; and that to *David* and the *Prophets* was  
ſhewn the true Being in the Spirit of their ſight: That *John the Baptiſt*  
was a Preparation by Repentance to an entrance into the *Holy* of the  
true Tabernacle; and that this *Holy* of the true Tabernacle is the Ser-  
vice of Chriſt in the Belief: But the *Holy of Holies*, or the *Moſt Holy*,  
this he reſerves to himſelf and his *Service of the Love*. \* Wherein, as chap. 38. 3.  
he boasts, is the Perfection of Life, the Completion of all Prophecies  
from the beginning of the World, the righteous Judgment of God,  
the Throne of Chriſt before which all things muſt needs be manifeſted;  
the perfect Being of the Godhead, and the true Reſt of the choſen of  
God. He calls alſo this his *Service of the Love* the *Laſt Day*, and the  
*Perfection and Concluſion* of all the works of God. Whereby he would  
intimate it to be an everlaſting Seventh day or Sabbath. And yet he  
will have it alſo the Eighth Day, as if he affected an holy-day beyond  
that of God himſelf, and a time beyond Eternity.

5. Again, in his *Prophecie of the Spirit of Love*, he ſets himſelf high-  
eſt in the enumeration of the Three principal Services, namely the Ser-  
vice of the Law under God the Father, the Service of the Belief under  
Chriſt the Saviour, and the Service of the Love under the Holy Ghoſt.  
The affectation of which office he learnt of his maſter *David George*, as  
is noted by them that have wrote of theſe *Enthuſiaſts*. I omit to ſpeak  
of leſſer Encomiums of his doctrine; as That it is the *laſt Trump*,  
that ſure word of Prophecie; that his *day of the Love* is that *new day* that  
the Lord has made, abundant in clearneſs and full of Eternal joy, the new  
*Jeruſalem* deſcending from Heaven, and the *Inheritance of the Right-*  
*perfection*. We will conclude all with what he writes in his *Revelation* See Revel. Del  
of God. Behold preſently in this day is the Kingdome of the God of Hea- cap. 29. v. 3.  
ven and his Rightcouſneſs, the godly Majeſty and his Glory, as alſo the  
ſalvation of Chriſt and the eternal life appeared in perfect Clearneſs, with  
Great Triumph and Joy; The Reſurrection alſo of the dead, the cleaſing  
of



of the Earth, the blessing of all Generations, the righteous Judgment of God, the Glorious coming of Christ with all the thousands of Saints, and the everlasting Condemnation of all ungodly in the hellish Fire. What therefore can you expect more than is accomplished in his Service of the Love? and what greater Person can there be than he who sets so glorious a Dispensation on foot on the earth? Let us therefore take notice what he makes himself in the midst of this Glory and Pomp which he sets out.

\* Evangel.  
ch. 38.

\* chap. 12.

\* Exhortat.  
chap. 20. 13.

6. As if it were a small thing for him to be raised from the dead, and to be anointed with the holy Ghost, \* he boasteth further that God *has sealed in him the Dwelling of his Glory and of his Holy Name*; and elsewhere that he is *Godded with God, and consubstantiated with the Deity*: and expressly in his *Evangel*, Chap. 34. he declares how God has *manned* himself with him, and *Godded* him with his Godhead, to a living Tabernacle, a House for his dwelling, and to a seat of his Christ the seed of *David*; and how the Judgment-seat of Christ is revealed out of Heaven from the right hand of God, and that on the same Judgment-seat of Christ there sitteth one (meaning himself) in the Habitation of *David* which judgeth uprightly, thinketh upon equity, and requireth righteousness, and that through him God will judge the compass of the Earth. \* This, in his *Introduction to the Glass of Righteousness*, is the *right Messias, the high Priest for ever in the most holy, the noble King of Israel and Juda, that possesses the seat of his Father, an everlasting peaceable Prince over the house of Jacob according to the promises*. But you'll say this cannot be understood of *H. Nicolas*, but of Christ, according as he has wrote \* elsewhere, that there is in his *Communialty of the Love* a *true Judge, Jesus Christ our Lord and King, which executes the right Judgment of his Father according to the truth*. But we are also to understand that *This Christ*, that sits on the throne of his Father *David*, is the *eldest Father of the Family of Love*, as appears out of his *Evangelium* Cap. 31. sect. 14. and 16. Which places compared with what has been recited, it is clear that *H. Nicolas* is this *Christ* on the seat of *David* for his life-time; and, which is still worse, and the seed of endless Madness and Blasphemy, that this wild Presumption of the eldest in the Family being the very Christ from Heaven returned to judge the World with equity, will be entailed upon their Successors for ever. And that the appearance of this Christ may be the more glorious and more answerable to the very Phrase of Scripture, he is accompanied with Angels as well as Saints, some of his Elders being adorned with the glittering title of *Seraphims*, as is to be seen in the Legend of his life, entituled *Mirabilia Dei*, as also in his *Glass of Righteousness*.

C H A P.



## C H A P. XIII.

1. *An Examination of all possible Grounds of this fanatick Boaster's magnifying himself thus highly.* 2. *That there are no Grounds thereof from either the Matter he delivers, or from his Scriptural Eloquence, Raptures and Allegories.* 3. *The unspeakable Power and Profit of the Letter above that of the Allegorie, instanced in the Crucifixion, Resurrection, Ascension of our Saviour, and his coming again to Judgement.* 4. *That Allegorizing the Scripture is no special Divine gift, but the fruit of either our Natural Phansie or Education.* 5. *That he had no grounds of magnifying himself from any Miracles he did;* 6. *Nor from being any Special Preacher of Perfection or Practiser thereof.* 7. *Of that Imperfection that is seated in the impurity of the Astral Spirit and ungovernable tumult of Phansy in Fanatick Persons.*

1. **B**UT enough has been related to shew that transcendent esteem this *Enthusiast* had both of himself, and also would insinuate into others, of his own *Person* and *Doctrine*. Let us now consider what *Right* or *Ground* he had to assume so much to himself, or others may have to attribute so much unto him. And to bring all the Inducements imaginable into view; This high conceit of his of being so supereminent a Person, must arise either from the *Matter* he does deliver, or his *Eloquence*, or the *Raptures* he was in when he penn'd down his Revelations, (as he would have them thought) or from the *Mysteryfulness* of his *Allegories*, or from his *Evangelizing the Perfection*, or lastly for that he was *prophees'd* of in the Scriptures; as he in whom all things should be fulfilled.

2. Now for the main *Matter* he delivers plainly and above-board, it is the excellency of *Love*. Which is so Essential a Truth to Christianity, \* and plainly inculcated in the Gospel, and so effectually recommended, \* See Book 8. ch. 2. ad 13. that there is no true Christian can miss of it. So that we need no new Instructor in that divine Grace, much less any *inspired Prophet* to teach us what is so plain to us already. And therefore if there be any thing new in this doctrine of *Love*, it must be such a kind of *Love* that is new to Christians, I mean to true Christians; but not to the *Gnosticks*, nor the School of *Simon Magus*, who spoke as magnificently of himself as this Impostor can do possibly. And for his *Scriptural Eloquence*, his *Raptures* and *Transportations* in the penning down his Writings, how that such things arise frequently from Nature and Complexion, is abundantly declared in my *Enthusiasmus Triumphatus*: (to say nothing of worser Assurances then mere Complexion) as also the dexterity of *Allegorizing*; which yet how distortedly he performs, I shall note anon.

3. In the meantime I hold it well worth our observation, how giddy and injudicious those persons are that are so mightily taken with the *Mystical* sense of such parts of the *History* of Christ as are most profitable

See *Enthusiasmus Triumphatus*.  
sect. 19, 20, 23;  
24, 56, 59.

table in the belief of the mere Letter : such as his *Passion*, *Resurrection*, *Ascension*, his *Session at the right hand of God*, and his *coming again to Judgement*, when he will change these vile bodies of ours into the similitude of his Heavenly body. For making this a mere Representation of something to be performed within us, namely his *Crucifixion*, of our *mortifying* of the old man, his *Resurrection*, of our *rising* to newness of life, his *Ascension into Heaven* and sitting at the right hand of God, of our entrance into and rule and reign in the Heavenly Being with Christ in the Spirit, and his *Returning to Judgement*, the judging and governing our natural and earthly man with Righteousness and Equity (which Allegories, or rather not so good, is the deepest Wisdom and divinest Revelation that is to be found in this admired Prophet) such *Allusions*, I say, and *Similitudes* as these have no more force nor efficacy to urge us, or help us on to those Accomplishments they represent, then if the *History* of Christ were a mere Fable. But if, in stead of making them *Resemblances*, we should use them as *Arguments from a true History*, they have a power unspeakable for the making us good. \* For thus any ingenuous Spirit would melt into remorse, when he considers how the Son of God, out of mere love and compassion to him, was crucified for him; and thereby will willingly submit to all the pain of *Mortification* in a kindly Gratitude to his Saviour: \* And from the belief of the *Resurrection* of Christ from the dead, will be the further animated in his pursuance of the *Resurrection* to an holy life, being assured of Eternal enjoyment of his labours by a blessed Immortality; of which also His *Ascension* into Heaven is a further pledge, and his *sitting at the right hand of God* the greater motive to take off his mind from earthly desires, and to think of those things that are above. \* And lastly, his certain hope of obtaining that crown of glory which Christ the righteous Judge shall give unto him at the last day (I mean that glorified and Heavenly Body) will be the greatest ingagement imaginable to spend the strength of his natural body in his service, to expose it to all hardships, yea to death it self, if need so require, for the honour of his Saviour; and in the mean time to possess it in all Sanctity possible, in a gratefull observance of his commands from whom we expect the Redemption of our Bodies.

\* See Book 8.  
Chap. 16.

\* See Book 8.  
Chap. 17.

\* See Book 8.  
Chap. 18.

4. Wherefore the *Literal* meaning of the *History* of Christ being so powerful and effectual to the making of us good, it is a sign of a great deal of folly and levity to dote upon mere *Allegories* and *Allusions*, that have no force at all in them to move us to Godliness and Vertue; or to surmise that there is any thing Spiritual or Divine in the mere *allegorizing* of the Scripture. For there is nothing *Divine*, saving our full assurance of the holy Truths themselves that are delivered in the Gospel, whether they be *Life* or *History*, for this is a spiritual gift indeed. But that we conceive that one may represent the other, that is only the natural Nimbleness of our Phansy, or a Dexterity accruing to us from Use and Education; such as I question not but was in Saint Paul, who was brought up a *Pharisee*, & therefore was well versed in their *Midrash* or Mystical meaning of the History of the *Old Testament*, which made him so prone to such

such applications in the *New*. But this was no such special Inspiration or peculiar spiritual Attainment in him above the rest of the Apostles, but merely a Cast of his Office, a *Specimen* of his former Education, which accustomed him to Allusions and Allegories in the interpreting of the Law. So that I much pity those poor souls that are so transported and overcome with those Allusions and Allegorical Reflexions, as such high Attainments, that they think themselves illuminated above the capacities of all other Mortals, being more pleased with the gaudy colours of the Rainbow than with the pure light which is reflected thence: Which yet all true Christians plainly see and feel in the simplicity of its own nature, without any such cloudy refractions; and know that the rest is not the dictate of the Spirit, but the mere service of Phanfy lending its aid to the setting forth of divine Perceptions. And yet this slight sallad is the chief food this pretended Prophet feeds his followers withall, and the greatest demonstration of his being extraordinarily called and inspired.

\* See Book 10.  
chap. 13. sect. 5.

5. For as for *Miracles*, he never did any, as you may see in that Book of his Life entituled *Mirabilia Dei*, where nothing miraculous is recorded, unless a certain Prophetical Dream, wherein he seemed to be frightened, together with some devotional expressions after he awakened out of it; as also a lucky escape out of the hands of his Persecutors, who haply being not so vigilant as they might be, the phrase of the story makes them struck with blindness; and lastly his witty questions and answers to the Priest or Confessor when he was a child: wherein he does so fully utter the chief of his Doctrine, that he seems as wise at eight years old as ever he was since, though he lived to a very considerable Age. But any one that has any insight in things may easily discern that the Discourse was never intended for a true *History*, but a spiritual *Romance*. So that as petty businesses as these are, they have no assurance of their truth.

6. Now for his Pretensions of being the most eminent *Preacher of Perfection*, it is a mere Boast. For whether he means by *Perfection*, *Love*, which is the perfection of the Law, it cannot be more clearly and advantageously preached then it is in the New Testament by Christ and his Apostles. \* And what Comparison is there betwixt such a Teacher of Love, who being the declared Son of God by Signes and Miracles, gave his life out of dear compassion to mankind, and a soft Fellow that onely talks fine phrases to the World? Or whether he pretend to a more general *Perfection* in the divine Graces or holy Life, whose Root is true *Faith in God* and his Promises through Christ, and the branches *Charity, Humility* and *Purity*; it shall appear anon, that as for *true Faith* he is perfectly fallen from it, and that he is as a dead tree pulled up from the root. And for the present it is evident also out of his own writings (not to charge him with accusations out of others) that he is far from being perfect either in *Charity, Humility*, or *Purity*. For what greater sign of *Uncharitableness*, then to charge all men that are not of his Communialty to be of the Synagogue of *Satan* and children of the Devil? and what greater *Pride*, then to prefer himself before *Abraham, Moses* and *Christ*, and make as if he were God himself come to

\* See Book 8.  
ch. 2. sect. 3.

Z

judge

\* See his *Glasſe of Rightcouſneſs*, Book 3. Chap. 26.

judge the World with his thousands of Saints and Seraphims? And laſtly, what greater Symptoms of *Luſt & Impurity*, then to be ſunk down from all ſenſe and preſage of a life to come? To ſay nothing of his complaints, in his *Glaſſe of Rightcouſneſs*, of ſuch as came in to ſpy out their liberty, \* and his luſty animations againſt Shamefacedneſs and Modeſty in men and women, and their ſhineſs to ſuch acts as ordinary Baſhfulneſs is loath to name. Which in my apprehenſion are very foul ſpots in that Glaſſe of his, as if it had been breathed upon by the mouth of a menſtruous Woman.

7. But there is alſo a more ſubtil Uncleanneſs, from which who is not free, if he knew his own weakneſs, he would be aſhamed to profeſs himſelf perfect; and that is the Impurity of the *Aſtral Spirit*, in which is the Seat and Dominion of unruly Imagination. Hence are our *Sidereal* or *Planet-ſtrucken* Preachers and Prophets, who being firſt blaſted themſelves, blaſt all others that labour with the like impurity, by their *Fanatick* Contagion. Thoſe in whom *Mortification* has not had its full work, nor refined the *Inmoſt* of their natural Complexions, are ſubject to be ſmitten and overcome by ſuch *Enthuſiaſtick ſtorms*, till a more perfect Purification commit them to the ſafe cuſtody of the *Intellectual Powers*. Wherefore let this pretended Prophet boaſt as much as he will of his glorious *Reſurrection* from the dead, it is manifeſt to the more perfect, that he has not yet ſo much as paſſed through that *Death* that ſhould have led him to the unſhaken Kingdome of Truth, and letten him in to the immovable Calmneſs and ſerene ſtilneſs of the *Intellectual World*, where the Blaſts and Blaſters of the *Aſtral Spirit* ceaſe, and the Violence of Phanſy perverts not the faithful representations of *Eternal Reaſon*. For God is not in theſe fanatick *Herricanoes*, no more then he was in the tempeſtuous Wind, Earthquake, or Fire that paſſed before the Prophet *Eli-  
as*. But the *Divine Truth* is to be found in that ſtill ſmall voice, which is the *Echo* of the *Eternal Word*; not urg'd upon us by that furious Impulſe of complexionall Imagination, but deſcending from the Father of lights, with whom there is no ſhadow of change. This was an Attainment out of this Boasters reach, of which he had not the leaſt ſenſe or preſage, and therefore was wholly given up to the hot ſcalding Impreſſions of miſguided Phanſy in his *Aſtral Spirit*. Which being ſtrangely raiſed and exalted in this falſe light, has a power by words or writings to fire others, and to intoxicate them with the ſame heat and noiſe in their enraviſhed Imagination, whereby that ſtill and ſmall voice of *Incomplexionate Reaſon* cannot be heard.

1 King. 19. 12.

## CHAP. XIV.

1. That neither H. Nicolas nor his Doctrine was propheſied of in Holy Scripture. That of the Angel preaching the Everlaſting Goſpel groundleſſly applied to him.
2. As alſo that place John 1. 21. of being That Prophet.
3. His own mad Application of Acts 17. v. 31. to himſelf.
4. Their Miſapplication of 1 Cor. 13. v. 9, 10. and Hebr. 6. v. 1, 2.

to the Doctrine of this new Prophet. 5. Their arguing for the authority of the Service of the Love from the Series of Times and Dispensations, with the Answer thereunto. 6. That the Oeconomie of the Family of Love is quite contrary to the Reign of the Spirit. 7. That the Author is not against the Regnum Spiritus the Cabbalists also speak of, but onely affirms that this Dispensation takes not away the Personal Offices of Christ nor the External comelineß of Divine Worship. 8. That if this Regnum Spiritus is to be promoted by the Ministry of some one Person more especially, it follows not that it is H. Nicolas, he being a mere mistaken Enthusiast, or worse.

1. **A**ND therefore being blinded with the wind and dust of this Fanatic Tempest, they are carried on to so great a piece of Folly, as to fancy this mistaken Wight so Sacred and Divine a person as to be prophesied of in the Holy Scriptures. But the places that are alledged are so weakly and ineptly applied, that it is a further confirmation of their being strangely hood-winked and held down with an overbearing effascination and witchcraft. For how vain a thing is it to make this Man that Angel that preached the Everlasting Gospel, whenas that Angelical Preachment was at least seven or eight hundred years before he lived, according to all those Interpreters that have endeavoured to give a solid and coherent account of S. John's Prophecy? But this is more then I need attempt, (or it may be can be done) to confute this assertion by Chronological demonstration. It is sufficient to note that it is groundless, a mere phansy unbacked by Reason and Argument; whenas on the contrary there is evident Reason against it; This person whom they so much adore being rather a *Decryer* of the Everlasting Gospel then a *Preacher* of it, as shall appear in due time.

Revel. chap. 14. v. 6.

2. The Second conceit of his being prophesied of in Scripture is fixt upon that of S. John 1. verse 21. where they would have him to be *That Prophet*, viz. an eminent Prophet distinct from *Elias* and *Christ*. But it is very discernable how weak an Alledgement this is. For first, if there were such an eminent Prophet expected distinct from *Elias* and *Christ*, it does not follow it is he. And then again, this expectation of the Jewes is no Divine Testimony. And thirdly, as some Interpreters have noted, they expected him before the coming of *Elias*, as *Elias* before the coming of *Christ*. Others understood by *That Prophet* the Prophet *Jeremie*, who is styled *ὁ Θεὸς μεμαρτυρημένος*, *That Prophet of God*. And lastly, amongst the rest that excellent Critick and pious Interpreter *Castellio* renders it simply, *a prophet*, the sense being, *At least art thou a Prophet?* See *Castellio* upon the place. So many weaknings are there of this groundless Fiction of his being prophesied of in this place of Scripture.

See Grotius upon the place.

3. But I shall produce a Third place, and that of his own chusing, Acts 17. where God is said to have appointed a day in which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. This shameless Enthusiast does not stick to apply to himself this place, as if he were the man prophesied of therein. Whenas it is manifest it

Acts 17. v. 31.



is meant of the Person of Christ, whom God had corporally raised from the Grave, as a palpable Pledge and Assurance that the World should be judged by him according to the Scriptures, Math. 25. 31. But supposing the meaning to be that which this fanatick Boaster would have it, see what sense it will make with the preceding verse, which would be this, *That God now commands all men every where to repent*, namely, because 1500 years hence he will raise up H. Nicolas from the dead, in a moral sense, who shall judge the world by his doctrine. What Bedlam Madnes is this to vent such Expositions of the Holy Writ upon pretence of higher Inspiration then ever was yet in the World? The Apostle's exhortation would be as wild sense as if one should earnestly cry unto the people walking in Paul's to run out of the Church as fast as they can, because it is ready one thousand five hundred years hence to fall down upon their heads.

4. That I may not omit any places that they alledge, I will adde also 1 Cor. 13. v. 9, 10. *For we know in part, and we prophesy in part: But when that which is perfect is come, then that which is imperfect shall be done away.* And Hebr. 6. v. 1, 2. *Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of Repentance from dead works, and of Faith toward God, of the doctrine of Baptisme, laying on of hands, and of the Resurrection of the dead, and of the Eternal judgement.* From these two places they are wont to gather that the Doctrine of Christ is imperfect, and a more perfect Doctrine was to come, which is, say they, the Doctrine of *Hen. Nicolas*. Which argument is as weak and frivolous as blasphemous. For it is plain that in the former place he compares not any Doctrine to be set on foot on earth with the present Doctrine of Christ and knowledge of the Apostles, but the condition of the knowledge of the Christian Church in this life with that which she shall have in Heaven: and therefore he saith, *Now I know in part, but then I shall know even as I am known.* What, does S. Paul mean that he shall know nothing clear till *H. Nicolas* his time? O the madness and impudence of these giddy Interpreters! And to the latter Text; What, would they have us to let go our Christian Creed under pretence of a new Doctrine which is more perfect? Yea certainly they would so, as will appear more plainly anon. But how shamefully they abuse this Scripture to that execrable end, is evident from the following verse, *And this will we do, if God permit.* That is, The Apostle himself will deliver that doctrine of *Perfection* he mentions in the first verse; and therefore it is no Prophecy of the Doctrine of *H. Nicolas*, but a more exquisite Declaration of the excellency of Christs Priesthood, which is too long and too accurate to fill a short Creed. But what pittifull shifts are these deluded Fanaticks put to, when they have no better Alledgements then these for their rebellious Errours against Christ?

5. I shall conclude my examination of their grounds of believing this *Fanatick* so great and eminent a Prophet, with something a more trim conceit of his followers, whereby they would countenance their high opinion they have of him, which is hinted also from himself; namely, That the *Series of Times* and Providence seem to give witness to the mighty



mighty Professions he makes of his own Ministry. For as there was for a time a Service of the *Law* under *God the Father*, and then a Service of the *Belief* under *Christ the Son*; so likewise the *Holy Ghost* must have his turn and have his Service: and what Service can that be, but *the Service of the Love*? To which I answer, That if they speak this in good earnest in reference to the three *Hypostases* of the ever-Blessed *Trinity*, it is plain that that Mystery was not communicated to the World under the *Law* of *Moses*, but concealed in the hidden *Cabbala* among the Wise men and Prophets, not to be published till Christ; for the better clearing and fitter recommending the Theory of his Union with the Eternal Word. With the appearance therefore of Christ, with whom all the fulness of Divine Wisdom was to be imparted to men, a distincter knowledge of the Deity and clearer assurance of the Immortality of the Soul (the main Branches of the ancient *Cabbala*) was also communicated. But it is no where said, nor can be conceived, That *God the Father* distinctly from the *Son* and *Holy Ghost* gave the *Law* to *Moses*; but it was an act, as all acts *ad extra* are, of the entire God-head. Nor is the *Father* nor the *Holy Spirit* excluded in the œconomie of the *Gospel*, but their Glory is acknowledged coequal and their Majesty coeternal. Nor again can the Church ever cease to be under the *Belief* of *Jesus Christ*, so as that any other *God-service* should jostle that out by its succession. For the *Belief* of the Promises of Christ's coming again visibly to Judgement and Crowning his true members with Eternal Life and Glory, must of necessity continue till the Promises themselves be fulfilled: Which are but phantastically conceived to be fulfilled in *the Service of the Love*.

6. Moreover how can that *Dispensation* pretend to be the *Ministry of the Spirit*, where men are kept off from believing the inward manifestations of their own Mind (where alone they can be properly said to be taught of God) and urged to give up all their Light and Consciences to be rul'd at the pleasure of the Elders of his Family? This is not to be inspired by God, but to be taught merely by men, and to be carved and shaped out like a piece of dead Marble by the hand of the Statuary. So wholly unlike *the Dispensation of the Spirit* is this Oeconomie of *the Service of the Love*. Beside that it is a piece of Rapine and Robbery to appropriate that to their Family which is the Peculiar of every true Believer in Christ, who assuredly have the assistance of the Holy Spirit, \* as I have proved at large in the following parts of my Discourse.

\* See Book 8. ch. 8, and 9.

7. But if any one will adventure to affirme, That after this dead *Forme* of Religion and external flattery of the Person of Christ, which has continued too-many Ages, there will succeed a more general *Reign of the Spirit of Life and experimental knowledge of his Sceptre and Power in us*, subduing all his enemies there under his feet, and renewing the World in true Righteousness and Holiness; it is that which I in no wise oppose; nay I must confess I have a fatal and unalterable propension to think it to be true, and that this may be that *Regnum Spiritus* which the *Cabbalists* of old did presage, and does begin with *the Reviving of*

*the Witnesses in the Apocalypse of S. John.* Of which things I have \* already spoke. But in the meantime this is not the special work of any one man, but like the Vision of \* *Ezekiel*, where Breath comes from the four Winds of Heaven upon the bones already covered with sinews, flesh and skin; and behold they lived, and stood upon their feet, an exceeding great Army: an orderly Company, such as the Church of Christ ought to be. For this Internal power of the Spirit will not annul or destroy the External Frame of Christian Religion, as it refers to the Offices of the Person of Christ, the Head of his Church, (as these *Satanical* Impostors would pretend) but rectifie and corroborate it, and make it more irreprehensibly and enravishingly beautifull; as there was more lustre in those raised Bodies after the Spirit of life had entred into them, then when they were mere dead carcases.

8. Besides, if we did conceive that this Dispensation of Christ in the Spirit was to be in a more special manner promoted by the Ministry of some one Person, it does not at all follow that *H. Nicolas* is the man; and not onely so, but I am confident I shall make it manifest that it is impossible that it should be he. Which I shall have sufficiently performed, when I have demonstrated that he is nothing at all of that which he pretends to be, but only a mere *mistaken Enthusiast*, if not worse; which was the last part of my Purpose. And this I conceive is fully evinced by proving him to have laid aside all the Offices of the Person of Christ, as he is *Man*, and intercepted all the hopes of his Visible Return to Judgment in the clouds of Heaven, and of rewarding all true Believers with that glorious Crown of Life in an Heavenly Body at the last day. Which things are so clear in Scripture, that the Scripture it self must loose its authority if these things once loose their belief, as is manifest by what we have said \* already in this present Treatise. And therefore he that denies these things, it is plain he is not inspired of God, but is a Minister and Factor for the Devil.

## CHAP. XV.

1. *That the Personal Offices of Christ are not to be laid aside: That he is a Priest for ever, demonstrated out of sundry places of Holy Writ.* 2. *That the Office of being a Judge is also affixed to his Humane Person, proved from several Testimonies of Scripture.* 3. *Places alledged for the excluding Christ's Humanity, with Answers thereto.* 4. *The last and most plausible place they do alledge, with an Answer to the same.*

1. **N**OW that the Humane person of Christ, as I may so call it, is not to be laid aside, is evident (not to repeat what I have elsewhere alledged) from the whole Epistle of the Author to the *Hebrews*. For he that there is said to be *an high Priest for ever*, is that *very man* who was crucified on the Cross at *Jerusalem*, who was said to be like unto his

\* See Book 5.  
Chap. 17.  
sect. 8.  
\* Chap. 37.  
v. 9, 10.

\* Chap. 1.

his brethren in all things, that he might be a merciful and faithful high priest, in things appertaining to God, to make reconciliation for the sins of the people: For in that he himself hath suffered, being tempted, he is able to succour them that are tempted. And it is further clear that it is this very man we speak of, in that he is said to be born not of the Tribe of Levi, but of the Tribe of Juda, chap. 7. 14. and yet he is there declared a Priest for ever after the order of Melchisedec. Read the whole Chapter, nothing can be more clearly asserted then the Everlasting high-Priesthood of this man, who sanctifying the People with his blood, suffered without the gate. Which are such particularities as must needs affix the Eternal high-Priesthood to the Humane person of Christ.

Hebr. 2. v. 17, 18.

Again in that he is said to suffer but once, it is apparent that it is to be literally understood of his Humane person; And every priest standeth daily ministering and offering oftentimes the same Sacrifices which can never take away sins: But this man after he had offered one Sacrifice for sins, for ever sat down at the right hand of God, &c. And yet more fully in the foregoing Chapter: For Christ is not entred into the holy places made with hands, which are the figures of the true, but into Heaven it self, now to appear in the presence of God for us. Nor yet that he should offer himself often, as the high priest entred into the holy place every year with blood of others. For then must he often have suffered since the foundation of the World. But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgement: So Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time, without sin unto salvation. To which you may adde that of Peter, For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God. And 1 John 2. 1. If any man sin, we have an advocate with the Father, Jesus Christ the Righteous, and he is a propitiation for our sins. And if he was so in S. John's time, why not alwaies?

Hebr. chap. 10. v. 11.

Hebr. 9. v. 24, 25, 26, 27, 28.

1 Pet. 3. 18.

Furthermore, Romans 5. 6. For when we were yet without strength, in due time Christ died for the ungodly. He saies not, by the ungodly, but, for the ungodly: which therefore cannot be allegorized but into Nonsense. Like that, verse 10. For if when we were enemies, we were reconciled to God by the Death of his Son. Is any one reconciled by killing the Holy Life, the Mystical Christ in him? Wherefore it is plain that in S. Paul's time the Humane Person of Christ was the high Priest who was an Atonement with God by the sacrifice of himself. And God has not declared any where that he has or ever will put him out of his Office, till his coming again to Judgement, when he shall appear the second time, without sin unto Salvation, as you heard out of the Author to the Hebrews; that is, When he shall not bring his sin-offering with him, viz. an earthly, mortal body, capable of Crucifixion, but shall appear as a glorious Judge to complete Salvation to all them that truly believe in him, and expect his joyful coming; at what time he shall finish the Redemption of our Bodies, and translate us to his everlasting Kingdom in Heaven.

2. And that this Office of a Judge is assured to his Humane person, is

Acts 17. v. 31.

plain from what we recited out of the Acts; namely, *That God has given assurance to all men, that he will judge the world by the man Jesus, in that he has raised him so miraculously from the dead.* Which is that very Son of man that shall appear on his throne accompanied with his Angels, Matth. 25. And assuredly none will deny but that he who sitteth at the right hand of God, will come thence to judge the quick and the dead: But it is this *crucified Jesus*, that for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God, Hebr. 12. 2. To which truth *S. Peter* also witnesseth in the Acts. Where *that very Jesus* whom the Jews delivered up and denied in the presence of *Pilate*, is said to be received into Heaven, until the time of Restitution of all things, which God hath spoken by the mouth of his holy Prophets since the World began. This implies that at the utmost fulfilling of the Periods of time he will again appear and finish the Myserie of Righteousness, and perfect Salvation to his people at the last, according as he has promised, John 6. *No man can come to me, except the Father, which has sent me, draw him; and I will raise him up at the last day.* Which certainly is to be understood of his Humane person, forasmuch as for that very cause he has made him Judge of Life and Death, as appears Chap. 5. ver. 26. *For as the Father hath life in himself, so likewise he hath given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man.* Now when he saith, *No man can come to me, except the Father draw him*, it is manifest, that by *the Father* is meant the *Eternal hidden Deity*, whose workings and preparations within every mans Soul fit him to join with *Christ's humane person*, the visible Head of the Church of God: otherwise if by *Christ* were here understood the *Eternal Word*, it would not be good sense. For that is that which draws, not the thing drawn to, in this place. Again, whereas he saies, *He will raise him up at the last day*, it is evident that it is not *morally* or *mystically* to be understood, but *literally*, otherwise it could not be defer'd till the last day, but should be done in this Life. Nor can it be understood of *the day of the service of the Love*: For then the sense would be, That they that believed on Christ some sixteen hundred years agoe, should become *Familiars* now, or rather some others for them; which Promises are insipid and ridiculous. Wherefore it is *this Son of man*, to whom God hath also given power to execute judgment. And the very same certainly is he that is represented on the great white Throne, from whose face the Earth and Heaven fled away. Rev. 20. *And I saw the dead, small and great, stand before God: and the Bookes were opened, and another Book was opened which is the Book of life: and the dead were judged out of those things which were written in those Books, according to their works. And the Sea gave up the dead which were in it; and Death and Hell delivered up the dead which were in them: and they were judged every man according to their works. And Death and Hell were cast into the lake of fire. Hell, i. e. *adns*, is here the Region of the dead: and the whole frame and phrase of the matter here contain'd doth so plainly import that the Judgment is concerning those that are dead, whether drowned in the Sea, or buried* in

in their Graves, or in whatever other circumstances quitted this mortal life; that this truth of Christ's visible coming to Judgment cannot be concealed or eluded by any Allegorical fetches whatsoever.

3. Nor have our inconsiderate Adversaries any thing to alledge for their rebellious despising of the Humane person of Christ, unless two or three grossly-mistaken places of Scripture. Such as Hebr. 11. v. 26. where *Moses* is said to esteem the reproach of Christ greater riches than the treasures in Egypt; and Chap. 13. v. 8. *Jesus Christ the same yesterday, and to day, and for ever.* Out of which passages they phantasie to themselves such a Christ only as was as well in *Moses's* time as now, and was ever the same from the beginning of the World and ever will be. But they plainly in these Texts raise Mountains of Molehills. For the simple and genuine sense of the former is nothing but this, That *Moses* bare such reproaches as Christ and the firm professors of Christ bear, which he uses as an argument of Patience to the *Hebrews* from the example of *Moses*: unless you will interpret the place upon the supposition of Christ being the Prefect of *Israel* before his Incarnation. But the former sense is more plain and passable. And for the other place, it is nothing but an exhortation to Perseverance from the constancy of the Christian Rulers and Governours who persisted in their Faith to the end: and the Apostle tells them hereupon that the Faith is the same still, and Christ's assistance the same now that it was then to them, and will be ever the same to all true Believers. Which surely is all that is meant by *Jesus Christ the same yesterday, and to day, and for ever.* For to make yesterday to signifie from everlasting, is very rash and cross to the phrase of Scripture, Psal. 90. *For a thousand years in thy sight are but as yesterday;* and Job 8. *For we are but of yesterday, and know nothing.* Which is very true of these new upstart Interpreters.

4. But their last and most plausible allegation is that out of the Corinthians, *Wherefore henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet know we him so no more.* Here they think they have full commission to lay aside the Humane person of Christ from the Example of S. Paul. But their mistake is in not knowing the Hebrew Idiom of this place of Scripture. For as that excellent Interpreter *Hugo Grotius* has noted, the words are to be rendred, *yea though we might have known Christ after the flesh, that is to say, Though I with others might have known Christ after the flesh, and conversed with him here upon earth, may have been something a-kin to him, as certain boasted themselves it seems at Corinth, yet henceforth, saith he, we should know him after this manner no more, but as an Heavenly Prince: in whom he has the most interest, that is the most nearly renewed into the image of his life.* Or without this *Hebraisme*, It may be an oblique Monition to the aforesaid persons, and have rather the nature of an Exhortation to them, then of a Declaration concerning himself, which they would be more certainly enforced to take so themselves, by how much more plain it was that Paul never knew Christ according to the Flesh. That it has some such meaning as this, and not that of our Adversaries, is plain from the precedent verse, where he expressly retains the Humane person

See Book 1.  
chap. 8. sect.  
4, 5, 6.

2 Cor. 5. 16.



son of Christ in his Priestly office: For that he saith, that *he is that one man that died for all*, (not killed by all, as I noted above) *that they who live should not henceforth live unto themselves, but unto him that died for them and rose again.* Which is not sense, if it be not understood of the Humane person of Christ. And verse 20 he does plainly profess himself the Ambassadour of the crucified Jesus, or Legate of the great Angel of the Covenant; *Now then we are Ambassadors for Christ, as if God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the Righteousness of God in him.* Of which there can be no possible meaning that excludes the Humane person of Christ from his Priestly office. We have therefore abundantly demonstrated That the Person of our Saviour is not to be laid aside, but that he is a Priest for ever according to the Scriptures.

## CHAP. XVI.

1. That Hen. Nicolas does plainly in his Writings lay aside the Person of Christ, as where he affirms That whatever is taught by the Scripture-learned is false, and That all the Matters of the Bible are but Prefigurations of what concerns the Dispensation of his blessed Family. 2. Other Citations to the same purpose, and his accursed Allegory of Christ's celebrating his Passover with his disciples, whereby he would antiquate and abolish the true Historical knowledge of him. 3. Several places where he evidently takes away the Priestly Office of Christ. 4. Others that plainly take away his glorious Return to Judgement and the Resurrection of the dead in the true and Apostolical sense.

1. **WE** shall now make it as evident that this pretended Prophet we speak of does lay him aside, whereby we shall clearly convince the World of his falshood and imposture. And this shall be chiefly out of his own Writings. Out of which we shall first produce such passages as in a more general manner infer what we aim at. As certainly such places doe, as expressly declare *That whatsoever is taught of Christ out of his Communialty of the Love, is all false.* Whence it does plainly appear, That the Articles of the Apostles Creed understood according to the Letter, are held false by this inspired Communialty: For these Articles are taught by them that are not of Hen. Nicolas his Family. In his *First Exhortation* Chap. 5. he plainly declares, That the true Belief in Jesus Christ is not to be found in any people upon Earth that walk without the Communialty of the Love. And Chap. 16. Sect. 15, 16. he tels us, *That it is a presumption against God and his Saints, that any one out of the Learnedness of the Letter, or out of the Imagination of the Knowledge, taketh upon him to be a Teacher or Preacher, or to institute or intermeddle in any God-service or Worship, unless he be an illuminated Elder of the house of the Love.* And Sect. 17. he does affirm  
That



That it is all assuredly false and lies; seducing and deceitfull, whatever is taught by others out of the Learnedness of the Scripture. Again, in his *Evangelij*, Chap. 32. there also he asserts, That to those that are without the Family of Love, all the matters of Christianity to them are in Images, Figures and Shadows, in Similitudes, Parables and closed Books. Where his meaning is easily understood out of Chap. 30. sect. 17. For these Figures he makes Shadows of the true and spiritual things which were heretofore, through Jesus Christ, come to pass, seen, heard and preached, and have stood for a memorial of the true spiritual things which should, in the time to come, come to pass, namely by this inspired Minister. Whereby the History of Christ is made a mere Allegory and prophetick Prefiguration of what is fulfilled in his Dispensation of the Communality of the Love: wherein all becomes fulfilled in Christ, whatsoever was written of him, as he plainly asserts Chap. 1. sect. 10. And he more abundantly declares himself in his Prophecie of the Spirit of Love, Chap. 13. That a man out of his natural and Scripture-learned understanding has not any light or knowledge at all of the Christian Mystery, yea he is so utterly void of the same, that he cannot understand the smallest tittle thereof: he may indeed speak out of the written Word, but understandeth nothing thereof according to the truth; but it is all covered and sealed before him in Similitudes, Images, Figures and Parables. Where again it is easie to infer, That this great Prophet holds nothing of the Articles of the Christian Faith to be true in that sense the Scripture-learned teach them: which is plainly to deny the History of Christ, and to profess our selves mere Infidels. Out of which Spirit of Infidelity he has so distortedly allegorized all the clauses of the Creed, that to such as are not bewitched and besotted by his fanatick blasts to a better opinion of him then he deserves, he must needs appear an Infidel. Lastly, in his *Introduction*, Chap. 9. sect. 35. there again he does boldly affirm, That it is certainly mere lies what the Letter-learned institute or set forth, how clear soever in understanding, if they be yet unreformed by the Love and her Service. And in the following Section he plainly declares, That the Scriptures are not to be taught nor held forth Historically, but as Prefigurations of the Promises that are fulfilled in his Service of the Love. Whence it is evident he had no belief in the Letter of the Scripture, nor of the miraculous History of Christ, and of the Predictions concerning him, whereby our Faith should be affixed to his Humane Person. Against which he useth all diligence imaginable, as if not simple Care but an inspired Envy or Satanical Spite against the honour of his Person did actuate him in all his Writings.

2. To which purpose, I conceive, is that Caution in his *Introduction*, Chap. 12. sect. 14. That no man bind his heart to any outward thing, which he is served with to the Righteousness of life. For of all outward things nothing can be more serviceable then the Humane Person of Christ, who suffered for us and redeemed us from the wrath to come, if we stand faithfull in the Covenant. Those places also where he saith, That the Godly life is the very Saviour himself; and that no man knows Christ nor can confess him, unless his shape be in him, that is, his Life and Image be in him, seem intended

*Introduet. ch.*  
13. 27.

tended as justling against the External Person of Christ; as also what he saith Chap. 22. namely, *That no other Foundation may be laid then that Jesus Christ who from everlasting was, and is, and abideth for ever*: whereby I doubt not but he intends the exclusion of his Humane Person, whose compute began but about 16 hundred years agoe. But the most wonderfull sleight he puts him off by, is his Mystical meaning of Christ's celebration of the Passeeover with his Disciples. Which we shall easily understand, if we take notice what he means by *Flesh* in his Writings, namely, by *Flesh* is meant the *Letter* or *History*. In his *Prophecy of the Spirit of Love*, Chap. 13. ver. 4. *Verily therefore they do all erre very much that judge according to their understanding (out of the earthly Being, or out of the Flesh or Letter) God's truth, which is Heavenly and Spiritual.* See also *Introduct.* ch. 14. sect. 20. Now if you will but read his *Evangel.* chap. 21. sect. 3, 7, 8, 10. also chap. 22. sect. 5, 6. and chap. 25. sect. 1, 2. you shall find in brief (for it were too tedious to write these allegorical Ambages) that the right Celebration of the *Pascha* or *Passeeover* with Christ is, That he (namely, *Christ after the Flesh*, they are his own words) should be slain, that is, that *Christ according to the Letter or History should be abolished, that he may be entertained only according to the Spirit.* Which is the great *Arcanum* of this Sect of the *Family*. Behold, saith he, *this is the right Passeeover with Christ, and the right Supper which the upright Believers and Disciples of Christ keep with Christ, to wit, that they depart even so with Christ out of the Flesh*, (that is, that Christ according to the *History* or *Letter* be crucified or slain in them, that is, nullified and rejected as a mere Legend or Fable) *and pass into the Spirit*, (that is, the spiritual Mystery of Christ, the *ἑμπνευστικὸν* or *Moral* of the Fable) *and out of the Death or Mortality*, (that is, out of the dead Letter) *into the Eternal Life of everlasting Immortality.* In which sonorous language that you may not promise to your self any such lasting purchase, there is nothing meant but the *state of Perfection* which these *Familists* phantasie to themselves here upon Earth, and is *everlasting* in no other sense then in succession, they promising themselves that their Sect will continue for ever; and therefore he adds, *wherethrough sin and all destruction becomes vanquished*, namely by this *state of Perfection*, wherein sin and every imperfect and destroyable state is swallowed up. For they having come to the highest, there is no change of things, though their persons be mortal, according to their own doctrine. This Allegorie of the Passeeover is so odd a conceit, that did I not suppose the Author deeply Fanatical, I should suspect it accompanied with a sly jeering and scorn against the History of Christ, and to be the product of a scoffing Atheistical Spirit. For no Atheist could exercise his wit here with more villainous slinefs against the truth of the Scriptures then thus. Which makes me sometimes think that he was not *simply Fanatical*, but either *Atheistical*, or *possessed by the Devil*, himself in the mean time not knowing whose *ὑποκρίτης* he was.

3. And thus we have had a taste in general, how sedulously this Author endeavours to out the Person of Christ. We shall now pursue the matter

matter into two main heads, the Office of his Priesthood, and his coming visibly to judgment in his Humane person. To which is annexed the promise of a glorious Resurrection, and Eternal Life, in a plain and true sense, without any shuffling or equivocating. That he makes nothing of the atonement of Christ's personal sufferings, he does in my judgment too plainly discover, chap. 13. sect. 8. of his *Documental Sentences*, where rather than he will acknowledg the usefulness of that *Advocate with the Father, Jesus Christ the righteous, who is a propitiation for our sins*, he does pronounce him that sins by violence or Temptation to be guiltless, as the ravished virgin Deuteronomie 22; that so there may be no need of Christ's Sacrifice, whose personal death and Priestly office he never takes notice of to this purpose: As you may observe further, *Exhortat.* chap. 20. from sect. 19 to the end of the chapter. Where although he supposes a mans stumblings and fallings daily very great and terrible before him, and that for that cause he is very wofull of heart, feels the pricking of sin, the darts of death, and condemnation of Hell, and so is in much anguish and affliction of mind; yet is there no application at all of the Sacrifice of Christ upon the \* Cross, nor any help nor comfort at all held out by his sufferings, though it was the most proper place that could be to mention them. And chap. 24. in the prayers he puts up there, instead of making use of the mediation of that Christ that felt the pains of death on the Cross for us, he makes use only of Gods supposed Promise or Covenant he has made with *the House of the Love*, sect. 3. and 7. See him also upon the Beatitudes sect. 6. And it is no wonder we hear nothing of that Reconciliation made by the Cross of Christ, for he does plainly aver, sect. 34. *That the true being in the Love is that peace with God and man* (mentioned Ephes. 2. 14.) *and the true Testament that standeth fast for ever.* And *Exhortation* chap. 12. 44. *Remission of sins* is gained only by submitting to the *House of the Love*: The same that David George boasted of his doctrine. *Therefore my beloved children change ye not nor turn away your selves from the House of Love. For there is in the same the stool of grace, to an everlasting remission of sins over all such as cleave thereon, and to a peace and rest of the life to all such as humble them there-under.* By such slips and omissions as these, those that are not very dull of perception may easily spel out his meaning. Which yet is more clear by other places of his *Evangel*y, chap. 13. Where he setteth the Everlasting Priesthood not upon Christ's person, but makes this Kingly Priest no person at all, but a *thing*, a state or condition of him and his followers here upon earth. And therefore he calls there this mystical Christ, *The Lords Sabbath, The seventh day in the Paradise of God, The perfection*, &c. And chap. 22. he makes the entrance of Christ into heaven and his visible ascending up thither, and sitting at the right hand of God, and sending down the Holy Ghost at the day of Pentecost, (which was a real effect of his eternal Priesthood and Intercession with God for his Church) nothing but the appearing of him according to the Spirit, out of the Heavenly Being in their Minds or Souls, upon which he sent down his Spiritual or Heavenly Powers.

\* See Book 8.  
ch. 15. & 16.

A 2

Wherefore

Evang. Regni,  
cap. 22.

Wherefore this Mystical Christ is the only high Priest that he acknowledgeth, and will allow him no otherwise then in this mystical and spiritual sense to be an everlasting and true Christ of God. See the place, of which you will assure your self I have given the right sense, if you compare it with chap. 26. sect. 10, 11, 12. where he more plainly affirms, *That it is the upright being of the Love, Christ after the Spirit, (which he calls the true light) which is that high Priest that abideth for ever at the right hand of God in the Heavenly Being.* Which phrase *Heavenly Being* alwaies signifies morally or mystically with him, and means something within us. And yet he has the impudence to alledge A&S I. v. 11. where Christ is said to ascend into Heaven *literally* and naturally so called, his disciples gazing upon him as he went up. Thus you see how industriously, nay how madly and rashly, he shuffles out the Humane person of Christ from his Priestly Office every where. And as he will have the *Heaven* or *most Holy* within us, so will he have his Sacrifice and Passion within us too. *Introduct. chap. 8. 38. Where doe any now, saith he, keep the Supper of Christ, where they break, distribute and eat the bread (which is the true Body of Christ) to a remembrance of Christ, that he hath suffered in us for the sins cause the death of the Cross, and so his death is published till he come in his glory?* Where it is plain that the Crucifixion of Christ is a mystery in us, and it is insinuated a duty too. For the Body and the Flesh of Christ is Christ according to the History. Which Christ according to the Flesh is to be slain in us, if we celebrate the Passeeover aright: and thus we must publish his death till he come in glory, that is, *in the Spirit.*

4. And truly no other is *his glorious coming to judgment*, with this Sect, then this *Mystical and Spiritual coming*; which was the second part I intended to pursue; which I question not but I shall make as clear as noon-day. Of this there are so many Testimonies and so pregnant, that the only fear is of being too copious in the proof of this matter. *Revel. Dei cap. 7.* There his illuminate Elders together with his Family of Love are the Heavens in which Christ the Son of God comes gloriously and triumphantly to judgment, to reign with God and his righteousness everlastingly upon earth. Which plainly excludes the ending of the World and that coming of Christ that all Christians expect. And chap. 15. sect. 6. he affirms that in this Eighth day, which is the day of the Spirit of Love, *all the dead that are deceased in the Lord Jesus Christ do rise from the death, and all Generations of Heaven and Earth do become judged in the judgement of God with equity.*

Again in his *Introduct. Chap. 1.* he saith, *That now the true glorious God, who is the Resurrection and the Life, revealeth his Saints out of his bosome, where (since the time they fell asleep) they have rested untill this day of the Love, because they should now in these last times, in the resurrection of the righteous, be manifested with Christ in glory, to a righteous judgement of God on the earth.* And chap. 12. he there also affirms, *That in this day of the Love there appear and come to us livingly and gloriously all God's Saints which in times past died and fell asleep in God.* And chap. 22. there he also tells us, *how that in sure and firme hope of everlasting*

everlasting life the upright believers have rested in the Lord Jesus Christ, till the appearing of his coming, which is now in this day of the Love revealed out of the heavenly Being; with which Jesus Christ the former Believers of Christ, who were fallen asleep, rested or died in him, are now also manifested in glory, being raised from the dead to the intent that they should reign alive with him over all his enemies. To which you may add what he has wrote chap. 16. in his Prophecy of the Spirit of Love: *Make you to flight, make you to flight, yea, get you now all out of the way, ye enemies of the Lord, and of his service of the Love, and give the Lord with his holy ones the roome; yet shall ye not escape the vengeance of God.* For, he saith, *the Lord cometh to judge betwixt the Family of the Love and the rest of the world: where-through the Earth is now moved, the Heavens troubled, the Elements melt with heat, and the token of the coming of the Son of man appears in Heaven: with which rumour or rushing noise of the power of God and his holy ones, the last trumpet doth also presently give forth her sound; through whose blast of her vehement sound, and through the appearing of the coming of Christ, the dead shall stand up and arise unto the judgement of God; who having revenged the blood of his holy ones, that the sinners have spilt and shed upon the earth, he puts this pure Family in peaceable Possession thereof; that they may reign there-over, or judge the same with righteousness, from henceforth world without end.* So that the completion of all the Prophets ends in the Triumph of Familism; the same which David George boasted of himself. See also chap. 15. sect. 5.

Lastly in his *Evangelical*, chap. 35. 8. *Behold in this same day, namely of the Love, is the Resurrection of the Lords dead come to pass, through the appearing of the coming of Christ in his Majesty according to the Scriptures.* And a little after, sect. 9. *In which resurrection of the dead, God sheweth unto us that the time is now fulfilled, that his dead (or the dead that are fallen asleep in the Lord) rise up in this day of his judgement, and appear unto us in Godly glory, which shall also henceforth live in us everlastingly with Christ, and reign upon the Earth.* Of which the plain sense is, That the Souls deceased so many hundred years agoe, are alive again in these of the Family of Love, and shall reign everlastingly in them with the Mystical Christ on the Earth. Which plainly excludes that other Judgement or Resurrection in the Literal sense, as I said before. Again chap. 4. sect. 15. *For this cause our hope standeth now in this day very little on many of the Inhabitants of the world; but we hope with joy much more on the appearing of the dead that die in the Lord or are dead in him, to wit, that they in their resurrection from the death shall livingly come unto and meet with us.* For all the dead of the Lord and members of Christ shall now live and rise with their Bodies, and we shall assemble us with them, and they with us to one body in Jesus Christ, into one lovely Being of the Love, and be altogether concordable in the Love and peace of Jesus Christ.



## CHAP. XVII.

1. *His perverse Interpretation of that Article of the Creed concerning Life everlasting.* 2. *His misbelief of the Immortality of the Soul, proved from his forcible wresting of the most pregnant Testimonies thereof to his Dispensation and Ministry here on Earth.* 3. *Their interpreting of the Heavenly Body mentioned 2 Cor. 4. and the unmarried state of Angels, to the signification of a state of this present Life.* 4. *That H. Nicolas as well as David George held there were no Angels, neither good nor bad.* 5. *Further Demonstrative Arguments that he held the Soul of man mortal.* 6. *How sutable his laying aside of the Person of Christ is to these other Tenets.* 7. *That H. Nicolas, as highly as he magnifies himself, is much below the better sort of Pagans. His irreverent apprehension of the Divine Majesty, if he held that there was any thing more Divine than himself.*

1. **F**inally as for that Article of the Creed concerning *Life everlasting*, his exposition is this: *We confess that the same everlasting life is the true Light of men, and that God hath made and chosen him the man there-to, that he should live in the same light everlastingly.* Where, by *him the man*, he means the succession of mankind, as any one may know that is but a little acquainted with his manner of writing: and by *everlasting life and the true light of men*, he means the *Light of the Love* and the *Service thereof*; which he presages shall abide for ever. Which therefore he calls *the house of God's dwelling, the eternal rest of his holy ones, the everlasting fast-standing Jerusalem, the true and indissoluble kingdome, full of all Godly Power, Joy, and of all heavenly Beautifulnes, wherein the laud of the Lord, with fulness of Eternal life, and lively Sweetnes is sung from everlasting to everlasting.* With such sweet Charms and pleasing enchantments does this grand Deceiver lull asleep his *little ones* into an utter oblivion and perfect misbelief of those precious Promises of Everlasting Happiness made to us by Christ, who *hath brought Life and Immortality to light.*

2. For that there is with him no other Life but this, nor any Immortality of the Soul or blessed Resurrection which consists in the Soul's being invested with an Heavenly and Spiritual body according to the plain and literal sense of Scripture; his gross abuse of those two main proofs thereof [ 1 Cor. 15. ] [ 1 Thes. 4. ] do plainly demonstrate; which he does wildly distort, as he doth the rest of the Scripture, to a mere prediction of his *Service of the Love*, in which he will have every thing of the last Day and of the Resurrection fulfilled, that we may be sure that there is nothing else to be expected but this. For in this *the last trump sounds, Christ appears in the Heavens, being come to judgement*; those very Saints that in time past *died and fell asleep in the Lord*, are now raised up in glory, and that *with their bodies*, and livingly come unto and meet with us, according to that in 1 Thes. 4. and lastly, these raised

Saints,

Evang. Regni,  
cap. 34. & 37.



Saints, that is, *the Family of Love*, shall thus reign with their *mystical Christ* upon earth for *ever world without end*. What interpretation of Scripture can more accurately and radically take away all expectation of Christs personal coming to Judgement, and the hope of a Blessed Immortality included therein by the resurrection of the dead, then this of this bold Author? Which we may be the better assured he intends, in that his applications are so miserably forced, and yet he has no better proofs then these for the ratifying of his *Service of the Love*. For if he thought they did signifie that which all Christians think they do, he could fancy no force at all in them for the establishing of his Doctrine: but the orthodox meaning seeming to him utterly incredible, makes him confident that he has found out the right sense; if he deal *bonâ fide*, and takes not the Scripture for a *mere Fable*, which he may abuse as he pleases.

3. For we may observe him using the same industry in eluding the force of such places as are plain for an Immortal state after this life, even there where he may seem unconcerned, if he held the Soul of man Immortal. As that 2 Cor. 5. where the Promise of the Heavenly or Spiritual body is evidently set down, as appears further out of the last verses of the precedent chapter: and yet these *Familists* are not ashamed to expound it of *the most holy of the true Tabernacle*, in their canting language; whereby they mean the *perfection of the Love*, a state in this life, as you may see in their *Mirabilia Dei*. And in the *Spiritual Land of peace*, That which is writ Luk. 20. 35. concerning the children of the Resurrection, *that they are neither married nor given in marriage, but are as the Angels of God*, he applies to the state of *the Service of the Love*, and makes it fulfilled in his life. Which is an Allegory so crooked and crooked, that nothing but an unbelief of the literal sense could ever have put a man upon the framing of it: besides that scurvy intimation it bears along with it of *community of wives*, the very same doctrine that *David George* is said to have vented.

4. Who also held, That Angels and Devils are onely Good men and Bad men, or their Vertues and Vices: in whose footsteps this scholar of his *Hen. Nicolas* treads very carefully, as appears from his *Revel. Dei* cap. 14. where he makes the *Righteousness*, the true *Spirits* or holy *Angels*. As also \* elsewhere he saith, *that he that has the seven deadly sins in him, is possess of the seven horriblest and destructionablest Devils*: intimating that the rest of the Vices are Devils also, but not so destructionable. And he insinuates further in the same place, that the Seven Devils cast out of *Mary Magdalen* were those seven deadly Sins. And I am certain that the most knowing of the Family have freely professed that there are no Devils nor Witches nor Angels but those in us. Which things being supposed, it is necessary either to cast away the Scriptures, or else to allegorize them away into a mere moral or mystical sense, as these *Enthusiasts* have done.

5. They believing therefore the Existence of neither Angel nor Spirit, of necessity they must believe no Immortality of the Soul. And that they believe no such thing there is still a further evidence, in that

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\* See Enthusiasm, Triumphat. sect. 34. Artic. 9.

\* See H. N. upon the seven deadly sinnes.

he never exhorts any man to *Holiness* upon that account (which yet is he most powerful argument to make men good that can be propounded) nor ever makes use of such places of Scripture as imply a blessed Immortality to come after this life, in the literal meaning of them. His encouraging his followers to comply with any Superstition, be it never so uglily idolatrous, rather than to expose themselves to danger, agrees also well with this Supposition. And some have noted that they have alledged this reason for it, *That the temple of God may not be destroyed.* Whereby they mean their humane persons, which they suppose lost irrecoverably in the death of the body. And that there may be no doubt at all that this is their opinion, I will conclude with a reference to \* one of his Epistles, where he speaks to this very question: which he does with so many hacks and hesitations, with so much shuffling and doubling and insinuations to the contrary, that no rational man can be unsatisfied but that he held it mortal. For if he had held it immortal, it had been impossible he should have concealed his opinion, or intimated any thing to the contrary; it being so useful a doctrine for others, and so commendable for himself to profess. Which obdurate conceit of his made him allegorize away all the Articles of the Creed, and so deny the Resurrection of Christ as well as of all others that believe on him; and being secure, as he thought, that he does not now subsist, he could not dream of any Christ that could be Head of the Church but that mystical one he insists so much upon, *the Upright Being of the Love*, the Perfection of all. And verily if there be nothing to come after this life, I dare allow him to be as great a Prophet as either himself or his followers desire he should be esteemed.

6. He is therefore upon his own Hypothesis very consonant to himself, in removing the Humane person of Christ as a thing that has perished one thousand six hundred years ago, and in riveting the Godhead into his own person so *thwackingly and substantially*, as that he may give the World to understand that he was as much God as that Christ that died at *Jerusalem*, and that all those that attained to the *perfection of the Love* were so too: that he might *abundantly compensate* thereby the *loss of that one* that died upon the Cross, having fallen into the hands of merciless sinners. This, I say, is a consistent dream of his: and that it is no more but a dream, I partly have already, and shall still more clearly demonstrate in this present Discourse.

7. In the mean time it is very plain, that though he sets out himself in such *Seraphical* language, and adorns his own person with such gorgeous Titles as if nothing ever yet appeared in the World so holy and divine; yet he is indeed much inferiour to the better sort of Pagans, as being nothing more then an *Enthusiastick Sadducee*, or a *Fanatick Deist*, if so much. For I wonder what a kind of God he imagins to himself, to whom he makes the Senate of Heaven so unmannerly as to use such formes of speech to him as he does *Revel. Dei* cap. 21. *Go to then, let it even be so, O God, it is vouchsafed thee that thou shouldest first bring forth a Declaration of thy right.* But I have no mind to dive any further into this depth of *Satan*, from which I pray God deliver every good Christian.

CHAP.

\* Epist. 6.  
Chap. 10.

C H A P. XVIII.

1. *The great mischief and danger that accrues to the World from this false Prophet.* 2. *The probable Ferocity of this Sect when time shall serve, and eagerness of executing his Bloody Vision.* 3. *That Familisme is a plot laid by Satan to overthrow Christianity.* 4. *What the face of things in likelihood would be supposing it had overrun all.* 5. *The Motives that enforced the Authour to make so accurate a Discovery of this Imposture.*

1. **O**UT of the Description we have given hitherto, we may easily compute the great mischief that accrues to the World from this false Pretender to Revelations, wherever his Witchcraft has power to seize the spirit of a man. For first, That admirable Wisdome of God in the outward frame of Christian Religion, as it respects the Person of Christ, his endearing Passion, his glorious Resurrection and Ascension, his comfortable Intercession, and his joyful Return to judgement; when our Immortality shall be completed in heavenly Glory; all this is swept away, and therewith our assurance of Eternal Life. And besides this, that there may be nothing wanting to the perfecting of that monstrous Evil that is hatched in this Family, it may prove a *Pandora's* box to Mankind even in this life, if a more benigne Providence do not prevent it. For they having, as I have told you, a full licence from their infallible Prophet to dissemble and equivocate, to comply with any Religion whatever; they may multiply hiddenly in great numbers to the hazard of a State or Commonwealth. For being taught by their illuminate Elders, That there is nothing to be expected after this life, it must needs make them hang their lips very longingly after the greatest enjoyments they can of this present World. The Possession and Rule whereof their Prophet has promised them with such magnificent words and Enthusiastick Grandiloquence, that they cannot but be inflamed into violent attempts upon the first occasion that they shall phansy safe to make use of. And what full right do you think will they imagine themselves to have to fly upon all, whenas they phansy the Head of their faction to be no less then *Christ himself* come to judge the World in righteousness?

2. Wherefore if some *sullen fellow* amongst them of a *peremptory* and *imperious Spirit*, *overcharged with Pride and Melancholy*, and *deeply baptized* into the doctrine of this Sect, shall by his fanatick heat, parts and language emerge to that height of honour as to be approved the Eldest of that Family; the same is presently become in his own conceit, and in theirs also, *God himself* returned to Judgement, and all his host, *Saints* and *Seraphims*, if ever opportunity arme them to execute their design. And then will they think that that is to be fulfilled which is figured out in that Vision of a man clothed with an Habergion, and Harness, and girded with an iron chain; whose hands and leggs to the very girdle

were

See Revelar.  
Dei, Cap. 27.  
(ca. 8, 9, 10, 11)

were wet with blood, with a sword in his left hand also red and bloody, and another in his right which was altogether a glowing fire, glifning & crackling very terribly with many fire-flames. Which direful Spectre gives out his voice in the following Sections. *Vengeance, Vengeance, Vengeance; Now swiftly, now swiftly, yea now very swiftly, Wo, Wo, Wo unto all the enemies of the Lord and his holy ones, and to all the enemies of the Family of Love.* So great Darlings do they give out themselves to be of God and his Providence, and so miserable an end, do they prefigure to themselves, shall befall those that are not of their blessed Family. God of his mercy open the eyes of all men, that they may see the fearful purposes of this Diabolical Impostor, and quit themselves of these subtil delusions of *Satan*.

3. For if I have any sence or foresight at all in me, it is a plot to overrun and subjugate, if it be possible, all Christendome, and perfectly to extirpate the worship of Christ, and to extinguish the belief of all his Promises, under pretence of a greater Holiness and Perfection then there is in Christian Religion; though this *Familisme* be such as I have abundantly set out to you. See his *Prophecie of the Spirit of Love*, Chap. 11. also Chap. 14. Sect. 8, 9. and Chap. 16. Sect. 3, 4, 7, 8. and Chap. 19. Sect. 4, 5, 7, &c. In which places he promises to his followers that they shall have the day at last, that is, *That Familisme shall thrust Christianity out of the World.*

4. Which because they have so great minde should be fulfilled, let us suppose a while that they have got the mastery over Christendome, and compute with our selves the consequences thereof. Without all question, although every page of this Divine Authour (as they would have him) be so thick painted with the sweet repetitions of *Love* and *Lovely*, the issue of such a victory would be the most beastly Tyranny that ever appeared yet upon the stage of the earth, worse by farre then *Mahometisme* it self. For first, all hope of a Future life being taken away, every man according to his power will be more free and eager to satisfie his lust in the superfluous pleasures of this. From whence those that are weak will be oppressed without pitty, to satiate the desires of the proud and injurious Oppressour. And then again, for peace in matters of Religion, upon which score especially this flattering Deceiver would recommend himself to the World, the interpretations of Scripture, whereby he would establish his authority with men, are so wilde and fanatick, and so dissonant to all sence and reason, that he has sown therein the seeds of perpetual Contention; unless it be prevented by a Remedy worse then the Disease, that is, *a perfect slavery of the Conscience, and an implicit faith That their Prophet is infallible, without any examination and doubt.* Which is the most base and villainous Degeneracy that the Spirit of man can be forced into, and is ever there attempted most where the Religion of a Nation is the most rotten and false. But that this latter would be the way seems too-too probable, both from the necessity of the case, and from such intimations out of his Writings as I have already produced. To which you may adde that in his

*Revelatio*

*Revelatio Dei*, Where he plainly forbids to try the Spirits by *Reason* or *Knowledge* or *Scripture-learning*, but by the *true Being of the living Godhead*. Which are high words, but signifie nothing but that we never attain to the living Godhead till we think as he thinks: and therefore intercepting all information of *Reason*, expects an immediate assent, that is, such an assent as we know not why we do assent; then which nothing can be more mad and furious, or at least relish more of Knavery and Deceit, and of a ready Reproach to all Dissenters, as if they were utter strangers to the living Godhead. But that Religion certainly is false at the bottome that will not suffer it self to be enquired into by *Reason*; as \* he saith very excellently of *Mahometisme*, *Meritò suspecta merx est qua hâc lege obruditur, ne inspici possit.*

Revel. Dei, cap. 18. sect. 10, 11, 12.

\* Grotius de Religione Christiana, lib. 6.

5. You see what a wild and exorbitant thing *this blind Enthusiasme* is, the very Vehicle of Hell that carries to *Atheisme* and *Prophaneness*, and the Triumphal Chariot of the Devil; in which questionless this begodded Mock-Prophet was hurried away, though haply he might not know it, but gloried in his shame, and prided himself in his own Captivity. The condition of whose Spirit, what it is, and whither-to it tends, if I know mine own heart, I have thus carefully discovered, out of no other Principle at all but that Love and Loyalty I owe to my crucified Saviour and Sovereign, and out of that dear Compassion I bear to my fellow-members of his Body the Church. For verily I cannot but melt into sorrow and pitty, to consider how deceivable many well-meaning Souls are, and how captivable by the witchery of a *Fanatick* Eloquence into a strange belief, that there is a more then ordinary share of Divinity residing upon this Person, whom I am so well assured is but *Epicurus* turned *Enthusiast*, and one sunk as low beneath the light of the Gospel as any wretched *Pagan* that never heard thereof. And therefore I hope all his Admirers that are not so far baptised into his way as to have celebrated his *Pascha* and slain Christ according to the *flesh*, that is, according to the *Letter* and *History*, and so become perfect *Infidels*, will take it well at my hands that I have so faithfully discovered the deceit, that they may no longer give countenance to so horrid an Imposture. And for as many as have thus slain the Lord of Life, which yet I hope are not very many, how they should take ill this my freeness of speech, I can in no wise imagine. For I dare say for them, in that they have thus slain him, (as *S. Peter* said in another case) they have done it out of ignorance, through the prestigious enchantments of this grand Deceiver; and therefore they can no sooner acknowledge their error, but find their pardon, through him who was truly slain and sacrificed for the sins of the World, and rose again for an assurance to us of a blessed Immortality after the death of the Body. Which must needs be a message of great joy to all people that are of an upright and sincere heart.

## C H A P. XIX.

1. *That Familism is a Monster bred out of the corruptions of Christianity, and ill management of affairs by the Guides of the Church.* 2. *The first Particular of ill Management intimated.* 3. *The second Particular.* 4. *The third Particular.* 5. *The fourth.* 6. *The fifth Particular.* 7. *That this false Prophet H. Nicolas was raised by God to exprobrate to Christendome their universal Degeneracy, Prophaneness and Infidelity.* 8. *That though the Evil be discovered, it is not to be remedied but by returning to the ancient Apostolick Life and Doctrine.*

1. **A**ND now after my freedom with your competitours for the rule of Christendome, the *Illuminated Elders* of the lovely *Communi-  
ality of the Love*; have the patience to hear me in a word or two, O ye conspicuous Lights and Guides of the Communi-  
ality of Christ. What think you of this hideous Monster that I have so lively set before your eyes? From whence came it? Whose brat is this foul error of *Familism*? Methinks I hear you straight reply, *H. Nicolas* his. But I demand further, how came *H. Nicolas* to be such a Monster? You will immediately return answer out of *Micronius*, That he received his *Meta-  
morphosis* from *David George*. But I take leave to ask again, Who transformed *David George* into such an Angel of light? To which you'll quickly reply, The Devil. His back I confess is broad enough to bear all, indeed too broad to satisfy the curiosity of my Querie, who would gladly know the more particular causes of so monstrous a production in the bowels of Christendome. Which if you be ignorant of, give me leave a little to informe you: and be not displeased if you find much of the fault laid at your own dores. For my own part, I humbly conceive that you your selves have congested that putrid matter together, which neither Sun nor Moon, nor any natural Influence of Heaven, but the fiery Wrath of God and his enraged eye of Jealousie has given heat and life to. This dangerous Monster therefore have you your selves, by Provocation of the Divine Vengeance, raised up to your selves, and given increase to, and strength to subsist. Which may appear to you from the due consideration of these Particulars following.

2. For first, You have so corrupted the *Simplicity* of Christian Religion by your humane inventions and Opinions, (which are so incredible, so unintelligible, so against all Sense and Reason, and obtruded on the people with so much force and violence, and with an authority and necessity equally indispensable to the very Oracles of God) that you are constrained thereby to pronounce of that Religion then which nothing is more *reasonable*, That there is no reasonable account to be given of it, but that we are to believe it without examination or inquiry into it, and thereby debase it and set it as low as *Turcism* or the most pittifull piece of *Paganism* that can be produced. You inuring therefore the people to believe things upon no account, and obtruding such



such things upon them as no account can be given of, prepare them for the entertaining of every bold *Impostor* that pretends to an infallible Spirit, and commends his adulterous ware upon the same title that you doe yours, namely, that they are so high and transcendent that they are above the reach of carnal Reason, condemning every sober inquisition into the Truth as carnal. Wherefore if there be but impudency enough, assisted with a fiery Enthusiastick style, flowered over with Scriptural Phrases and Allusions, with deep and vehement protestations of the irresistible power of the Spirit that transports them and carries them on to that Prophetical Ministry, they may securely say what they please, and never be tried nor distrusted, let them speak never so irrationally and inconsistently. For the People are already sufficiently inured to things irrational, contradictions and unintelligible, whereby the perfectest *Non-sense* must appear to them the most pure Dialect of the Spirit. And therefore there will be no stop but they *must needs be carried* on with such Torrents of Ecstatick eloquence, and be washed away from the body of the Church into this or that Fanatick Sect, according as the sutableness of their natural humour and opportunity exposes them to their assaults.

3. Again, When I consider the ineptness of your Allegations out of Scripture for such Opinions as you are so zealous for, and the solemn adorning of the margins of your Theological Treatises with such insignificant citations out of the undeniable Oracles of God, as that when one examines them he shall find his understanding as much abused as a mans eye-sight is by that mockery of drawing ones hands one from the other, and twisting with his thumbs and forefingers as if there were some subtil string betwixt; (For assuredly the connexion betwixt your Quotations and your Conclusions is utterly as invisible as that imaginary line to the eyes of the sleepey) I cannot but look on the Writings of this *Enthusiast* as an imitation of yours; wherein Providence does reproach to you your unfaithfulness to the credulous people, in that you would bear them in hand that all is true you obtrude upon them by your multitude of impertinent references to the holy Writ. Which artifice this *Mock-Prophet* has taken up and out-done you in, who stuffs his margins so thick with citations, as if every Sentence in the Bible strove to put in their suffrage for him; according as he boasts of himself, That all the Scriptures from the beginning to the end do point at him and his Ministry if rightly understood: Whenas, if truly examined, though his Margins perpetually point towards the Scriptures, they do not at all point at him again in any place, nor give him the least nod of approbation, nor take any notice at all of him.

4. Thirdly, Whereas the Mystery of Christianity, even as it refers to the External person of Christ, is the chiefest obligation of mutuall Love that the Wildome of God could set forth to the world; you that are not only Christians, but the Guides of Christendom, have so entangled this Mystery with your rash and perverse superadditions, with your forgeries, subtilties and vain comments, that it is become nothing else but a shop of Controversies, a School of Contention, out of which is heard  
nothing

nothing but brawlings and scoldings about useles Opinions, nothing has sprung from thence but Hatred, Pride, Faction, yea barbarous Persecutions and Bloudshed, your selves *blowing the trumpet* out of those holy places which were erected for the *preaching of the Gospel of Peace*, and in an Antichristian phrensy sounding an alarm of warre against such as are in Reconciliation with God through the bloud of Jesus Christ, which should be the common cement of Christendome, and hold all their hearts together in firm Unity and Concord. Wherefore you having thus left empty the Tabernacle of *David*, is it any wonder that a Stranger hath thus stept in, and taken possession? And you having flung away that precious Legacy of your dying Lord, namely, *the Love of one another*, what Injustice is it that an Alien take it up, and flourish it in your sight to your utter Shame and Reproach? And truly he writes as one that knows his advantage passing well in this regard, as you may see if you read his *Introduction*, chap. 4. sect. 35. to the end of the chapter, as also sect. 51 of the eleventh chapter to the end thereof.

5. Fourthly, Whereas you place all your Piety in an hypocritical Flattery of Christ's *Person*, and have overwhelmed and smothered the *Life* of Religion with an unsupportable load and luggage of needles and thankles Ceremonies, or else have wounded it to death with the acuteness and spinosity of harsh and dry Opinions, not heeding at all the renovation of your own minds, nor of theirs that are committed to your charge into the lively Image of Christ, which assuredly does mainly consist in *Christian Love*; how just is it with God to permit such an *Enthusiast* to arise, who shall make it the great *Arcanum* of his Religion to *slay Christ according to the flesh*, that is, *according to the History*, you having slain him so cruelly and remorselessly according to the *Spirit*, (that is, extinguished his Life that ought to be in us) by substituting your own foolish Opinions and loathsome Ceremonies in the place thereof? Nay indeed you have handled the matter so, that you have made *Christ according to the flesh* be the Executioner of *himself according to the Spirit*, making every Article concerning Christ an Engine for either *Sensuality* or *Strife*. In brief, the *exteriour æconomie* of Christian Religion being intended for the *inward perfecting of our Minds in true Righteousness and Holiness*, (which is Christ in us according to the Spirit,) you by your Devices defeating this end, doe naturally take away the means thereto; and thus *yourselves* are the *principal Murderers of Christ*, even according to the *flesh* too, and *H. Nicolas* is only your *appointed Executioner*. And therefore it is, as I said, but just with God, you having so long and so constantly abused all the Articles of the Creed to a contrary purpose then was intended by his gracious counsel, that he permit such a *Mock-prophet* to arise that should hazard the peoples misbelief of all, and Allegorize away all that solid and useful Truth of the History of Christ, into a mere *moral* or *mystical* sense, as if the *Letter* were but a *Parable* or *Fable*.

6. Fifthly, In that this Sect we speak of do rattle so about your ears with the loud noise of *Perfection*, though for my own part I am well assured the best of them are far enough from it; yet in the mean time I cannot

cannot but interpret it an exprobration and reproach to the great abhorrency you have to so searching a doctrine, that will touch and wound your *Hypocritical* hearts with the sense and conscience of *wilful sinfulness*, which you would cloak under that colour of *Impossibility of being as you should be*; as also to your false dealing with those under your charge, whom you do *bedwarfe* and *becripple* by your poisonous medicines, would make them alwaies sorry boies with bibs and aprons, or else conceal their age and keep them alwaies in minority for advantage sake, like those infortunate Orphans that are betraied into the hands of treacherous Guardians. What wonder is it therefore that those that truly hunger and thirst after Righteousness, being starved at home with those dilute and corrupt doctrines of the *Needlesness of Sanctity*, of *invincible Infirmary*, *slight Attrition*, *frivolous Penances*, *venal Indulgences*, crawl out abroad to seek better food, and so get into the lap and suck the nipples of this sweet Enchantress, *the lovely Family of the Love*; whose breasts do promise such strong nourishment, that they that drink thereof do not only pass from *children* to *men*, but from being *men* doe become *Gods*?

7. And Sixthly and lastly, While I contemplate the universal face of Christendome, what a Den of Thieves and Murderers it is become, what a Region of Robbers and Oppressors, what a Sty of Epicures, what a Wilderness of Atheism and Prophaneness, in a manner wholly inhabited by Satyrs and salvage Beasts; when I consider within my self how generally men live as if there were nothing to come after this life, and how many already have drunk down that doctrine, That there is indeed nothing to come hereafter; of which notwithstanding the History of Christ, his Death, Resurrection and Ascension, and his appearing out of Heaven to *Paul* as he was a going to *Damascus*, are as palpable pledges as Divine Providence could produce, as also of his visible Return to Judgement according to the Scriptures: I say, when I consider how little effect all this has had for the raising of mens minds to an heavenly Conversation, but that they live as if they were utterly sunk from this belief, I cannot imagine any thing more reasonable then to conclude, That out of very Wrath and Indignation God has raised this false Prophet to them, that it might be with them according to the Proverb, *Like lips, like lettice; Like Prophet, like People*. As if God should thus expostulate with Christendome; Behold, I have given to you my only-begotten Son out of my own bosome, whose authority I ratified unto you by audible Voices from Heaven, by mighty Signs and Miracles done by him while he was alive: I gave him a sacrifice for sin to reconcile you to my self, and to endear your affections unto him and me, that ye might cordially follow his Example and keep his Precepts: I raised him from the dead and exhibited him visibly to his disciples, as an undoubted pledge of a blessed Immortality to them that believe on him; which I further confirmed by his Ascension into Heaven, and his appearing to that chosen Vessel of mine, who has so fully prefigured unto you his glorious Return to Judgment, and the Resuscitation of all his Saints into that Eternal Happiness which they had fallen from. And

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now I demand of you, what could I have done more for the gaining you back to my self, and for the resettling you again in my Heavenly Paradise? But because you are so besotted with Earthliness and Sensuality as to make no use of the inestimable advantages of the Gospel, but have set your Happiness upon things here below; behold, I have raised up unto you a Prophet according to your own hearts desire, who will help on the completion of your Infidelity, and in the midst of a many fine words and sweet friendly phrases, *close up your eyes in Unbelief*; and so having sealed unto you by his witchery and enchantments this assurance, *That the Mystery of Christ reaches no farther then the things of this life*, you may use the present market, and enjoy your worldly lusts to the full.

8. This surely, if I understand any thing, is the sense and meaning of God's permission that such a Prodigie as *Familisme* should appear with so much success in the Christian World: and though I have faithfully and industriously discovered the matter unto you, yet I must profess that I conceive it not in my power, nor any ones else, to prevent the sad effects thereof. That can only be by a true and sincere Reformation of Heart and Minde into the ancient and *Apostolick Life and Doctrine*. For there is nothing so recommendable to Mankind as the *Christian Faith* in the *native Plainness* and *Simplicity* thereof; nor any thing so horrible and detestable as that vizard that the Depravedness of Christendome has put upon it. Which Face of things if it continue, *Atheism* having seized on so great a Proportion, it is prone to conjecture, that what remains may be easily swallowed up of *Familism*, or of some such parallel Plague of the Church; and so the right Faith in Christ may quite be laid asleep, never to awaken till there is no use thereof, I mean, till men be affrighted into a belief by an universal Thunder and Lightning from Heaven, and the glorious Appearance of the Son of man in the Clouds, to recompence the good, and to adjudge the wicked to everlasting Fire. For the Counsels of God, as his Prophecies, are two-handed, and both of them in some cases have a meaning conditional. But, as I desire, so I hope the best: and it is a great ease to my minde, that I have so freely declared what I conceive tends so much thereto.

# B O O K VII.

## C H A P. I.

1. *That the Subject of the Third part of his Discourse is The Reality of the Christian Mystery.*
2. *That the Reasonableness of Christian Religion and the constant Belief thereof by knowing and good men, from the time it is said to have begun til now, is a plain Argument of the Truth thereof to them that are not over-Sceptical.*
3. *The Averseness of slight and inconsiderate Wits from all Arguments out of Prophecies, with their chiefest Objections against the same.*
4. *That the Prophecies of the Messias in the Old Testament were neither forged nor corrupted by the Jews.*
5. *An Answer to their Objections concerning the Obscurity of Prophecies.*
6. *As also to that from Free Will.*
7. *That all Prophecies are not from the fortuitous heat of mens Phantasies but by divine Revelation, proved by undeniable Instances.*
8. *A particular reason of true Prophets amongst the Jews, with some Examples of true Prophecies in other places.*
9. *A notable Prophecy acknowledged by Vatinus concerning Julius Cæsar's being kill'd in the Senate.*

I. **W**E are come now to the Third Part of our Discourse, wherein the doubtfull Dawnings of this great Mystery we are clearing up will break out into a fuller Light, and the Progress of *Truth* will belike that of *Righteousness*; that shineth more and more till perfect Day.

The *Possible*, as also *Reasonable Idea* of Christianity, which I have hitherto represented, is but as the *Seminal Forme* of a Plant hid in the seed under ground; but we shall now exhibit it as it were to sense, shot up into open view, and demonstrate That this *Possible Idea* has already arrived to a *Real and actual Existence* in the World.

Which being a matter of so great consequence, we will not huddle it up at once, nor yet make any steps more for pomp then for use and the fuller conviction of the Truth we are to prove.

2. And truly the very first step I shall make, or rather have partly made already, I hope, to any indifferent man will seem not a little considerable. We have very amply and intelligibly declared how highly-*Reasonable* the Frame of our Religion is, how *becoming* and *consistent* all those things are that Christ is recorded to have done or suffered. Add therefore to the *Reasonableness* of the thing it self, the *constant and perpetual Tradition thereof for true*, and that it has been so seriously believed in all Ages, that as well the Learned as Unlearned; as well the Noble as Ignoble, have been ready, nay have actually laid down their Lives for a witness thereof. And methinks no man that is not over-Sceptical, but this Consideration should fetch off his assent. For the Fame of those things that are seriously reported and constantly believed

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by knowing and judicious men, cannot rationally be called into question, unless the things themselves affirmed seem unreasonable, or else over-artificial and in too trim and cunning a dress of Reason. That the things recorded are very *Reasonable*, I have already demonstrated: And how little of the cunning Artifice of either *Logick* or *Rhetorick* they partake of, I dare appeal to any that peruse them. Wherefore if any man persist in his Unbelief, the impediment is not in the Mystery offered to him, but in himself, that has no desire it should be true, either out of Pride, as not being willing to find himself to have been ignorant hitherto of the true Religion, or out of the love of either the Pleasures or Profits of this present World, which the Belief of Christianity does naturally curb.

But we proceed to what is still more close and cogent. That the *Jews* have for this many hundred years expected and do still expect him whom they call their *Messias*, every one knows, as also that this name *Messias* is the same with *Xristos* from whence our Religion is denominated. Wherefore if I can prove That this *Messias* is already come, and that *Jesus* whom we worship is that *Christ*, I have then performed the Promise of the Third Part of my Discourse; which is to prove That Christianity (the *Idea* whereof I have hitherto described,) is not a mere *Idea*, but a real Truth.

Which first I shall attempt from *Prophecies*, after from *History*: the comparing of both which together will be so strong an Argument, that to the unprejudiced it cannot appear less than a perfect Demonstration.

3. I know some are of so impatient and superficial a Spirit that they vilify the very name or mention of *Prophecies*, as arguments of no validity, because they cannot find themselves at leisure to weigh the force of them. But if they will rationally speak against them, they must alledge some of these four Objections, viz. That either they are often *forged*, or at least *corrupted* by some wily Politicians to serve some State-design: Or are so *obscure* that there is no certain sense or meaning of them: Or if there be, that it does not infallibly import that things thus predicted will surely come to pass, there being so great *dependance* of the affairs of the World upon the *actings of men*: Or lastly, to strike home, that there never was nor ever will be any Prophecies from any extraordinary Inspiration, but that some men have very *hot Phantasies*, and their minds running on future things vent what they think; and their Predictions, like Dreams, sometimes prove true, sometimes false; and that the report of those that have hapned true has begot that false perswasion of there being Prophets in the World.

4. Such slight Considerations as these doe marvellously gratifie the Light-minded and Atheistical, but more severely looked into will prove of no force.

For as for the first Objection, it is plain it can have no place here, if we consider with what holiness and veneration the *Jews* look upon the very outward Letter of those Divine Oracles committed to their custody. Besides that it is ridiculous to suspect them either to have *foisted* in or any way *altered* such Prophecies as we are here to make use of, they being  
such



such as will manifestly make against themselves: Which is a mighty Priviledge that Christianity has, that in maintaining of her Cause she can so boldly appeal to those Records that have been ever kept in the hands of her Enemies. Nor can the Christian, if he would, corrupt these Prophecies, but he would be forthwith discovered by the *Jews*. Whence neither Atheist nor Pagan can rationally suspect any foul play of this kind.

5. As for the pretended *Obscurity* or *Ambiguity* of Prophecies, I deny that they may all justly be termed *Obscure*. Besides that, the words of them that are so in some measure, ever fit one sense better then another; and where there is any such ambiguity, that sense is to be accounted true that has been judged so by men unprejudiced, and, all things considered, appears most proper and easie. The Satisfaction of which Answer will be better understood when we descend to Examples, then by general Precept.

6. The third Objection cannot be urged by any but such as are over-doting Idolizers of the Faculty of *Free will*, and forget that some Prophecies are not *conditional* but *absolute*, as certainly all those are that are of so vast and Moliminous Concernment to the World as the appearing of the *Messias* is. Whose coming, if it had been *conditional*, nothing could be thought to hinder but Sin. Which in this case is as absurdly inferred, as if one should argue that the sickness of the Patient keeps away the Physitian, when it rather occasions his coming. And one end of Christ's coming, as I have abundantly shewn already, is to be a Sacrifice for sin, and to renew the World in Righteousness.

7. The last Objection is the most perverse and lubricous, but yet such as is easily mastered, if we consider how punctually and particularly many things have been prefigured in Prophecies, and; that usually those that have prophesied, have also done Miracles, or something miraculous and extraordinary has hapned unto them; that they have seen \* Visions of Angels and have been assisted by supernatural Powers. \* See Book 5. ch. 17. sect. 2.  
An eminent Example whereof is that Prophecies of the man of God out of *Juda* against the Altar at *Bethel*, which was accompanied with the drying up and restoring of the hand of *Jeroboam*, and the rending of the Altar and pouring of the ashes for a sign that his Prophecies were true. <sup>1 Kings ch. 13. v. 1, 2, 3, 4, 5, 6.</sup> Which yet was so punctual and particular, that he names the very name of him that was to doe this vengeance against the Altar at *Bethel*, viz. *Josias*, though it was a prediction of a thing that was not to come to pass within three hundred years. So *Isaiah* prophesied of *Cyrus* by name, and what God intended to doe by him in reference to his people, some hundreds of years before *Cyrus* was born. And *Daniel* so punctually foretold the Translation of the Empire from the *Assyrians* to the *Medes* and *Persians*, and then to *Alexander* of *Macedon*, whose successors in part the posterity of *Lagus* and *Seleucus* should be, and what great evils the Jews should suffer from them, that *Porphyrius* comparing the Greek History with *Daniel's* Prophecies, had no other way to evade, but by pretending they were wrote after the event. Which is so frivolous a subterfuge, that it is not worth answering.

8. For being there is a Deity, and that the *Jews* in a more than ordinary manner lived under a kinde of *Theocracy*, and were a people with whom it was usual to have Prophets and inspired Messengers from God; why should it seem strange to *Porphyrius* or any else, that God should by his holy Angels instruct the Prophet *Daniel* so particularly and perfectly concerning things to come, wherein his own Nation was so nearly concerned? For even there where Providence seems to take less care, the greater mutations of States and Kingdomes have been foretold by the Priests and Magicians of the Country. As it hapned to *Moteczuma* King of *Mexico*, before the invasion of the *Spaniard*, as you may see in *Acofta* and other Writers. And *Valens* the *Augur*, in *Varro*, is said to have prophesied at the first building of the City of *Rome*, that it should continue twelve hundred years; which fell out accordingly.

\* In his *De admirandis Naturæ Arcanis*, Lib. 4. Dialog. 52.

9. And \* *Vaninus* himself, that prophane Wit, was not so far besotted with *Epicurean* Incredulity, but that he does acknowledge, nay rather assert with a serious appeal to all History as well ancient as of late daies, if great changes in the affairs of the World have not been predicted miraculously one way or other; and himself instances in one notable Prophecie engraven in a table of brasse found in *Capys* his Sepulchre concerning the murdering of *Julius Caesar* in the Senate. Which *Capys* notwithstanding, King of *Italy*, lived near a thousand years before *Julius Caesar*. So that if a man be not very grossly stupid, he must needs confess that all Prophecies are not from the mere ravings & roamings of a *buissie Phansie*, but from some higher and more infallible Principle; and that it is far more rational, when *Events* answer to *Prophecies* of great concernment, to impute it to *Providence* rather than to *Chance*. I know *Vaninus* referrs all to the Celestial bodies or influence of the Stars: But how groundless and childish his conceit is, I shall evince in its \* due place.

\* See Chap. 14. sect. 2, 3, 4, 5. &c. And chap. 15, 16, 17.

## CHAP. II.

1. The genuine sense of Jacob's Prophecie.
2. The Inference therefrom, That the *Messias* is come.
3. That there had been a considerable force in this Prophecie, though the words had been capable of other tolerable meanings: but they admitting no other interpretations tolerable, it is a Demonstration the *Messias* is come.
4. The chief Interpretations of the *Jews* propounded.
5. That neither *Moses* nor *Saul* can be meant by *Shiloh*.
6. Nor *David*.
7. Nor *Jeroboam*, nor *Nebuchadonosor*.
8. That in the *Babylonian Captivity* the Sceptre was rather sequestred then quite taken away; with a further urging of the ineptness of the sense of the Prophecie, if applied to *Nebuchadonosor*.
9. Their subterfuge in כִּי עָרָא noted and refused.
10. The various significations of שָׁבַט, and their expositions therefrom.
11. An Answer to them in general.
- 12, 13. An answer to their evasion by interpreting of שָׁבַט a Tribe,

**Tribe 14.** An Answer to their interpreting of שבט a staffe of main-  
tenance. **15.** An Answer to their interpreting it a rod of correction.  
**16.** An Answer jointly to both these last Interpretations. **17.** That their  
Variety of Expositions is a demonstration of their own dissatisfaction in  
them all.

**I.** BEING now well assured of the force of such Arguments as are drawn  
from Prophecies, let us proceed and make use of them for the  
proving the matter in hand, That Jesus, whom we worship, is the very  
Christ. Which we will doe by producing first Such as presune and cir-  
cumscribe the time of his coming, and then Those that more perfectly cha-  
racterize the properties of his Person.

Of the first sort is that most ancient and eminent Prophecie of Jacob  
on his death-bed; *The Sceptre shall not depart from Judah nor a Law-  
giver from between his feet, til Shiloh come, and unto him shall the ga-  
thering of the People be.* That our inference may be the more unexce-  
ptionable, let us briefly run over the words.

Genes. ch. 49.  
ver. 10.

*The Sceptre.* The Hebrew word is שבט, which the Seventy interpret  
Ἀρχων, Aquila ἀρχόντων, Symmachus ἡγεμονία, Onkelos שלטון. All which  
denote the same thing, the Sovereignty or Power Political.

*From Judah.* By Judah according to warrant of Scripture is to  
be understood, not only the Tribe of Judah precisely, but what-ere ac-  
cession or cooptation there was into that Tribe, as appears from Mala-  
chy 3. 4.

*Nor a Lawgiver,* מחוקק. The Seventy render it ἐκδιδόντες. The word  
naturally signifies a Commander or Decreeer. I believe those that have  
translated it *Dux*, have not missed of the mind of the Seventy's inter-  
pretation. Let מחוקק therefore signifie, one that gives laws or com-  
mands to the people. Which is an unexceptionable meaning of the word,  
as all acknowledg, and is of nearest affinity with the former, according  
to that usual way in Scripture of repeating the same thing twice, in  
words little different in signification. Of which instances are innu-  
merable.

*From between his feet,* מבין רגליו. The Seventy turn it ἐκ σπέρματος  
αὐτοῦ, that is, *ex semine Juda*, in that sense that Juda has been in-  
terpreted. That is to say, that Juda shall have a Prince, Governour,  
or Political power of their own, or shall be governed or rul'd by those of  
their own blood.

*Till Shiloh come:* that is, Till the *Messias* come; as all the ancient In-  
terpreters of the Jews ever expounded it, their judgements being then  
unprejudiced. Only they, as well as others, have varied about the No-  
tation of the name *Shiloh*, as you may see in *Martinus*. Some will  
have שלוח put for שילוח, which is as much as בנו, signifying *Fi-  
lius*, from whence is שלוחה *Secundina*. Others will have *Shiloh* to be  
a noun of the same forme with קטור and קיטוש, and expound it, *Salva-  
tor, Pacificus*, from שלוח. The Seventy seem to have read שלוח, which  
they render ὅτι μεγάλα μυστήρια αὐτοῦ, till he come for whom so great and  
illustrious things are reserved. Others, as the Vulgar Translation, read

See Book 4.  
1ap. 8. scd. 8.  
10.  
וְשִׁלֹה *missus*. \* Which reading alwaies pleased me above any of them, and I have the suffrage also of the incomparable *Hugo Grotius* upon that place.

And unto him shall the gathering of the people be. The word וְקָרַי may either signifie *Congregatio*, *Expectatio*, *Obedientia* or *Confractio*. None of the senses but agree with the Prophecies; but the second and third are capable of a more easy Critical Account.

2. It is plain from this brief and warrantable exposition of the words, that the natural and genuine sense of *Jacob's* prophecies is this, *That, whatsoever become of the Tribes of Israel, Juda, and what ever part of the Tribes have any coalition with it, and goe under one name and title, shall not fail to have a Political Power and Government of their own, till the Messias come.* This, I say, is the most easie and natural sense of this Prophecies, and such as has been ever given by their own Expositors, till that sad mistake of killing their *Messias* perverted their Judgments. Wherefore, before themselves became guilty, and while they were fit to be judges, we appeal to them, if *Jacob's* Prophecies does not plainly foretel, That the Political Power and Government of the Jews shall not cease till the *Messias* come. But it is evident it has ceased: therefore of a certain the *Messias* is come.

3. Which this Prophecies would sufficiently assure us of, though there were other tolerable interpretations to be made besides this; it being reasonable to conclude, that where there may be various senses made of words, that is the truest that flowes the most naturally, and seems to doe so to such as are unprejudiced. But to be still more certain of the truth of the sense of this Prophecies which has been already given; though both Jews and others have set their wits on tenter-hooks to find other meanings thereof, they have light upon none but what are intolerably vain and foolish.

4. It will not be amiss to give you a taste of the chiefest of them. First therefore, Those that would not have the *Messias* understood by *Shiloh*, they understand either *Moses*, *Saul*, *David*, *Feroboam* or *Nebuchadonosor*. First, *Moses*, because when he was sent to deliver the children of *Israel* out of *Egypt*, *Juda* surrendred the Sceptre to him, though he was of the Tribe of *Levi*. Secondly, *Saul*, because he was crowned in *Shiloh*. Thirdly, *David*, viz. implying that the Sceptre was in *Juda*, and should there continue til *David's* time, in whose reign there was an accession of some people brought under his Rule. Fourthly, *Feroboam*, as being he who was crowned in *Shiloh*, and took the Sceptre from *Juda*. Fifthly, *Nebuchadonosor*, because he took the Sceptre from *Juda*, and carried the people captive, and rased *Jerusalem* and the Temple to the ground. But to these may be answered briefly:

5. To that concerning *Moses*, That he could not take the Sceptre from *Juda*, *Juda* having none. For all the Tribes together were not a Polity then, much less any one of them, but were miserable underlings and bondslaves to that cruel Tyrant *Pharaoh*. To that of *Saul*, That he was not created King in *Shiloh*, but in *Mizpeh*; nor that *Saul* the *Benjamite* could take the Sceptre from *Juda*, he having none yet, as was said before;

fore; besides that ridiculous Syntax of *Shiloh's coming*, which is a *place*, not a *person*, according to this interpretation: as also it is very frigid to apply the last clause of the Prophecy to *Saul*.

6. To that of *David* may be answered much what the same with that to the former, That *Juda* before *David's* time, though it had a precedency and Seniority, yet wielded no Sceptre over the other Tribes, nor had any distinct Jurisdiction more than the other had: And that it is very inept, if we read the whole Prophecy, which immediately before speaks so magnificently of *Juda's* Courage and Prowess, to think it presently falls so flat, as only to predict that *Juda* shall not lose his Seniority or Precedencie til *David* come. And still, which makes it more harsh, the words naturally seem to import, that *Juda* shall lose his Sceptre when *Shiloh* or *David* is come, though it be the first time then that he takes it up. I say the words do naturally imple so, though not necessarily: but admit they do not, but the royal Sceptre continue with *Juda* for many hundreds of years afterwards, as it did, and that even then when almost all the Tribes were lost; how frivolous do they make this Prophecy of *Jacob*, in setting off so petty things in such magnificent terms, and leaving out the most notable matters that belong to that Tribe: And lastly, that that addition to the Jurisdiction of *David* does not so well fit nor fill up the sense of *וְיָשִׁיב יְהוָה*, as that of the *Messias* the Jews expect.

7. To that of *Jeroboam*, That *Jeroboam* was not anointed King in *Shiloh*, but in *Sichem* a city of *Ephraim*: And that this conspiracy did not take away the Sceptre from *Juda*, but rather gave occasion to *Juda* of being a kingdom of it self, and such as was not dissolved for many hundred years after, whereas before it was but a part of the kingdom of *Israel*.

And lastly to that of *Nebuchadonofor*, That this Interpretation puts a very foolish and frivolous sense upon the Prophecy, as if it ran thus; That the Sceptre shall not be taken from *Juda*, till some one come and take it by force. As if *Jacob* would venture to foretel that *Juda* would not be such a fool as to give away his Sceptre, though he might be so either cowardly or unfortunate to have it wrested out of his hands. Wherefore he that is prophesied of here must be to the Jews more than a mere Robber or Despoiler, and must have some special relation to them of either being their King or Prophet in some more than ordinary manner; or else the sense will be very flat and inept, as if he should say, *The Sceptre will not be taken away before it be taken away*.

8. Besides, the Sceptre was not so much taken away by the *Babylonish* captivity, as sequestred for a time, during which space they were ascertained from God by the mouths of his Prophets, that they should return again within the space of seventy years. So that it was rather an *Interregnum* than an abolition of the *Judaical* Politie. Which some would have to continue in some small degree amongst themselves even in that interval of their Captivity, as having their *רִשְׁוֹנִים*, their *αρχαγοὶ*, who had a power over all the people of *Juda*. But that is more than is worth the contending for. God's obligation by the mouth



mouth of his Prophets to bring them back within seventy years, and the smallness of the continuance of their Captivity in respect of the enjoiment of their Liberty afterwards, are sufficient of themselves to make that Captivity onely a suspension, not a taking away, of the Sceptre from *Juda*. To all this you may add the *unsutable Connexion* of this Prophecie with the foregoing verses, where *Juda* is so magnificently spoke of for his stoutness and courage, to which presently it is subjoined (according to this interpretation) that the Sceptre shall never be taken away, till some vanquish him and take it away, as it seems *Nebuchadonosor* did: Which is as incoherent and insipid sense as can be imagined, as I partly intimated before.

But to interpret it, as the ancient Jews have interpreted it, of the *Messias*, the coherence is very perfect, viz. That this stout warrior *Juda* shall not finally lose his Sceptre, till that special Messenger of God and expectation of the Nations come, viz. the *Messias*, who shall be of a more universal concernment then to that little handfull of the World, the *Jews*.

9. The next starting-hole they seek, they think they have found in *וְעַד*, phanysing that *וְעַד* may there signifie (as it does sometimes) *in æternum*, but the accent *Athnach* in *וְעַד*, which is as much as a *Colon* in Latine, hinders them from that evasion.

10. The last pretended Ambiguity is in *שָׁבַט*, which, say they, may signifie either a *Tribe* or a *Staffe*, viz. of support and aid, or a *Rod of castigation and affliction*. Taking it for a *Tribe*, the Prophecie may run thus, *That the Tribe of Juda shall never be taken away, til the Messias come*; or thus, *That the Tribe of Benjamin, whatever become of the rest of the Tribes, shall not be taken from Juda, &c.* Taking it for a *Staffe*, the sense is this, *That Juda, be he in what captivity or oppression soever, yet he will be supported and succoured by some or other, til the Messias come.* Taking it for a *Rod*, *That the Rod of castigation and affliction will never be taken from Juda, til Shiloh come.*

11. To which I answer, and first in common to them all, That *שָׁבַט* and *סֹחֶק* being thus put in the Prophecie, and so naturally answering one to another, if *סֹחֶק* did as ordinarily signifie a *Scribe* as one that had Political Power and Rule, yet it were somewhat a forced thing to expound it so in this place, the word *שָׁבַט* directing so naturally to the other sense; & still more forced if you take notice of *בֵּן רַגְלִי*, *ex semine ejus*, a thing not stood upon in those inferiour offices of a Scribe or Expounder of the Law. To which you may add that *סֹחֶק* is never so expounded in Scripture by the *Seventy*, but alwaies either *βασιλεύς*, *ἀρχων*, or *ἡγεμὼν*. So that though they might shuffle off the right sense of the Prophecie in the beginning thereof, yet the following part defends both it self and the other from that violence and injury. For there must be *סֹחֶק*, that is, Political Power, in *Juda*, till *Shiloh* come, let *שָׁבַט* signifie what it will.

12. But to touch upon them also in several; where we must take notice that the *Tribe of Juda*, not his *Person*, is the subject of this Prophecie. The sense therefore of the first Interpretation will be this,

That



That Judah will not be taken from Judah, till Shiloh come. Which is very ridiculous. But so far as it is possible *Judah* is taken from *Judah*, and therefore *Shiloh* is come. For *Judah* is taken all apieces and scattered amongst the nations in all the quarters of the World. Or if they will against reason phansy the person of *Judah* the subject of this Prophecie, (of which the sense will then be, *Judah* his tribe shall not be taken from him, till *Shiloh* come,) the Patriarch would have expressed himself more determinately and said *שבט*, not *שבט*, otherwise *שבט* לא יסור naturally signifies, no Tribe at all should be taken from him, whereas Ten have been carried away at a clap and never yet returned. Besides if *שבט* may signifie *his own Tribe*, that is properly taken from him too, and lost, they not being under his Rule, that is, under the Government of *Juda*; but he is like a Commander whose Armie is quite routed, and all carried away from him Captive, and under the command of strangers: and though they bear his name still, what is that if they be not under his power? Surely the Patriarch's mind was taken up with mean matters on his death-bed, if there be no more in the Prophecie then so.

13. The Second Interpretation, understanding still *שבט* for a *Tribe*, is lyable to the like Exceptions with the first, and the foolery of it still more palpably deprehensible. For here it is exceeding evident that *לא יסור שבט מיהודה*, will necessarily signifie, *Not a tribe shall be taken from Juda*, &c. For it is as if one should say, that a Sheep shall not be taken out of the fold, till *Dametas* come. But if *Dametas* coming, there should be found onely one left, the other Shepherd would think himself deluded; if he that promised him should pretend he has kept his word in keeping but one Sheep in the Fold. For it were a foolish fallacy to plead, that he promised that a Sheep should not be taken away, and that there is a Sheep that is not. So that it is plain that by *שבט*, one particular Tribe, *Benjamin*, cannot be understood, and therefore none at all. For all the rest were carried away by *Salmanassar* into perpetual Captivity.

14. To the Third Interpretation we answer, That *Jacob* is distributing peculiar *Benedictions* to every one of his Sons; but this is common to them all, and therefore not to be affixed to *Juda*: And then, that it is a petty business amongst such illustrious predictions and encomiums of *Juda*, that he shall not be put to such utter streights but that he shall be able to live, though an underling, and dependent on other People; so that this is a very wretched and dilute sense of the Prophecie.

15. And the Fourth is as ill, if not worse. For First, as before, what is common to all the Tribes, and yet belongs more to the other Tribes then to *Juda* (the Ten I mean that were carried away by *Salmanassar*) is here appropriated to *Juda*, and that in the midst of *encomiums* and blessings. Read the whole Prophecie concerning *Juda*, and at the first sight you will discover the unreasonableness of this patch, if this be the meaning of this part of the Prophecie. Besides, the Prophecie according to this sense could not be true. For *Juda* was a flourishing king-  
dome

dome or commonwealth for many hundreds of years together, as appears out of their own History.

16. And lastly, in answer to both these last Interpretations at once; The word שבש simply set down as it is here without any other circumstances to determine the sense of it, never signifies either the *Staffe of maintenance* or the *Rod of chastisement*. So that they might as well expound it a *Crutch*, as either. For שבש פסחיים will certainly signifie a *Crutch*: and therefore taking that liberty that they take, the sense of this Prophecie may run thus, *A Crutch shall not depart from Fuda, nor a Scribe from betwixt his feet, till Shiloh come*: that is, That *Fuda* never will want a Scribe with a *Crutch*, that is, an halting Scribe, a Scribe that will make lame and crooked Expositions of the Law in defence of that capital error of theirs, till the second Coming of the *Messias*.

17. I have given you a brief tast of the fond Evasions the Jews make use of, to hide the plain sense of this Prophecie of *Jacob*: concerning which it is worth the taking notice, That as their Expositions are very vain and seem so to us, so it is manifest that they are unsatisfactory even to themselves, in that they have produced so many. For what could put them upon excogitating a new one but a dissatisfaction in the old? and though they have pumped out as many as they can, they do not know which to adhere to.

### CHAP. III.

1. *The Prophecy of Haggai.* 2. *The natural sense of the Prophecy.* 3. *That the Second Temple could not be more glorious then the First but by receiving the Messias into it.* 4. *That Herod's Temple could not be understood hereby.* 5. *An Answer to their subterfuge concerning Ezekiel's Temple.* 6. *That the Prophecy of Malachi addes further force to that of Haggai.* 7. *That the Prophet could understand no other Temple then that which was then standing.*

1. **B**UT if they could have found out any tolerable Evasion in this Prophecy, yet their work is not done, there being other plain Predictions to the same purpose: As in *Haggai*, *For thus saith the Lord of hosts, Yet once, it is a little while, and I will shake the Heavens and the Earth and the Sea and the dry land: And I will shake all Nations, and the Desire of all nations shall come, and I will fill this house with glory, saith the Lord of hosts. The silver is mine, and the gold is mine, saith the Lord of hosts. The glory of this latter house shall be greater then that of the former, saith the Lord of hosts, and in this place will I give peace.*

2. The natural sense of which Prophecy is plainly this: The Prophet encourages the people to work and build the Temple, because that though it should not be so costly as the former in ornaments of Gold and

Haggai 2. v. 6,  
7, 8, 9.

and Silver, which yet it were an easie thing for God to bestow if he would, (*The Silver is mine and the Gold is mine*;) yet the glory of this latter house shall be greater then the former, in that it shall be honoured with the presence of the *Messiah* in it, who is called here *The Desire of all Nations*: and as he is elsewhere styled *The Prince of peace*, so is his coming set out here by the Gift of Peace; *And in this place will I give peace, saith the Lord of Hosts.*

3. Now we demand of the *Jews*, in what respect this *Second house* was *more glorious* then the former, if the *Messiah* came not into it while it was standing. That it was a pitiful Structure in comparison of *Solomon's Temple*, the weeping of the old men at the rearing of the edifice was a plain Demonstration. Besides that the *Rabbins* themselves say it was destitute of *five Prerogatives* the other had: viz. *The Urim and Thummim, the Shechina, Fire from Heaven, the Ark of the Covenant, and the Spirit of Prophecy.* The evasions of the *Jews* here are very poor and inconsiderable: viz.

4. That though the Temple at first was not so glorious, yet when *Herod* had reformed it, it was more splendid and stately then *Solomon's*. Which is not only false, but if it were admitted to be true, would not salve the meaning of the Prophecy. For all those external Ornaments could not compensate the losse of the *five Preeminences* above-named. Besides that it is ridiculous to make so petty a design of building a fine Temple to be expressed with such exceeding high language as if the greatest Miracle in the World were to be exhibited, (which yet was done by *Herod*, the vilest of men) *I will shake the Heavens and the Earth and the Sea and the dry land, &c.*

And the second Alledgement, That this latter Temple stood ten years longer then the former, is still more frivolous. And therefore at last they are forced to quit this Temple, and affix the Prophecy on a third, viz. *Ezekiel's Temple*. Which is yet unbuilt, though it be above two thousand years since that Prophecy; whenas the Prophet said, *Yet a little while, and I will shake the Heavens and the Earth, &c.*

5. But the *Jews* will be still obstinate, and still urge that it is plain how magnificent a Temple *Ezekiel's* is, and that it is clearly prophesied of, and must be at last, and that therefore they will not expect their *Messias* till then. But to this I briefly answer, First, That it may be, that Vision of the Temple was nothing else but an exhibition of the Temple of *Solomon*, such as it was when *Nebuchodonosar* destroyed it. To which opinion *Grotius* is very inclinable. Secondly, if it be a more magnificent structure, That the Prophecy is not *absolute*, as that of the *Messiah*, but *conditional*; as seems to be expressly intimated in the very Prophecy, *Ezekiel* 43. Upon which, I conceive, it may be a representation of such a magnificent Structure as the *Jews* would have raised even in their *Messiah's* time, if they had not refused him, that they would have pulled down *Herod's Temple* as built by the hands of so execrable a Wretch, and raised this structure of *Ezekiel*. This had been the natural issue of their embracing the *Messiah*; but the counsel of God

\* See Ezekiel  
47. v. 8, 9, 10,  
11, 12.

must stand. Or lastly, That the whole Vision is of a mere Mystical or Spiritual meaning, which the Vision of the *holy waters* and the strange virtue of them, as also the Trees there mentioned (\* Chap. 47.) seem shrewdly to insinuate. So that no argument drawn from the Temple of *Ezekiel* can enervate the force of this Prophecie of *Haggai*, it being so very clear in it self, and the other so many waies interpretable to a compliance therewith.

Malach. ch. 3.  
v. 1.

6. The truth whereof will be still more evident if we adde that of *Malachi*; *Behold, I will send my Messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his Temple; even the Messenger of the Covenant, whom ye delight in: behold, he shall come, saith the Lord of Hosts.*

Which Prophecie is parallel to the foregoing Prophecie, and does more fully describe the person of the *Messias*, whereby we may be the better assured that they are both meant of him: and the time here again seems plainly enough to be predefined, viz. That he would come into that Temple that the *Jews* had then standing, though it had not been long rebuilt, and grace it with his presence before it should be utterly ruined and laid wast.

7. This certainly is the natural sense of this Prophecie, and it is a very harsh thing to think that *Malachi* had any other Temple in his mind but this. But this Temple has been laid level to the ground above one thousand six hundred years agoe, and therefore the *Messias* either came into his Temple then, or the Prophecie is false. For there never was any since for him to come into, nor is now, nor will be again for ever, at least before his coming. For how shall the Jews build them a Temple before they have found the *Messias*? So that the *Messias* will be first, and the Temple after, if at all. But certainly this Prophecie of *Malachi* supposes the Temple first and ready built, and that the *Messias* in due time will be born into the World, and come into it. Which therefore was the Second Temple.

#### CHAP. IV.

1. *The Prophecie of Daniel.* 2. *The Exposition of the Prophecie.* 3. *That the said Exposition is as easie and natural as the meaning of any writing whatsoever; and what an excellent performance it would be to demonstrate out of Chronologie, That the Passion of Christ fell two or three daies after the beginning or before the end of the Last week.* 4. *The summe of the sense of the whole Prophecie.* 5. *That the Circumscription of the Prophetical Weeks is not made by the vastation of the City, but by the accomplishment of those grand Prophecies concerning the Messiah. And that no Epochæ can be true that does not terminate upon them.*

1. **T**HE last Prophecie which we shall alledge is out of *Daniel*, Chap. 9. where he meditating upon that Prediction of *Jeremie*,  
That

that seventy years should be accomplished in the desolations of *Ferusalem*, and praying earnestly to God in behalf of the people, the Angel *Gabriel* by expresse command was sent to him to impart this Prophecie to him.

I. *Seventy weeks are determined upon thy people and upon thy holy City, to finish the transgression, and to make an end of Sinnes, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the Vision and Prophecie, and to anoint the most Holy.*

II. *Know therefore and understand, that from the going forth of the commandment to restore and to build *Ferusalem*, unto the *Messiah* the Prince, shall be Seven weeks, and threescore and two weeks, the street shall be built again and the wall, even in troublesome times.*

III. *And after threescore and two weeks shall *Messiah* be cut off, but not for himself; and the people of the Prince that shall come shall destroy the City and the Sanctuary, and the end thereof shall be with a flood, and to the end of the warre desolations are determined.*

IV. *And he shall confirm the covenant with many for one week, and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate; even until the consummation, and that determined shall be poured upon the desolate.*

2. This is so eminent a Prophecie, and so mainly to the purpose, that we are concerned to annex some short notes upon every verse, that the sense may appear more plain; and if there be any diversity of interpretations, that we may the better shew that none does prejudice the main scope we drive at.

I. *Seventy weeks*, that is, weeks of years. Of which sense there is no doubt with either Jew or Christian. And seventy of such Weeks, not so precisely as that what is foretold may not come to pass before the seventieth Week be quite run out, or may not run out into some part of a following week; the reckoning being by *Weeks* and not by *Years*, as Mr. *Mede* also has well observed, and is a Supposition that no body can justly cavil at.

*Are determined.* *נִקְּדָה*, that is, *cut out*, as some would have it, implying that immediately after the expiration of these, the Jews would into Captivity again. But that curiosity is more then needs, and not so conformable to the sense of the Prophecie: so that in my apprehension our English Translation has the odds of it.

*Upon thy people and upon thy holy City.* i. e. Near upon the expiration of the Seventieth week the people of the Jews shall be no longer the people of God, nor their City holy, their Religion naturally ceasing upon some act of theirs, whereby a better, according to the purpose of God, shall be brought in.

*To finish transgression, or, to fill up, perfect, or compleat transgression.* For so will the word *כָּלָה* here signifie, and seems to be the most natural sense in this place: As if the Angel should say, *Seventy weeks shall the scourge be taken from thy people, wherein they will again follow their own evil waies and increase their sins to the very height: Which they did the most notoriously by killing their *Messiah*.*

\* The Septuagint render it *ἵνα πληρωθῇ ἡ ἀνομία αὐτῶν*, *ad consummandam pravari-*

*And to make an end of sin.* Or, to put an end to the Judaical *Sin-offerings*. For so will חטאת signify; and חטום, which is as much as *to seal*, denotes a putting an end to a thing by fulfilling and completing it, as towards the latter end of this verse, *to seal up the Vision and Prophecie*, the word חטום is used.

*And to make reconciliation for iniquity:* or, to expiate iniquity. For so כפר signifies: But the sense is much-what the same in both.

*And to bring in everlasting righteousness.* i.e. Such a Law or Religion which shall endure for ever, and according to which if we live, that will be our Justification, not the works of *Moses's Law* nor those Offerings nor Sacrifices.

*And to seal up the Vision and Prophecie.* i. e. To fulfill and accomplish the Prophecies, viz. those great important Prophecies concerning the *Messiah*.

*And to anoint the most Holy*, viz. the most holy Person that ever lived. For though קדש be the feminine gender, and may seem to signify rather *Sanctity* in the abstract, or *Res sancta*, yet the Jews themselves understood it of a Person; *Moses Gerundensis* of the very *Messiah*: and it is used of any thing consecrate to God, whether Field, Man, or Catel, Levit. 27. 28. Besides that קדש need not be a Noun of the feminine Gender, but be the same that קדוש *sanctus*, as appears from Levit. 21. 7. and Numb. 6. 8. or the words there are to be read קדש, and therefore again confirme that קדש belongs to Persons consecrated as well as Things. If it had been meant of the most holy place of the Temple, it had in all likelihood been קדש הקדש, and not קדש קדש. But if קדש קדש might go for the most holy Place, Christ was also \* *vaos deū* in the most eminent manner imaginable: For in him dwelt the \* Godhead bodily.

See Revel. 21.

v. 22.

\* Coloss. 2. 9.

II. *From the going forth of the commandement to restore and to build Jerusalem.* viz. From the Decree or Command of *Artaxerxes* in the seventh year of his reign mentioned Ezra 7. whereby *Ezra* was enabled to constitute Magistrates and Judges over the people, to have power of life and death amongst themselves and to live after their own Political Laws. In which concession cannot possibly but be included a licence or decree to build up the houses of *Jerusalem*. Besides that, as *Fuuccius* also pleads, their Liberty of living under their own Magistrates is the truest and most substantial sense of building their City: and vers. 18. there is expresse leave given to make what use they please of the Remainder of those liberal Contributions which were given for Sacrifices and religious Services. Whence it is plain the power of building the City was included in this Commission; onely *Ezra* cared not to begge that expressly that would be involved in a greater Grant and such as might incline the King's Spirit more powerfully, viz. matters of Religion, as you may see vers. 23. Wherefore this is the proper Decree for rebuilding the City, or else none. For the Titles of the other Decrees are either for building the Temple, or else restrained to the rearing of the Walls of the City, the houses having been built before, as you may see by reading the History of *Ezra* and *Nehemiah*.

Unto



*Unto Messiah the Prince* : That is, Unto the Manifestation of that Person that is so well known and so much expected by the *Jews* under the name of their *Messiah*, the word being never used absolutely but concerning him.

*Shall be seven weeks, and sixty two weeks* : that is, sixty nine weeks, there being no mystery in the parting of these Numbers, saving an Hebrew Idiom to be understood from *Ezekiel* 45. 12. and *Genes.* 5. often in that chapter, as also 8. vers. 3. as *Grotius* comments upon the place. *Funccius* offers at something more considerable, That the State of the *Jewish* Commonwealth should be more unsettled for the first seven weeks or thereabouts, as is to be understood out of *Ezra* and *Nehemiah*.

*The street shall be built again and the walls, even in troublesome times.* That is, not only the *Area* of *Jerusalem* shall again be replenished with houses, but the wall shall also be built again, though in troublesome and unsettled times ; as appears in the above-mentioned History : For the builders were fain to have their Swords in readiness as well as their Trowels.

III. *And after the sixty two weeks*, which succeed immediately the seven weeks, that is to say, after sixty nine weeks shall *Messiah* be cut off, viz. the above-named *Messiah* the Prince. For that must needs be the most natural meaning thereof ; and, as I said before, *Messiah* is never put thus absolutely but here : whence doubtless the *Jews* gave him whom they expected for their Redeemer the name of *Messiah*.

*Cut off.* If it were כָּרַח it might signify *transfixus* or *affixus*, as *Funccius*, would have it : but it is כָּרַח, which signifies *to cut off*, not only from life, but, as Mr. *Mede* observes, from reigning as a King. And in respect of the *Jews* he was cut off in both these senses. For he was the *Messiah* their Prince whom his own people cut off from life, and thereby from themselves, that they should be no more his people nor he their King : And therefore it follows וְאֵין לוֹ, which is not, *and not for himself* ; but the sense is, The *Messiah* shall be cut off by the hands of the people of the *Jews*, and that people shall be none of his. This exposition of וְאֵין לוֹ *Manasseh Ben Israel* likes so well, that he applies it where it is not so natural and easie, or else is tautological. For he interprets it of *Agrippa* the last king of the *Jews*, whom, he saies, *Vespasian* slew some three years before the destruction of the Temple, וְאֵין לוֹ and so the Kingdome was no longer *Agrippa's* nor any of his Race. But in this sense concerning the *Messiah*, it being presupposed that he is cut off by the *Jewish* People, it is very easie to conceive that they are the Nominative Case to the Verb understood in וְאֵין לוֹ, and that the people that cut him off should be no longer his people, by reason of this heinous Act of theirs. So that upon this act the *Jews* ceased to be the people of God ; and thus being given over, at last comes that vengeance prophesied of in the following words, that their City and Sanctuary should be destroyed by those that were designed to be the people of the Prince the *Messiah*. For so Mr. *Mede* interprets the place excellently well in my judgment, rendring עַם נָגִיד הַבָּנָה, *Populus Principis futurus* ;

understanding thereby the *Romans*, in which Empire Christ was to have chiefly his Church and Kingdome. And it is most natural that as *Mefiah* before was the same with *Mefiah* the Prince, so the Prince here should be the same with the *Mefiah*, the sense fitting so exceeding well. Whenas if the *Mefiah* be not understood here by *נגיד* but only some Prince and people at large [the People of the Prince which shall come,] the sense thereof will be more lax and dilute, which would be more knit together and made of a more even Contexture upon Mr. Mede's Hypothesis.

And the end thereof shall be with a flood. That is, After the destruction of the City, the Roman armie will overflow *Judea*.

And to the end of the war desolations are determined. Grotius interprets *וַיִּסְּרָה* for, and renders it, *Pro fine belli erit definita desolatio. Deus hunc exitum bello isti praeſignavit, terra vastitatem*, God has determined that issue of the war, the devastation of the Land.

IV. And he shall. Mr. Mede renders it, *Nevertheless he shall*. For indeed the conjunction *ו* has the force in a manner of any conjunction, and may be rendred according as the sense directeth. And the most genuine sense seems that which Mr. Mede has given, That though *Israel* was cast off, yet a Remnant according to the election of grace should be wone off to Christ by the preaching of the Gospel of his Kingdome: which should be done before and after his Passion, by himself and his Apostles. This is that *ΚΑΙΝΗ ΔΙΑΘΗΚΗ*, or new Covenant, \* which adorns the very Title-page of the Greek Testament. And the *Seventy* turn it in this place *ΔΙΑΘΗΚΗ, ΔΥΑΜΜΟΙΣ ΔΙΑΘΗΚΗ*.

Confirm the Covenant. That is, as I said, the Covenant of the Gospel. See *Francius* upon the place.

With many, i. e. with several; for so the word signifies frequently: though it be true also that many of the Jews were converted and entered the Covenant within the space of this one week, which is the seventieth or last week.

And in the midst of the week, or, of that week. *חצי השבוע* may either signifie in one half-part of the week, as Grotius interprets it, or else simply, in the midst of the week. In which interpretation the *midst* need not signifie mathematically the middle part of the Week equidistant from the extremes, but any part within the extremes: so that the second or sixth year of the week may be said in this sense, and that truly, in the midst of the week. So that the Angel may mean no more by this expression then that what he foretells shall be done after the last week begins and before it ends.

He shall make the Sacrifice and Oblation to cease. viz. The *Mefiah* then suffering shall antiquate and put an end to the Jewish Sacrifices and Oblations. For he that was prefigured by them being come, and having been sacrificed and made an oblation, it is plain that those other ceased as to right and efficacy, that is, were abrogated or abolished by the excellencie of his Person, who offered up himself once a Sacrifice and Atonement for the sinnes of the whole World. If Chronologie will but admit of it, the wit of man cannot find out a more becoming

\* See Book 9.  
chap. 5. sect. 7,  
8, 9.

ming interpretation then this concerning his making the daily Sacrifice to cease. Which is as it were the Scope of the whole Prophecie. For to intimate within what week the *Messiah* should suffer, upon whose death the *Antiquation* of *Moses's* Law and the *Introduction* of the *everlasting Righteousness* depended, is a thing more decorous, & more befitting to precise an Accuracy, then the *Destruction* of the Temple, which other Interpreters say is meant by making the Sacrifice to cease. Besides, it had been more proper and compendious to have named the Temple then the *Oblations* and *Sacrifices*, if there had not been something of an higher nature meant by this Expression. The main drift therefore of the Prophecie is, more curiously to define the time, as of his Manifestation, so likewise of the Death of the *Messiah*, which I question not but may very well be hinted at here in this Expression; and what was spoke more at large and indeterminately in the foregoing verse touching his *being cut off*, may here, for time, be more punctually defined: And as at the mention of his Death before, there was annexed that Vengeance upon them that murdered him; so here, where it is repeated again, the same Vengeance is repeated.

*And for the overspreading of abomination he shall make it desolate.* The Hebrew is, *וְעַל כָּנָף סְקֻצִים מְשֻׁמִּם*. Which with Mr. Mede I would render thus, *And commanding over a wing of abominations he will be a destroyer*, i. e. over an armie of Idolatrous Gentiles, namely the Roman Armie. See also *Grotius* upon Matth. 24. v. 15. Whose Interpretation, though it differ something from Mr. Mede's, yet in my opinion does confirm it very much: He proving by several citations out of Authors, that the Romans bore upon their Standards the Images of their Gods, which in Hebrew is *שְׂקֻצִים*. We shall only instance in that one of many out of *Tacitus*, *Fulgentibus aquilis, signisque & simulacris Deum in modum Templi*. So fitly is this *Wing of Abominations* interpreted of an Armie of Idolaters.

*Even until the consummation and that determined.* Read, and even until the consummation, i. e. the finishing of this destruction.

*Shall be poured upon the desolate.* Read, it shall continue upon the distressed, viz. *כָּנָף שְׂקֻצִים*. The Roman armie shall continue upon Jerusalem til they have brought it to utter devastation: or, it shall be spread like water poured out upon the desolate, in that sense that *Inundation* was interpreted in the foregoing verse. For, as I intimated before, this is but a repeated Prediction of the same Vengeance upon the same occasion, namely, the consideration of their murdering their *Messiah*, which is implied in that expression, *He shall make the Sacrifice and Oblation to cease*, himself then becoming a Sacrifice according to the eternal counsel of God.

3. The sense which we have given of this Prophecie is so coherent and of one piece, though taken out of several Interpreters, that no sense can be applied to any Writings more naturally. So that, as I said, if Chronologie will but favour the Interpretation, it is most certain that what we have given is the meaning thereof. And *Fanccius*, who has made the Seventy weeks expire exactly with the breath of our

Saviour upon the Cross, if he could have found the ending but a year sooner, had given a tolerable and commendable account of this Prophecie according to the latitude of the sense of וְחַיִּי הַשְּׁבוּעֹת above mentioned. And it is not a thing hopeless, but that he and other Chronologers may be mistaken a year in their Computations. But whoever out of his industry and skill in History and Chronologie shall demonstrate to the World, That the Passion of our Saviour fell out some two or three years before the ending or else after the beginning of the last Week, his Invention will be more to Christian Religion then either the *Vena Lactea* or the *Circulation of blood* to Physick and Philosophy. For the fulfilling of this Prophecie will appear so clear and complete, that if *Porphyrus* were alive again, he would again be driven to say it was writ *post eventum*, that is to say, That the Jews have contrived a Prophecie to confute themselves withall.

4. The good news therefore that the Angel *Gabriel* imparts to *Daniel* in this Prophecie is this, That they should return out of Captivity; and that from the going out of a certain Decree to rebuild *Jerusalem* and give it the form of a City, that is, a power of being governed by their own Laws and Magistrates, that from that time forward God had determined *Seventy weeks* for them, that he would give them his special Protection so long, and they should be his People, and their City should be holy, their Oblations and Sacrifices should not be antiquated, nor their Law and Religion abrogated: But within that time a new Law or Religion should begin, which should never have an end, which therefore is called the *Everlasting Righteousness*; and that the *Judaical* Sin-offerings should then cease, that is, should be no longer warrantable or effectual. For the *Messiah* should by that time be come, whom they will slay, and he shall by his Death put an end to all other Sacrifices, his blood being sufficient to reconcile the whole World to God. But though the design of Divine Providence herein was holy and good, yet the Jews crucifying him out of malice and envie, (enormous wickedness having blinded their eyes) the people of the Jews shall be cast out of God's favour, nor shall they be the People of the *Messiah*, but a People that shall be the *Messiah's*, viz. the *Romans*, shall come and destroy their City and Sanctuary with an utter Destruction.

5. This is a short and easie account of the whole Prophecie, in which it plainly appears, That the foretelling of the destruction of the City is but an Appendix to the main Prophecie, and comes but in by the by, as an effect of that foul act of the Jews in slaying their Prince: But that the circumscription of the Prophetical Weeks is made by those main Designs they were allotted to the Jews for, that is, they should not expire till the *Everlasting Righteousness* was brought in; till the Prophecies were fulfilled, and the *most Holy* was anointed, that is, till the *Messiah* was come, till he suffered, rose again, ascended into Heaven, sent down the Holy Ghost upon the Apostles, and set the Christian Religion on foot in the World. All which was done in the last week. After which the City was to be destroyed by the *Romans*; but there was no need of precisely setting down the time when.

But

But the noise and clatter of the devastation of it has so disturbed the Judgments and Phancies of many learned Writers, that they have very crookedly and unnaturally halod on the extent of the Weeks to reach the destruction of the City, and so have caused a needless obscurity in so pregnant a Testimonie of the Truth of our Religion. For indeed there can be no genuine or satisfactory Interpretation of *Daniel's Weeks*, unless they all of them, the *seven*, the *sixty two*, with the *single week*, follow one another continuedly in one line, and such an *Epocha* be pitched upon, as that at the expiring of the *sixty nine Weeks* the *Messiah* may be manifested to the World, and in the *seventieth Week* be cut off, and be made a Sacrifice for sinne, and so abrogate the Jewish Law, and bring in the *Everlasting Righteousness*, &c. To which the *Epocha* from the seventh year of *Artaxerxes Longimanus* does fairly lead, nor is there any other tolerable besides it; which is a further confirmation of the truth thereof. To say nothing, how there is none of the three Decrees, but that which went out in the seventh year of *Artaxerxes*, that can so fitly be called a Decree for rebuilding the City, as I have intimated already.

## CHAP. V.

1. *The Application of the First verse of the Prophecie to prove That the Messiah is come.*
2. *The Jews evasions propounded and answered.*
3. *An Application of the Second verse of the Prophecie, with a Confutation of those Rabbins opinions that make Cyrus, Jehoshua and Zerobabel, or Nehemiah their Messiah.*
4. *An Application of the Third verse, with a Confutation of the Jews fiction of Agrippa's being the Messiah to be cut off.*

1. I Have compleated the sense of the Prophecie of *Daniel*, and that with more accuracy then this present occasion required, I speak in regard of pitching upon that *Epocha* with *Fanatics*, which is set down *Exra 7*. For without being so particular there is strength enough in the Prophecie to evince, That the *Messiah* is already come.

For from the First verse thereof it is very clear, That within Seventy Weeks the *Most Holy* was to be anointed, and an *Everlasting Righteousness* to be brought in. Now I demand of the *Jews* or any else, take their *Epocha* where they will, if they can finde any *Everlasting Righteousness*, Law or Religion, that was brought in before the Expiration of *Daniel's Weeks*, if it be not this of Christianity: but by the Prophecie there must be some Law or everlasting Righteousness brought in by that time. And what or who was that *most Holy* that was anointed within these Weeks, if it was not the very *Christ* whom we Christians worship? The *Jews* themselves acknowledge the Second Temple was not anointed: therefore it must belong to some Person; which must be the *Messiah* mentioned in the following verse. I may add also, how is Vision and Prophecie



Prophecie fulfilled, (the most eminent whereof was concerning their *Messiah*) I say, how are they compleated within the space of these seventy Weeks, if the *Messiah* be not yet come?

2. The *Jews* have no way in the World to evade here but by forcing the most absurd interpretation upon this Verse of the Prophecie that can be imagined, as if the sense were, That those things there foretold should come to pass after the seventy Weeks. Whenas it is plain That the casting the Weeks so into parts, and expressly foretelling that in this part this shall come to pass, and in that, that; it is plain, I say, from hence, That the main scope of the Prophecie is to tell what things will come to pass before their expiration. Which we shall be the better assured of if we examine the fondness of the other Supposition, and apply it to the words of the Text, which are these,

*Seventy weeks are determined upon thy people and upon thy holy City, or, cut out for thy people and for thy holy City, שבעה שבועות, to finish transgression, &c.* If these things that follow in this verse be to be understood as foretold to come to pass after the seventy Weeks, what is the sense of the preposition *ל*? Questionless there can be but these two senses of it, either so as the Septuagint have translated it, *τὸ σωτηριεὶς αὐτῶν ἀμάρτιαν*, viz. *that transgression may be finished*, as also our English Translatours have rendered it, which doubtless is the true sense; or else it must signify the same that *עד*, and there is no sense imaginable besides these two that can be pretended.

If the first, the gross Absurdity is this, That whereas there has been about three hundred Weeks for the compleating those things mentioned there in that verse, and they not yet done, according to the *Jews* opinion; yet the Prophecie mentions only Seventy, and those wherein they themselves confess nothing at all was to be done of them; then which nothing can be imagined more wilde and ridiculous.

If the second, I answer that the *Seventy* and other unprejudiced Interpreter's alway turn it according to the former sense. Nay, that *Abarbanel* and *Manasseh*, who otherwise pervert the sense of this Prophecie, yet they translate it so too, and yield that *ל* never signifies *עד*, *until*. And lastly, if it did so, yet the sense of the Prophecie would be piteously lame and imperfect, if we compare it with the Event. For the sense would be, *Seventy weeks are determined upon thy people, until or before that the everlasting righteousness be brought in, the most Holy anointed, Vision and Prophecie perfected, &c.* Which certainly supposes that within a little time after, at least after less then Seventy Weeks, these things should be fulfilled; and yet there has thrice seventy Weeks gone over since the expiration of the first Seventy, and no tidings of any such things. Wherefore it is more clear then the Meridian Sun, that the things there understood were to come to pass *within the Seventy weeks* expressly spoke of by the Prophet *Daniel*.

3. Again, from the Second verse of this Prophecie we demonstrate, That the *Messiah* is come: Because from the going out of the Commandment or Decree to rebuild the City to the *Messiah* is but sixty nine weeks. Wherefore imagine what Decree you will, the time is run out, and



and many hundred years besides. And that this Prophecie is to be understood of that great *Messiah* their Prince and Redeemer, appears plainly enough because he is called here by *Daniel* משיח נגיד and משיח absolutely, as being his *Proper Name*, whenas in all other places of Scripture it is an *Appellative*. Whence it is more then conjectural that the *Jews* had the name of their *Messiah* out of this place, and understood it of that *Messiah* we speak of. But after that unhappy mistake of theirs in refusing their *Messiah* when he came, they have forced other Interpretations, though utterly unapplicable to the Text; some understanding by *Messiah* King *Cyrus*, others *Nehemias*, others *Jehoshua* the Priest, others *Zerobabel*: none of which conceits are so much as possible. For the *Epocha* from which they must reckon, must be from some Command or Decree to rebuild the City. For so the words run, מן מצא דבר להשיב *From the promulgation of the Decree to restore*, &c. That that is the sense of מצא דבר is plain from *Esther*, chap. 1. ver. 19. יצא דבר מלכות, *let there goe forth a royal Command or Decree*. Whence it is plain that דבר is as much as a *Decree*, and מצא the *Promulgation* of it; as may be understood also from Luke 1. Εἰρηνη δόγμα. And the particle ל doth put the business out of all controversie that this דבר is, as the *Seventy* often translate it, ἐντολὴ, πρῶταγμα, a *Command*, not a *Foretelling* or *Talking of things*; because ל does not signifie *concerning* the restoring, but *to restore*. So that none that have any either common sense or but moderate skill in the Hebrew, but will confesse that מן מצא דבר להשיב signifies, *From the Decree to cause to return*, &c.

From whence it is very manifest that none of those Persons which the *Jews* here offer can be accepted for the *Messiah* mentioned in this Prophecie. Not *Cyrus*; because if you will apply him to the first Decree, which was his own, the account is absurd at first sight. For thus you must reckon from the Edict of *Cyrus* to the same *Cyrus*. The other Decrees are after *Cyrus*, and therefore the sense will be more absurd, if any thing can be more. The reason is much-what the same concerning *Jehoshua* and *Zerobabel*, for they were the very persons that immediately executed *Cyrus* his Decree. And for *Nehemias*, he is a great many years too late from *Cyrus* his Decree, and as much too near to that Decree that went out the seventh year of *Artaxerxes*. This I speak in reference to that Evasion they seek in the parting of the number of this Prophecie into seven Weeks, and sixty two Weeks, as if it should be but seven Weeks from the Decree to the *Messiah*, that is, forty nine years. But besides that it is plain, Chronologie will not fit their turn for this subterfuge, it is further evident that if it would, it will yet appear but a Subterfuge. For unless you will joine the Seven Weeks and the fifty two Weeks together, it will not make good sense, as any one that examines it will easily understand; and that the *Messiah* is not to come within the first Seven Weeks, appears in that he is to be cut off after the sixty two Weeks.

4. Which shall be a third argument (from the Third verse of the Prophecie) That the *Messiah* is come. After sixty two weeks the *Messiah* shall be cut off, that is, not until the last Week begin and before it expire.

expire. For there is no question but the Seventy Weeks being thus divided into parts for the setting out the time of the coming and appearing of the *Messiah* even to his death, that what he did visibly or suffered in the World is circumscribed within those Weeks; and therefore we may safely conclude that before the Seventy Weeks expired the *Messiah* was cut off, that is, that he was cut off above sixteen hundred years agoe, to wit, before the destruction of the City, as plainly appears in the Text, that makes the sacking of *Jerusalem* a consequent of his death: and the number of the Weeks, pitch upon what Decree you please, must needs expire many years before the taking of the City, and therefore the *Messiah* was cut off, and consequently came into the World so many years agoe.

Here the *Jews*, to evade so manifest a Demonstration, tell us a story of one *Agrippa* their last King, and of *Mumbas* his sonne, whom they say *Vespasian* slew at *Rome* three years and an half before the destruction of the Temple. This was he that was cut off from the Kingdome of *Judaea*, *יְהוֹנָתָן*, and it was no longer his nor his Posterities. This is the most specious Answer they have made yet, but yet upon examination will be found excessively weak. For first it is plain from Records of History and Antiquity, That *Agrippa* the last King of the *Jews* lived nigh upon thirty years after the Destruction of *Jerusalem*. And then in the second place, if we should suppose their fiction to be true, the last week of the Seventy will either expire many years before, or run out beyond the cutting off this *Agrippa*, if you make, as you ought, the Decree for building of the City the *Epocha* of the account, and affix it to the seventh year of either *Funccius* his *Artaxerxes* or *Scaliger's*. To all which you may adde that *מָשִׁיחַ* being put here so absolutely, it cannot but be understood of the great *Messiah* the *Jews* did and do still expect, their own *Rabbins* expounding it so while they were unprejudiced; and that it is most natural to understand the same person spoken of in the whole Prophecie; who is first prefigured in the expression of *קֹדֶשׁ קָדְשִׁים* (which their own Doctors also interpret of their *Messiah*) by which if the Temple had been meant, it had been rather *קֹדֶשׁ הַקֳּדָשִׁים*. And therefore again an *anointed* Person being understood in the first verse, *מָשִׁיחַ* mentioned in the second and third must be the same Person; and there being in the first joyned with the mention of him not only so sacred a Title as the *Most Holy*, but also the bringing in of *everlasting Righteousness, the expiating of sin, and fulfilling of Prophecies*, it is plain that so mean a person as *Agrippa* (or any else they have or can name) is unapplicable to this Prophecie of *Daniel*, such things being there foretold as are utterly incompetent to him: but such as will anon appear from other Prophecies to be singularly competent to the great *Messiah* the *Jews* expected, and are the Characteristicks of his Person, as we shall fully make good in its due place.

CHAP. VI.

1. *How convincing Evidences those three Prophecies of Jacob, Haggai and Daniel are, That the Messiah is come.* 2. *That it was the General Opinion of the Jews, That the Messiah was to come about that time we say he did.* 3. *Josephus his misapplication of the Prophecie of Daniel to Vespasian.* 4. *A further confirmation out of Tacitus, that the Jews about those times expected their Messiah.* 5. *Another Testimony out of Suetonius.*

1. **I**N the mean time it is so plain and apparent from these Prophecies of *Jacob* and *Haggai*, That the Messiah is already come; that any one, though secluded from all Commerce with these parts of *Europe*, and knowing nothing of the face of things here, if he had but onely certain information that the *Jewish* Politie and Temple were destroyed, and could but read the above-named Prophecies, he would be sure that the Messiah was come into the World: as also out of this Prophecie of *Daniel* he might without any intelligence at all (provided only he took notice of the *Eposha* of Decrees, and how that the Weeks from any one of them would be expired many hundred years ago) infallibly infer That the Messiah was certainly come. These things are so perfectly clear, that it is needless to add any thing else to confirm the belief of them.

2. Which yet some do by appealing to the judgement of their own *Rabbins*, if they themselves did not conclude that their Messiah was to come about that time we say he did. *Nehemias*, a *Jewish* *Rabbin*, that lived some fifty years before Christ, did openly declare out of the Prophecie of *Daniel*, that the coming of their expected Messiah could not be prolonged above fifty years; as appears out of *Grotius*; if he was not misinformed by *Stoetoxus*. But by what he answers to *Sarravius*, one would think that he saw the place with his own eyes; *Ostendit istum mihi locum olim Haga Stoetoxus*. And that this was not one *Rabbin's* opinion, but the apprehension of many of their wise men, is manifest from what *Josephus* has written, *De bello judaico* lib. 7. cap. 31. Το ἰσχυρότερον αὐτοῦς μάλιστα πρὸς τὸν πόλεμον ἦν Χρησμός· ἀμφιβόλῳ ἐν τοῖς ἱεροῖς συρημένῳ γραμμασιν, ὡς καὶ τὸ κατὸν οὐκ εἶναι ἀπὸ τῆς χώρας τις αὐτῶν ἀρξὴ τῆς οἰκουμένης. τὸ τοιοῦτον οἱ μὲν ὡς οὐκ εἶναι ἐξέλαβον, καὶ πολλοὶ τῶν σωφρονέων ἐπλάτυσαν ὡς καὶ κερταῖον. That which excited them most of all to the warre, was a doubtful Prophecie found in the holy Writings, as if about that time some one from their Country should be Emperour of the World. This the Jews took as properly belonging to them, and many of the wise men were deceived in their judgements about that matter. Out of which words it plainly appears that the learned of the Jews, and in a manner the whole Nation, was perswaded that their Messiah, whom they thought would be the Prince of the known World, was hard at hand. In which perswasion they were so serious that they ventured their Lives, Liberty,

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Temple and City thereupon, that being the greatest thing that animated them to that infortunate Warre. Of their firmness in which opinion a further argument is, that they were so ready to phansy this or the other their *Messiah* about those times. For there were many looked upon for a while as such, as *Herod*, *Judas Gaulonites*, *Jonathas*, *Barchochab* and others.

3. Neither does *Josephus* his note upon the Prophecie that gave the *Jews* this confidence, he calling it χρησμόν ἀμφιβολόν, an *ambiguous Prediction*, derogate any thing from the clearness thereof concerning the Time. But the character of his Person, it seems, was not so perfectly set out, but that they missed the knowing of him when he was come: and therefore it was necessary for *Josephus* to say that the Oracle was *ambiguous*. But it were *ambiguous* indeed, if it were, as he would make it, more applicable to *Vespasian* then to the true *Messiah*. For that *Messiah* there prophecied of was to be cut off, which *Vespasian* was not; and that before the last week, whenas *Vespasian* besieged *Jerusalem* about forty years after. Besides that it is ridiculous to resolve the solemnity of the holy Oracles of the Prophets into so petty a business, as in stead of their foretelling that one of the *Jewish* Lineage should become a great Prince, and sway the sceptre over the Nations (which prediction was alwaies looked upon as some peculiar Honour and Privilege to the *Jews*) that only a forraigner coming to *Judaea*, and for no better end then to sack their City, destroy their Temple, and make vassals of them and slaves, that this man after should be chosen Emperour of *Rome*, as others had been before him. Whether awe and fear might baffle the understanding of *Josephus* so as to think this a true Glosse, though it be but servile flattery, I will not dispute: but whether he thought it false or no, that it is so, I think I have put out of Controversie.

4. But what *Josephus* records concerning the opinion of his Nation, that they thought the coming of their *Messiah* to be about that time, is got into the History of the Pagan Writers also. *Cornelius Tacitus* writes so like to what *Josephus* has set down, that it seems something like a translation of him, as in his speaking of the Prodigies that did fore-run the destruction of the City; *Visa per cælum concurrere acies, rutilantia arma, & subito nubium igne collucere templum. Expassa repente delubri fores, & audita major humanâ vox, Excedere Deos, simul ingens motus excedentium*. That is, *Armies were seen skirmishing in the Heavens, weapons glittering, and the Temple filled with light from the sudden flashing of the clouds. The door also of the Temple instantly flung open, and a voice was heard bigger then the voice of any man, That the Gods go out, and withall a mighty bustle of them as going out together. After this presently he addes, Qua pauci in metum trahebant: pluribus persuasio inerat, antiquis sacerdotum literis contineri, eo ipso tempore ut valesceret Oriens, profectique Judæâ rerum potirentur: qua ambages Vespasianum & Titum prädixerunt. i. e. Which some few interpreted as a dangerous Presage: most were persuaded that it was contained in the ancient Books of their Priests, that at that very time the East should grow potent, and that those*  
some

*Tacit. Histor.  
ab Excessu Nero-  
nis lib. 5.  
cap. 13.  
See Book 6.  
chap. 2. sect. 8.*

come from Judæa should obtain the Empire: which ambages presignified Vespasian and Titus. In which he plainly intimates that the Opinion of the near approach of their *Messiah* was so strong, that it bore against all the ill Prodigies, nay made them interpret them to a good sense, as if this *excedere deos* was but their hastning out to take possession of the Nations; which was true in no other sense then in that Christ, who was the peculiar Guardian Angel, as I may so speak, of the Jews before, became afterward the worship of the whole Empire. Or if you will, God, who was in a manner *Topical* before, restrained to *Judæa*, became the known and acknowledged God of the whole Earth.

5. *Suetonius* in the life of *Vespasian* (cap. 4.) in expresse terms calls this Expectation of the Jews, *veterem & constantem opinionem. Percrebuerat*, saith he, *Oriente toto vetus & constans opinio, esse in fatis ut eo tempore Judæa profecti rerum potirentur. Id de Imperatore Romano, quantum eventu postea pradiatum patuit, Judæi ad se trahentes, rebellant, &c.* An ancient & constant opinion had grown very common over all the East, that the fates had so destined, that at that time those that came from *Judæa* should become masters of all. Which fate, as appeared by the event, foretold of the Roman Emperour, the Jews interpreting in favour of themselves, rebelled, &c. By which expressions of *Suetonius* we may understand how assured the Jews were, that that was the time of the coming of their *Messiah*, and that the fame of it was not contained within their own Precincts, but had spread over all the East, and that the whole World was at a gaze in expectation of the Great Prince of the Jews.

## CHAP. VII.

1. That it being evident the *Messiah* is come, it will also follow that Jesus is he.
2. That the Prophets when they prophesied of any eminent King, Priest or Prophet, were sometimes carried in their Prophectic Raptures to such expressions as did more properly concern the *Messiah* then the Person they began to describe.
3. That these References are of two sorts, either purely Allegorical, or Mixt; and of the use of pure Allegories by the Evangelists and Apostles.
4. Of mixt Allegories of this kind, and of their validity for Argument.
5. That eminent Prophecie of *Isaiah*, that so fully characterizes the Person of Christ.
6. That the ancient Jews understood this of their *Messiah*, and that the modern are forced hence to fancy two *Messiahs*. The Soul of the *Messiah* appointed to this office from the beginning of the World, as appears out of their *Pesikta*.
7. The nine Characters of the *Messiah's* Person included in the above-named Prophecie.
8. A brief Intimation in what verses of the Prophecie they are couched.
9. That this Prophecie cannot be applied to the People of the Jews, nor adequately to *Jeremie's* person.
10. Special Passages in the Prophecie utterly unapplicable to *Jeremie*.

1. **WE** have, I think, sufficiently demonstrated That the time of the coming of the *Messiah* is expired, and therefore (the Predictions of him and Promises being not *conditional*, as I have above intimated, but *absolute*;) it undeniably follows that he is come. Upon which we might immediately infer, especially considering the Time of his coming, That *Jesus Christ* is he. For whom else can they possibly pitch upon? But we shall proceed more punctually, and suspend that Inference, until we have laid before you those Prophecies that characterize his Person, *What a one he should be, What he should doe, and What should betide him.*

2. Of which there is none so full as that of *Isaiah*, Chap. 53. But before I enter upon it or any other, it will be very convenient, for the preventing of all Cavils and Tergiversations, to set down a Supposition which is both rational in it self, and allowed of, nay highly magnified, in things where their Interest does not lie at stake, by the most learned of the *Jews*. And it is this, That that eminent Person whom they call their *Messiah*, being at last to give them a visit in this World, and as the very sense of his Name imports, which signifies *Anointed*, being to be the Top and Flower of those three Functions in which this *Anointing* was used, viz. *Prophet, Priest and King*; it is very rational to conceive, how in their Actuations by the Spirit of God, when he fell upon the Prophets, that while they prophesied or spake of some more considerable Priest, Prophet or King (that Wisdome guiding them which is omniscient and more moving then any motion, which reacheth from one end to another mightily, and sweetly orders all things) they were so actuated and transported, that in that fatidical Rapture they were caught up into, the sense of their Mind and Words was carried further then the particular Person they began to describe. So that according to this Supposition we will of our own accord acknowledge that several, and those of the most eminent Prophecies that characterize the Person of Christ, did first touch upon some other Person, which was but a fainter Resemblance of him. But that after this glance they are carried to their main scope they drive at, where they pierce and are fixt, as an arrow stuck in the mark.

3. Now this Reference is of two sorts, either a *Perfect Allegorie*, or *Mixt*. That I call a *Perfect Allegorie*, when all the expressions concerning the Person first spoke of do very well and naturally fit him, but may be interpreted (and that more exquisitely it may be) of some more illustrious Person that comes after. Such *Allusions* as these are used by the Apostles and Evangelists to the great confirmation of our Faith, however the *Jews* are scandalized at it. For there can be no other sense of it then this, viz. That either these Interpretations which they put upon the Prophets were the known Interpretations of the *Jews*, and therefore very accommodate to perswade the *Jews* by; and it was a sign they were right Interpretations, they being made before prejudice had blinded them. Or else, that these Expositions were their own, that is, that they arose in their own minds first; which was impossible they



they should, they being but *Allusions*, unless the certain knowledge of what hapned to our Saviour Christ had put them upon it. So that those allusive Proofs are to us strong Confirmations that the History of the Gospel in those things that seem most incredible is certainly true. I will content my self with that one instance (though I might alledge many others) of Christ's being born of a Virgin. Certainly unless they had known that *de facto* he was so, or that their wise men had interpreted that of *Isaiah* Chap. 7. to that sense, it is incredible that they should ever alledge that place for it; and they making no use of any other but this, which is only *allusory*, it is plain the certainty of the Event was that which cast them upon the Interpretation.

4. I call a *Mixt Allegorie* that which is partly *allusorie*, as being applicable first to some more inferiour Person, whether King, Prophet or Priest, and then to the *Messiah*, and partly *simple* and *express*, not applicable to any but the *Messiah* himself; the Prophet being so actuated by the Spirit of God, that in the sublimity of that divine Heat he is in, his sense and expressions reach out further then the Person that is the *Type*, and strike into such Circumstances that are not at all true but in the *Anti-type*. And these Predictions of this nature concerning the *Messiah* are as Demonstrative to those that are not intolerable Cavillers, as if the Prophecie had been wholly carried to the *Messiah*, without glancing or touching upon any other Person.

5. These things being premised, let us return to *Isaiah*, and peruse his whole Prophecie, that we may the more accurately judge thereof. Chap. 53.

1. *Who hath believed our report? and to whom is the arme of the Lord revealed?*

2. *For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness: and when we shall see him, there is no beauty that we should desire him.*

3. *He is despised and rejected of men, a man of sorrows, and acquainted with grief; and we hid as it were our faces from him: he was despised, and we esteemed him not.*

4. *Surely he hath born our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted.*

5. *But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed.*

6. *All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.*

7. *He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a Lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth.*

8. *He was taken from prison and from judgement: and who shall declare his generation? for he was cut off out of the land of the living; for the transgressions of my people was he stricken.*

9. *And he made his grave with the wicked, and with the rich in his death, because he had done no violence, neither was deceit in his mouth.*

• D d 3

10. Yet

10. *Yet it pleased the Lord to bruise him, he hath put him to grief: when thou shalt make his Soul an offering for sinne, he shall see his seed, he shall prolong his daies, and the pleasure of the Lord shall prosper in his hand.*

11. *He shall see of the travel of his Soul, and shall be satisfied: by his knowledge shall my righteous servant justify many, for he shall bear their iniquities.*

12. *Therefore will I divide him a portion with the great, and he shall divide the spoile with the strong; because he hath poured out his Soul unto death; and he was numbred with the transgressours, and he bare the sinne of many, and made intercession for the transgressours.*

6. The ancient and wisest of the *Jews* ever interpreted this Chapter of their *Messiah*. And the later *Rabbins* being convinced of the clearness of the Prophecie, and respecting the Authority of those wise Interpreters before them, have been some of them forced to acknowledge two *Messiahs*, the one the Son of *Joseph*, the other of *David*. The former a suffering *Messiah*, the other victorious and triumphant, rather then to deny the evidence of this Prophecie. Out of which there is also a special Tradition set down in an ancient Book amongst the *Jews*, which is called *Pesikta*, which further confirms our assertion of their interpreting of it concerning the *Sufferings* of the *Messiah*; How that the Soul of the *Messiah* was ordained (and did gladly accept the condition) to suffer, from the beginning of the World. The Tradition runs thus, \* *That when God created the World, he put forth his hand under his Throne of Glory, and brought forth the Soul of the Messiah and all his Attendants, and said unto him, Wilt thou heal and redeem my sons after six thousand years? He answered he would. God said again unto him, Wilt thou undergoe the chastisements to purge away their iniquities, (according as it written (it is the Rabbins own application) Certè morbos nostros tulit?) The Soul of the Messiah answered, I will undergoe them and that right gladly.*

\* See *Hulsius*  
*De Messia* pag.  
309. and *Horn-*  
*beck* l. 6. c. 1.

7. This is enough to confirm that it was the Opinion of the ancient and unprejudiced *Jews*, That this Prophecie was meant of their *Messiah*: and, as I said, there is not any one Prophecie so full of *Characteristicals* of his Person as this, though not all of the like Clearness. But I dare say no less then these nine are in some sort or other included in it. 1. His being rejected by the *Jews*; 2. And being made a Sacrifice for sin. 3. His Resurrection. 4. His Ascension. 5. His *Apotheosis*. 6. The excellency of his Doctrine. 7. His Reception by the Gentiles. 8. The Destruction of their Superstition and of that divine Honour done to unwarrantable Persons. 9. And the Eternity of His Kingdome.

8. I shall briefly intimate in what verses of the Prophecie every of these are hinted. His *Rejection* by his own is plainly intimated vers. 1, 2, 3. His *Suffering* and being a sacrifice for sinne, ver. 4, 5, 6, 7, 10. His *Ascension* and *Resurrection*, vers. 8, 10. His *Apotheosis*, ver. 9. *He made his grave with the wicked and with the rich in his death*, that is, with the wicked rich men, that is, great Potentates of the Earth who were rich, powerfull and injurious, those many *Nimrods* in the World, whose

whose Sepulchres and Monuments were after magnificent Temples, and themselves deified as Gods. *Because he had done no violence.* The reason is incomparably solid: For if the Princes and Emperours of the World had divine honours done to them after their death who were but *Magnifici Latrones*, as one calleth them, much rather should the *Messiah*, who *did no violence*, but was so faithfull and good in all things, be exalted unto this Honour, have Temples built to him, and be worshipped as a God. The 12 verse does further confirm this sense, *Wherefore I will divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death.* Which *spoil* cannot be so aptly understood of any thing as this *'Anōstōnos*, it being mentioned so upon these terms, after his pouring out his Soul unto death. One verse illustrates another so, that I think there can be no doubt of the sense. The excellency of his *Doctrine* is understood vers. 11. which sets out the success of the Gospel. His *Reception* by the Gentiles vers. 10, 11. For if the Gentiles had not come in, there had been small satisfaction; the Jews being excluded, or rather they excluding him. The *Destruction of their Superstition* and unwarrantable Worship they did to unworthy Persons, this is included in their Reception of Christ. The long *Duration of his Kingdom*, v. 8. *And who shall declare his generation?* that is, the permanency of his own royal Person, and the succession of his Church that will adhere to him for ever.

9. This is a punctual and very reasonable account of this Prophecie: but be it how it will, yet this is out of question, That the *Suffering* and *Glorification* of the *Messiah* is here prefigured, and that if that in the general be not understood, there is no good sense to be made of this Prophecie. For to distort it to the affliction of the Jewish people, is very harsh, nay impossible, as appears from vers. 8. *For the transgression of my people was he stricken.* Wherefore it was not the People of God that are here stricken, but some person struck by reason of them. The most tolerable application of the Prophecie is to the afflictions of *Jeremie*, of whom *Grotius* has expounded it, (though not excluding Christ) and has made sense of it in so many places, that I do not deny but that it may be understood of *Jeremie* in the first and less-considerable meaning; but that withall the application to Christ is not merely *almsory*, but that such things are spoke in this Prophecie as cannot but with an exceeding deal of lameness and ineptness be applied to *Jeremie*.

10. And truly the very beginning of the Prophecie is too magnificent by far for the affairs of *Jeremie*; *Who has believed our report*, &c. for there is nothing so incredible in all those transactions concerning him. Again vers. 5. *With his stripes we are healed.* It is ridiculous to attempt an application of these words to *Jeremie*. For he was no Sin-Offering to appease the wrath of God, but what he suffered was rather for their mischief. And that is as foolishly applied to him, vers. 8. *And who shall declare his Generation?* as if it were understood of *Jeremie's* Longevity, then whom far less considerable men have lived much longer. So frigid and frivolous is this Interpretation. Neither without violence can that Phrase, *For he was cut off out of the land of the living*,

(especially considering the mention of the *grave* in the next verse) be understood otherwise than of the inflicting of Death: Which was not *Jeremie's* case. So verse 20. *when thou shalt make his Soul an offering for sinne*: To interpret that of *Jeremie* is plainly to dote. For *זבח* signifies a *Sin-Offering* or *Sin it self*; but God made *Jeremie* neither *Sin* nor *Sin-Offering* for his People. And lastly, to say nothing of the unfitness of that expression, *I will divide him a portion with the great, and he shall divide the spoil with the strong*, to be applied to that petty business of *Jeremie*, chap. 40. v. 5. where the Captain of the Guard is said to give him Victuals and a Reward, *אֶרְחֶק וּמִשְׁמַר*, that is, he accommodated him for his Journey (the word *אֶרְחֶק* shewing what the whole gift was, only a *Viaticum*; and it had been the greatest reproach imaginable for the Prophet to have received any thing more, to have made himself rich with the spoils of his own country-men) I say, to say nothing of the unfitness of that expression to be applied to so small a matter; the words following are so full and home, *because he hath poured out his soul unto death*, that they cannot signify less than an actual dying; nor is there any example that they signify otherwise. And therefore the division of the spoil with the strong must be after death, and denote his *Apotheosis*. It is plain therefore as well out of the confession of the *Rabbins* themselves, as out of the words of the Prophecie, that it is not merely an *allusive* Prefiguration of the *Messiah*, but a down-right Description of him in such Circumstances as are incompatible to any besides him, and therefore, as I said, is as valid as if it had all been meant of him alone.

But because all the Characters of him here included are not so full and clear as in other places, and those that are the clearest are of so much importance, that it will not be any loss of labour to adde other confirmations to them, I shall evidence every one of them more fully from other Prophecies.

## CH A P. VIII.

1. *Further Proofs out of the Prophets, That the Messiah was to be a Sacrifice for sinne.* 2. *That he was to rise from the dead.* 3. *That he was to ascend into Heaven.* 4. *That he was to be worshipped as God.* 5. *That he was to be an eminent Light to the Nations;* 6. *And welcomely received by them. What is meant by His Rest shall be glorious.* 7. *That he was to abolish the Superstition of the Gentiles.* 8. *And that his Kingdome shall have no end.* 9. *That all these Characters are compatible to Jesus whom we worship, and to him only.*

1. **T**HE first mark of the *Messiah* was his *Rejection*, that he should be rejected of the Jews; but those places that foretel his *Killing*, more strongly implying his *Rejection*, we need add nothing particular

cular thereof. *That the Messiah was to be slain, and be a Sacrifice for sinne*, besides that full and copious prediction of *Isaiah*, is clear out of *Daniel*, who saith that *after sixty nine weeks the Messiah was to be cut off*; and then adding afterwards that *in the half of the seventieth week he should make the sacrifice to cease*, it is plain that his Death and ceasing of the Jewish sacrifices and oblations were in one Week, and that thereupon his Death was a Sacrifice, whereby those *Judaical Oblations* were antiquated. For it is well known that the Temple and their Oblations continued about forty years after the Passion of Christ: so that it cannot be understood of the outward destruction of the Temple, and Prohibition of Sacrifices; and therefore it must be understood of the nulling of the Validity and Authority of them, their Law of sacrificing being abrogated by that transcendent Sacrifice of the body of our blessed Saviour upon the Cross. For there is nothing else that can be imagined to cease or take away the *Judaical Sacrifices in the midst of the last Week* but that. To these we might adde *Psalms 22.* and *Zachar. 12. 10.* but what has been alledged already is more then enough.

2. Let us now rather see what has been foretold of his *Resurrection from the dead*. And in my mind that is a very clear Prediction thereof *Psalms 16. v. 8.* where *David* being transported in his Spirit by a divine power writes higher matters then are competible to any but the true *David*, the *Messiah* himself. *I have set the Lord almes before me, because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope: For thou wilt not leave my soul in hell, neither wilt thou suffer thy holy one to see corruption. Thou wilt shew me the path of life: in thy presence is fulness of Joy, and at thy right hand there are Pleasures for evermore.*

This is so natural a description of one raised out of the Grave before he corrupt there, and ascending into the presence of God in the Heavens to enjoy Eternal Life, that nothing can be more expresse. But *David* was never raised out of the grave himself, but his flesh saw corruption. Wherefore it appears that it was a Prophecie of some other, viz. the *Messiah*, of whom *David* was a Type.

3. The *Ascension* of the *Messiah* is lively prefigured *Psalms 68.* *The chariots of God are twenty thousand, even thousands of Angels: the Lord is amongst them as in Sinai, in the holy place. Thou hast ascended on high, thou hast led \* Captivity captive: thou hast received gifts* \* See Book 1. ch. 9. lect. 13. 25 33 43 5. *or men, for the rebellious also, that the Lord God may dwell among them.*

If this be applied unto Christ, the sense is easie, especially if you take notice how the Lord was amongst them in *Sinai*, that is, there was one chief Angel, whom some would have to be Christ, which sustained the person of God, who might have the name of *Adonai*, as Christ also has, and is styled the *Angel of the Covenant*, *Malachi 3. 1.* In lieu of him is here the *Messiah* himself attended with many Squadrons of Angels, and receiving gifts of his Father to communicate to the World, that God might dwell amongst them, that they might be brought in to be of his Church.

4. This

4. This Prophecie also plainly points at his 'Αποδείωσις but there are also other places that make it still more clear, as Psalm 110. *The Lord said unto my Lord, Sit thou at my right hand, till I make thine enemies thy footstool*: and then vers. 4. *The Lord has sworn, and will not repent, Thou art a Priest for ever, after the order of Melchisedeck*. The Jews themselves of old acknowledged this Psalm to be a Prophecie of the *Messiah*; and the first and fourth verses are such that they can bear no other sense, but that the *Messiah* was to be greater then *David*, and to be a King, Priest and Intercessour at the right hand of God for ever.

Also Psalm 45. 6. *Thy throne, O God, is for ever and ever; the Sceptre of thy Kingdome is a right Sceptre: Thou lovest righteousness and hatest iniquity; therefore God, thy God, hath anointed thee with the oil of Gladness above thy fellows*. Him that the Psalmist speaks of here he calls מלך, and it cannot signifie an ordinary King or Magistrate, because he saies, his throne is עלם ועד, that is, *for ever, absolutely*, as *R. Moses Egyptianus* expounds that Phrase. Wherefore most justly does the *Chaldee Paraphrast* make this Psalm a Prophecie of the *Messiah*, whose 'Αποδείωσις or Divinity is plainly expressed in these verses I have recited.

I will add one place more out of the Prophet *Isaiah*, chap. 9. v. 6. *For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of peace: of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdome, to order and to establish it with judgment and with justice, from henceforth and for ever: the Zeal of the Lord of hosts will doe this*. I do not doubt but that this Prophecie is in some sort referable also to *Hezekiah*, and hits upon him first, but the main scope of it is the *Messiah*; and that therein his Divinity and the Eternity of his Kingdome is set out, both the Testimony of the *Chaldee Paraphrast*, the Translation of the *Septuagint*, and the expressions in the Prophecie according to the *Hebrew Text* is evidence enough. For they translate נבון אביו ער, *and his name shall be called Wonderful Counsellor, The mighty God, The everlasting Father, The Prince of peace*, after this manner, Καὶ καλεῖται ὄνομα αὐτοῦ μεγάλης βουλῆς ἀγγελῶ, θαυμαστὸς σύμβουλῶ, θεὸς ἰσχυρὸς, ὑπερτατός, ἀρχὴν εἰρήνης, πατὴρ \* τὸ μένον ἑαῶν. Which exposition cannot possibly be sense, if referred to *Hezekiah*, but agrees very well with the 'Αποδείωσις of the *Messiah*. Besides the English translation, *Of the increase of his Government and Peace there shall be no end*, is so exactly according to the *Hebrew*, that it is plain all the expressions are not competible to *Hezekiah*; and *Grotius* himself, who loves to stretch the sense of every particular expression of these kind of Prophecies to the person they first aim at, yet he acknowledges ingenuously that they are more fitly and more plainly applicable to the *Messiah*. Which to any indifferent man is satisfaction enough that they were meant of him; especially if he consider that the ancient

\* As if they meant it of  
העולם הבא



Jews, who may well be thought to understand the *Genius* of their own Prophets the best, have long since, before this inveterate contest betwixt the *Jew* and *Christian*, interpreted them so.

5. The sixth Character of his Person is the *Excellencie of his Doctrine*. This is intimated, as I said, *Isaiah 53*. *By his knowledge shall my righteous servant justify many*; but is more fully express'd *Malachi 3*. *The Lord whom ye seek shall suddenly come into his Temple*, (which might have been produced as another Prophecie of the Divinity of the Messiah) *even the messenger of the Covenant, whom you delight in; behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? For he is like a refiners fire, and like fullers sope: and he shall sit as a refiner and purifier of Silver; and he shall purifie the Sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in Righteousness*. Whereby is plainly denoted the purity and sanctity of that Law and Spirit that the Messiah was to communicate to his serious followers, that he would throughly purifie them and purge them from their Hypocrisie and Sinfulness.

And again, *Isaiah 42*. *Behold my servant whom I uphold, mine elect in whom my Soul delighteth: I have put my Spirit upon him, he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment unto truth. He shall not fail, nor be discouraged, till he have set judgment in the earth: and the Isles shall wait for his law. Thus saith God the Lord, he that created the Heavens and stretched them out; he that spread forth the earth and that which cometh out of it, he that giveth breath unto the people upon it, and spirit to them that walk therein; I the Lord have called thee in righteousness, and will hold thy hand, and will keep thee, and give thee for a covenant unto the people, for a light of the Gentiles: To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house.*

And *Isaiah 49*. *Listen, O Isles, unto me, and hearken ye people from far. The Lord hath called me from the womb, from the bowels of my mother hath he made mention of my name. And he hath made my mouth like a sharp sword, in the shadow of his hand hath he hid me, and made me a polished shaft, in his quiver hath he hid me. And verse 5. And now saith the Lord that formed me from the womb to be his servant, to bring Jacob again unto him: Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the desolations of Israel; I will also give thee for a Light to the Gentiles, that thou maiest be my Salvation to the end of the earth. My Salvation, *יְשׁוּעָה*, with an allusion to the very name of *Isaiah* *יְשַׁע*, which signifies, *The Salvation of the Lord*: Which seems to be alluded to in the first verse also, *from the bowels of my mother hath he made mention of my name*. Which is so near a-kin to the name of *Jesus*;*

*Jefus*, that the *Messiah* may seem to be prefigured in the very name of the Prophet *Isaiah* as well as in his Person : As it must be confessed that both these two Prophecies do in some measure belong to *Isaiah* himself first. But considering how the more *excellent Kings and Prophets* were to be *Types* of the *Messiah*, and that the language is so very high, it cannot be doubted but that in these Divine raptures and exaltations of Spirit, the Minde and Tongue of *Isaiah* was carried above what was competent to his own Person, and therefore must naturally be transferred to the *Messiah*; it being plain from other places, that there was at last to come some one transcendent *Prince* and *Prophet* anointed in an higher manner and measure then any other. Which the *Jews* expected, and called their *Messiah*. And therefore it is therewithal manifest, that their *Messiah* was to be an eximious Teacher, Prophet or Law-giver.

6. The seventh Character is that *he should be very welcomely received of the Nations*; that which these last Prophecies also intimate. But I shall add others also. To this sense the Jews themselves interpreted that ancient Prophecie of *Jacob* וְלוֹ יִקְרָא עַם יְהוָה, *to him shall be the gathering together of the Nations*; the Seventy, ὁ αὐτὸς ὑποσδομία ἐθνῶν, *and he is the hope or expectation of the Nations*. And there is yet one, more ancient then that, which implies it; viz. the Promise to *Abraham* that *he should be a Father of many Nations*, and that in his seed all *Nations of the Earth should be blessed*. Of which other Prophecies also so witness. *Isay* 2. 2. *And it shall come to pass in the last daies, that the mountain of the Lords house shall be established in the top of the mountains, and shall be exalted above the hills; and all Nations shall flow unto it.* The Jewish Doctours themselves acknowledge this to be understood of the times of the *Messiah*. And chap. 11. *And in that day there shall be a root of Jesse which shall stand for an ensign of the people: to it shall the Gentiles seek, and his rest shall be glorious; or, Him shall the Gentiles seek*, viz. in a devotional way, shall pray unto him, and sing praises unto him. For שָׁרָא is often used in that sense, ζητῶσαι τὸ θεόν. *And his rest shall be glorious, & sepulcrum ejus erit gloriosum*; so some turn it, and truly not rashly nor without cause. For נֹחַ in several places signifies *the rest of the dead*. *Job* 3. v. 17. וְשֵׁם יְנוּחִי יִנְעִי כֹחַ; which the Seventy render, ἐκεῖ ἀνεπαύσαντο κατὰ κῆπον τῆς σῶματι: It is in *Job's* description of the state of the dead. Also Proverbs 21. 16. בְּקֶהֱל רַפְאִים יִנּוּחַ, *He shall rest in the congregation of the dead*, ὁ συναγωγῆς ῥαπαίου ἀναπαύσεται: but νεκρῶν is better; for רַפְאִים and מֵתִים are all one, as appears Psalm 88. v. 11. Lastly, Psalm 23. v. 2. מִנוּחֹת *Aqua requietum*, implies such a rest as *Sleep*, the brother of death. For there is nothing more prone then to lye and sleep on the shady banks of a River. Wherefore מִנוּחֹתֵי כְבוֹד may very well signify *Dormitorium ejus*, or *Sepulcrum ejus, erit gloriosum*; that is, That it shall at last be exalted to the nature of a Temple, he shall have Divine Honour done unto him, and the Gentiles shall pray unto him and adore him: as is intimated in the words immediately going before. But this was more then we needed to charge this Prophecie with, though it be probable enough it is contained in it.

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\* Genes. chap. 12. v. 3. and chap. 18. v. 18. also chap. 22. 18.

There are sundry other places that serve for the proof of this seventh Character : but because it is sufficiently enough demonstrated already, and little or no controversy made of it, I pass to the eighth.

7. Which is *the Messiah his abolishing the Superstition of the Gentiles*, that is, such worship as they had no divine warrant for, they being so grossly mistaken in the Object. This is so plainly included in the two last Characters, that I need add no other proof. But if there were need, that in the 2, and 119 Psalms might further confirm it. Where he is constituted a new King and Priest; and therefore implies new Religion and Laws, and such as the heathen were ignorant of before; but such as they must obey upon pain of high displeasure.

8. The last Character is *the long Duration of the Messiah's Kingdom*. Psalm 89. v. 35. *Once have I sworn by my holiness, that I will not lie unto David. His seed shall endure for ever, and his throne as the Sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven.* Also Psalm 45. v. 6. *Thy throne, O God, is for ever and ever, the sceptre of thy Kingdom is a right sceptre, &c.* Which Prophecy makes good the former, and shews how it is to be fulfilled in the *αποδείξεις* of the *Messiah*. See also Psalm 72. which the Hebrew Rabbins do acknowledge to be understood of the *Messiah*. Also Daniel 2. 44. and 7. 27. This Character is so clear, that I need not insist any longer upon it.

9. These are the main Marks and Characters of the Person of the *Messiah*, by which we may infallibly find out who he is. And who indeed can he be according to these Characters, but *Jesus* whom we Christians worship? For what competitor for the *Messiahship* but he, was, being a *Jew*, rejected by the *Jews* and crucified? Who is it that arose from the dead and ascended into Heaven but he? Who ever delivered so pure Doctrine to purge the World from wickedness and to enlighten the Nations as he? It is he therefore whom the Nations waited for, and have received: It is he for whose sake they parted with their old vain and impure Superstitions, by whose Doctrine they are brought to the knowledge of the Eternal God: And lastly it is he whom for his bitter sufferings God has exalted above Angels and Archangels and all the host of Heaven, and has set him at his own right hand to be a Priest and King over his Church for ever.

## CHAP. IX.

1. *The peculiar Use of Arguments drawn from the Prophecies of the Old Testament for the convincing the Atheist and Melancholist.* 2. *An Application of the Prophecies to the known Events for the conviction of the Truth of our Religion.* 3. *That there is no likelihood at all but that the Priesthood of Christ will last as long as the Generations of men upon Earth.* 4. *The Conclusion of what has been urged hitherto.* 5. *That Christ was no fictitious Person, proved out of the History of Heathen Writers, as out of Plinie, 6. And Tacitus: 7. As also Lucian, 8. And Suetonius.*

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tonius.

tonius. 9. *That the Testimony out of Josephus is suppositions, and the reasons why he was silent concerning Christ.* 10. *Julian's purpose of rebuilding the Temple at Jerusalem, with the strange success thereof, out of Ammianus Marcellinus.*

1. **WE** have now made a very considerable Progress in the proof of the Reality of Christian Religion, That it is more than a mere *Idea*. Let us here make a stand and breath a while, and contemplate with our selves the peculiar Use and advantage of this present Argument, for the stopping the mouths as well of the bold *Atheist* as the suspicious *Melancholist*. For indeed it is too true, and every good man could wish it were not so, that the latter Ages of the Church have not dealt faithfully with the World, but beyond the bounds of all modesty and conscience obtruded upon the people fond Legends and forged Miracles, as if they were given up into their hands onely to be imposed upon and abused. Which consideration does cast some men into an unchangeable misbelief of the whole business of Christianity, and makes them look upon it all as a mere Fiction and Fable. For they measure the *Genius* of the Primitive Church by what they see practised before their eyes now-adayes, and look upon the whole Tribe of the Priests as Impostors. Which censure though it be most unjust, yet it will be very hard to convince these Censurers but that it is very true, unless by some such Argument as now lies before us, viz. That the ancient Prophecies in the Old Testament could not be forged by the Christian Priests, and that the Jews would not forge them against themselves. Nay they that know any thing of the Jews, will acknowledge them so religiously addicted to the Letter of these holy Writings, that knowingly and wittingly they durst not alter a tittle. Wherefore all those Prophecies we have alledged are real, and we have made good they clearly foretel That the *Messiah* should come many hundred years ago; therefore it is plain he is come.

2. I therefore demand of either the *Prophane* or *Melancholick*, who is this *Messiah*, if *Jesus* be not he. Nay I appeal to them if the very Characters of his Person be not certainly to be known by their own Senses agreeably to the Prediction of those infallible Oracles. The Prophecies have said, He should be rejected of his own. Ask the *Jews*, they will acknowledge they have rejected him. The Prophecies foretold he should be cut off, be killed by them. Ask the *Jews*, they will not deny but that they did condemn him to death, but deservedly, as they contend for their own excuse. The Prophecies foretold his Doctrine should enlighten the Gentiles. Ask thine own eyes if the Gentiles be not turned from their vain & unwarrantable Superstitions to the knowledge of that one God that made heaven and earth, and of *Jesus Christ* whom he hath sent. The Prophecies prefigured his rising from the dead and his ascending up into Heaven: and ask thine own Conscience if thou dost not believe that this was alwaies the belief of the Christians, and consult with thine own Reason, if it had been possible that the *Death* of Christ could have drawn all the World

See chap. 1.  
sect. 4.

World after him, if it had not been seconded with his *Resurrection*. Certainly those that believed on him before, had deserted him after his death, if he had not risen from the dead: but of that more fully hereafter. Lastly, the Prophecies foretold that the *Messiah* should be worshipped as a divine Person, and receive divine Honour, and that God would make him a King and Priest for ever. Ask thine own senses, if thou dost not find it so. How many thousand Temples are there consecrated to his name? in how many Nations and Kingdomes of the earth is he honoured as the Son of God; Prayers offered unto him, and in his Name, and Praises sung unto him with all solemnity and devotion imaginable?

3. And for the Duration of this his royal Priesthood, it has continued already a faire time, about one thousand six hundred years, as may be infallibly gathered out of History. And as appears from these ancient Prophecies of the Jews, he is a Person so holy and sacred, and upon whom the eyes of Providence have been in such a wonderfull manner fixed, infinitely above any Person that ever was yet in the World, that it is impossible that the Testimonies given of him should ever be obliterated by succession of Time; nothing but an universal Conflagration being able to make an end of all the copies of the Jewish Oracles or of the Christian Gospel. And therefore it is a thing beyond all Likelihood, nay I may say all Possibility, that this Honour and Kingdome of Christ upon Earth should ever cease till the Earth cease to have Inhabitants. I do not deny but the insupportable Wickedness of the Christians, their Faithlesness, Ferocity and Uncleaness, their accursed Hypocrisie and open Prophaneness, may make this Kingdome of Christ very itinerant and to pass from one Nation to another People; but it will ever be the Religion of some People and Nation or other: Or if not, there will at least be sincere Professors of his Name in several Nations and Kingdomes, as in the persecuted estate of the Primitive Church; which will certainly leaven the World again with the Christian Religion, with more glory and purity then ever, unless a fiery Vengeance from heaven step betwixt, and Christ come again visibly to Judgement in the clouds.

4. The thing therefore that I say is this, That though a man should be so cautious forsooth and so crafty, as that because these latter Ages have been guilty of so much Falseness and Forgery, he will believe no Records of the Church at all, no not so much as the Holy Gospels and the Epistles of the Apostles; yet he may have sufficient assurance from the Prophecies of the Old Testament (which, unless he will be egregiously foolish and unreasonable, he cannot have any pretense to suspect as supposititious) That Christianity is no Fiction, but a real Truth; if he will but compare the Prophecies with the Events of things as they lye before his eyes, and with the free Confession of those that are open Enemies to the Christian Religion, I mean the Nation of the *Jews*.

5. For the firmer belief whereof, he may also help himself something from those strinkings that are found in prophane Writers. For if thou wilt be so prodigiously melancholick and suspicious as to doubt

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whether there ever were such a man as Christ, the very History of the Heathens may assure thee thereof; they mentioning these things so timely, as that there could be no error about the existence of the Person they speak of whether he ever were in the World or no. For *Plinie*, *Tacitus*, *Lucian* and *Suetonius*, all of them flourished so near the time of the taking of the City of *Jerusalem*, (viz. *Plinie* about twenty, *Tacitus* thirty, *Lucian* and *Suetonius* about forty or fifty years) that they could not but have certain information whether he was a fictitious Person or real, from the captive *Jews*, who would not have failed to stifle a Religion they hated so, if it had been but a Figment at the bottome. *Plinie* in his Epistle to *Trajan* finds the Christian professors in good earnest, even to death: Whose dangerous and mischievous error he might easily have confuted, if the History of Christ had been but a *Romance*; but he found them immovable, nor could he help it. Which constancy of theirs he calls *peruicaciam & inflexibilem obstinationem*, a *Pervicacity and inflexible Obstinacy*. Which is ridiculous to think can befall men in a mere Fiction within the time that search may easily discover to be false, and that they should stand out to the exposing of themselves to death and torture. He writes in the same Epistle that he put two maid-servants on the rack, *Sed nihil aliud inveni quàm superstitionem pravam & immodicam*, But I found nothing else (saith he) but a perverse and immoderate Superstition. And of those that fear made desist from the profession of their Religion, *Afirmabant hanc fuisse summam vel culpa sua vel erroris, quod essent soliti stato die ante lucem convenire, carmenque Christo quasi Deo dicere, &c.* They affirmed that this was the sum of their either fault or error, that they were wont on a set day to meet together early in the morning before day-break, and sing an hymn to Christ as to a God. Which is a sign that sometimes the Christians followed Christ, not as a mere eminent Moralist, that gave excellent precepts of life, better then ever any did, but that they held his Person truly Divine, and adorable for some wonderful considerations or other.

6. But this Inquisition and bloody Persecution of the Christians began higher then *Trajan's* time, to wit in *Nero's*, who, to smother that abominable act of his in firing the City of *Rome*, did most salvagely punish the Christians, as if they had been the Authors of it. *Tacit. Annal. lib. 15. Ergo abolendo rumori Nero subdidit reos, & questissimis pœnis affectit, quos per flagitia inuisos vulgus Christianos appellabat. Antefor nominis ejus Christus, qui Tiberio imperitante, per Procuratorem Pontium Pilatum supplicio affectus erat. Repressaque in prasens exitiabilis superstitio rursus erumpebat, non modo per Judæam originem ejus mali, sed per Urbem etiam, quò cuncta undiq; atrocia aut pudenda confluunt celebranturque. Igitur primò correpti qui fatebantur; deinde indicio eorum multitudo ingens, haud perinde in crimine incendii quàm odio humani generis, convicti sunt. Et percussibus addita ludibria, ut ferarum tergis coniecti laniatu canum interirent, aut crucibus affixi, aut flammandi; atque, ubi defecisset dies, in usum nocturni luminis urerentur. Wherefore Nero to suppress the rumour of his own vile act, by suborning false witnesses*  
got



got those to be accused who being hatefull for their wickedness were commonly called Christians, and punished them with exquisite tortures. The Author of that Sect was one Christus, who in the reign of Tiberius was put to death by Pontius Pilate the Deputy. Which damnable superstition, suppressed for a time, broke out afresh, not only in Judæa the first source of that mischief, but also in the City of Rome, whither all villainous and shamefull things flow from all parts, and are held in great esteem. Wherefore they were first laid hold of that confessed themselves Christians; afterward by their discovery a huge multitude were condemned, not so much for being guilty of firing the City, as that they were hated of all mankind. They added also reproaches to their death, clothing some of them with the skins of beasts, to be worried by dogs; others were crucified, and others were burnt after day-light, to serve in stead of lynks or torches. This Persecution was not thirty years after the Passion of Christ. I appeal now to any one, if he can think it possible that these that lived so near to that time when Christ was said to be crucified, that they might make *exact* inquiry into the matter; I appeal to him, if he can think it possible they could expose their lives and fortunes to the hatred and cruelty of the Heathen, if they were not most certain that there was such a man that was crucified at *Jerusalem*: and demand further, he dying so ignominious a death, whether it be again possible that there should not be some extraordinary thing in the Person of Christ, to make them adhere to him so after his death, with the common hatred of all men and hazard of their lives.

7. And therefore *Lucian*, in his *Peregrinus*, does rightly term Christ Θ μέγαν ἐκείνον ἀνδρωπιν Θ ἐν Παλαιστίνῃ ἀνασκολοπαδέντα, *that great man crucified in Palæstine*. For at least he spoke the opinion of Christ's followers, if not his own. And the doctrine of the Christians he calls Δαυμασλὴ σοφία ἢ Χρειαίων, *the marvellous wisdom of the Christians*, whom he affirms to renounce the Heathen Deities, Θ ἀνεσκολοπισμὸν ἐκείνον σοφισλὴ αὐτῶν προσκυνεῖν, *and to worship their crucified Sophist, or their crucified Master and Teacher*. And in his *Philopatriæ*, if it be his (and if it be not, it is not much material, being it must be of some Writer coetaneous to him) there are some inklings of very high matters in Christianity, as of the *Trinity*, of *Life Eternal*, of the *Galilean's* Ascension into the third Heaven, εἰς τρίτον ὕραν ἀερεθάνησας, ὅπου πᾶς χάλλισα ἐκμεμαδηνώ: δι' ὅδαλ Θ ἡμᾶς ἀνεκαίνισεν, *walking up the Air into the third Heaven, where having learned most excellent matters he renewed us by water*. Which is likely to be some intimation of the Ascension of Christ into Heaven, or else of *Paul's* being rapt up into the third Heaven, though the Narration thereof be depraved. And *Critias* in that Dialogue swears ὃ ὁ υἱὸς ὁ ἐκ πατρὸς, *By the son that is from the Father*. And he and *Triephon* jeering Divine Providence betwixt them, as being set out by the Religious, as if things were written in Heaven, *Critias* asketh *Triephon* if all things, even the affairs of the *Scythians*, were written there also. To which *Triephon* answereth, πάντα, εἰ τύχοι γὰρ Χρῆστος καὶ ἐν ἔθνεσιν, *all things, if so be Chrestus be also amongst the Nations*. All which passages intimate what a venerable Opinion there was spread in the World concerning Christ, and that

therefore there was some extraordinary worth and excellency in his Person. Which Conclusion I shall make use of in its due place.

8. In the mean time I shall onely add that mention made of him in *Suetonius*, in *Vita Claudii*, cap. 25. where he is called *Chrestus*, as before in *Lucian's Philopatri* he was called *Xpēstos*. *Judeos, impulsore Chresto, assidue tumultuantes Romā expulit*, He expelled the Jews out of Rome, they making perpetual tumults by the instigation of Chrestus. Which is the highest Record of our Religion that is to be found in prophane Writers; and no marvel, it reaching so near the Passion of Christ from whence our Religion commenced. For the reign of *Claudius* began about seven years after Christ's Passion, and ended within thirteen years. And that Christ suffered under *Pontius Pilate*, *Tacitus* himself gives witness in what we have above recited. But a more accurate Chronologie of these things cannot be expected but from them who are more nearly concerned, viz. the Christians themselves.

9. *Iosephus* his Testimonie had reached higher in time, if we could be assured that what he seemed to write of Christ was not foisted in, by some thankless fraud of unconscionable *Superstitionists*, or short-sighted *Politicians*, that could not see that the solidity of Christian Religion wanted not their lies and forgeries to sustain it. But, for my own part, I think it very unlikely that *Iosephus*, being no Christian, should write at that rate concerning Christ as he does, besides other reasons which might be alledged. And therefore for the greater compendium, I shall be content to acknowledge that what is found in his *Antiquities* concerning the crucified *Iesus* is supposititious, and none of his own. Which Omision I impute partly to his Prudence and partly to his Integrity. For certainly he knowing the affairs of *Iesus* so well as he did, could not in his own judgment and conscience say any thing ill of him, more then that he was crucified; which was no fault in him, but in his unjust and cruel Murderers: and simply to have nominated him in his History, without saying any thing of him, had been a frigid, lame business; and to have spoke well of him, had been ungratefull both to his own Country-men the *Jews* and also to the Pagans. Wherefore it being against his Conscience to vilifie him and revile him and his followers, so as the Heathen Historians have done; and against his Prudence, being not convinced that he was the very *Messiah*, to declare how excellent a person he was; it remains that in all likelihood he would play the Politician so far as not to speak of him at all.

10. We shall produce but one Testimony more out of Pagan Historians, and that is out of *Ammianus Marcellinus*, concerning *Julian's* purpose to re-edifie the Temple of *Jerusalem*, that the *Jews* might sacrifice there according to their ancient manner. Which was looked upon to be done more out of envy to the Christians, then in love to the Jews; and in an affront to that universal and inestimable Sacrifice of the body of Christ once offered upon the Cross, which was to cease the Jewish Sacrifices, and to put an end to the exercise of the *Mosaical* ceremonies. *Ruffinus* and *Sozomen* declare the matter more at large, but we shall contain

Antiquitat. Judaic. l. 10. c. 4.

rain our selves within the recitall of what *Ammianus* has written, (lib. 23. near the begining) who being an Heathen, puts as fair a gloss upon the Emperour's Action as he could; but the Event is plainly enough set down, and such as does much confirm the Truth of Christian Religion. *Julianus imperii sui memoriam magnitudine operum gestiens propagare, ambitiosum quondam apud Jerosolimam templum (quod post multa & internecina certamina obsidente Vespasiano, postea & Tito, agrè est expugnatum,) instaurare sumptibus cogitabat immodicis; negotiumque maturandum Alipio dederat Antiochiensi, qui olim Britannias curaverat pro Praefectis. Cum itaque rei idem fortiter instaret Alipius, juvaretque Provincia Reftor; metuendi globi flammaram prope fundamenta crebris assultibus erumpentes fecere locum, exstis aliquoties operantibus, inaccessible; hocque modo elemento destinatus repellente, cessavit inceptum.* Julian having a mind to propagate the memorie of his Reign by the greatness of his Acts, purposed to rebuild with immense charges that once-stately Temple at Jerusalem (which with much adoe after many a bloody battel was taken, after siege laid to it by Vespasian first, and then by Titus.) This busines was committed to the care of one Alipius of Antioch, who had once been Deputy of Britain for the Governours. Wherefore when this same Alipius did stoutly urge on the work, and the Governor of the Province gave him his assistance; dreadfull balls of fire breaking out near the foundation with frequent sallies, burning up sundry times the workmen, made the place inaccessible. And thus the Enterprize ceased, the Element directed by a peremptory destiny beating them off from their work.

## CHAP. X:

1. Further Proofs that both Jews and Pagans acknowledge the Reality of the Person of Christ and his doing of Miracles. 2. The force of these allegations added to the Prophecie of the Time of Christ's coming and the Characters of his Person. 3. That the Characters of his Person are still more exact, but not to be insisted upon till the proof of the Truth of the History of the Gospel. 4, 5. That the transcendent Eminency of Christ's Person is demonstrable from what has already been alledged and from his Resurrection, without recourse to the Gospels. From whence it necessarily follows That his Life was writ. 6. That the Life of Christ was writ timely, while Eye-witnesses were alive, proved by a very forcible Demonstration. 7. That Eternal Happiness through Christ was the hope of the First Christians, proved out of Lucian and S. Paul; and of a peculiar Self-Evidence of Truth in his Epistles. 8. That the first and most early meaning of Christianity is comprised in those Writings. 9. That Eternal Salvation depending upon the Knowledge of Christ, it was impossible but that the Apostles should take care betimes that the Miracles of Christ should be recorded. 10. That

the Apostles could not fail to have the Life of Christ written, to prevent the erroneous attempts of the Pragmatical, to satisfy the Importunity of Believers, or in obedience to divine Instigation. 11. That it is as incredible that the Apostles neglected the writing of the Life of Christ, as that a wise man in the affairs of the World should neglect the writing of his Will when he had opportunity of doing it. 12. That, it being so incredible but that the Life of Christ should be writ, and there being found writings that comprize the same, it naturally follows, That they are they.

1. **T**Hese Testimonies out of Heathen Writers may suffice to take off that fond and groundless suspicion of the whole History of Christ being a mere Allegory or Fiction. A thing that the greatest Enemies thereof had never the face to object to the Christians, neither *Jews* nor *Pagans*, nor our modern Atheists, especially the more nasute sort of them, such as *Pomponatius* and *Vaninus*, who do not only acknowledge Christ's Person, but his Miracles; only forsooth they referre them to the influence of the Stars and celestial Intelligences, of which I shall speak in its proper place. The *Jews* also acknowledge his Miracles, but add that he was a *Magician*: And *Julian* himself and *Celsus*, who wrote against the Christians, never had the face to deny but that *Jesus* of Nazareth did once live in *Judea*, and did strange things; though the one revolted from him, and the other never believed in him. And *Hierocles*, that highly-moral Pagan, does not deny the Miracles of Christ, nor the excellencie of his Person, but contends that *Apollonius Tyaneus* may at least come into competition with him. And to say nothing of *Tiberius* his purpose of having him entred into the catalogue of the Roman Deities by a decree of the Senate, because the report thereof is from parties, viz. from *Eusebius* out of *Tertullian*, we may more appositely adjoin that *Adrianus Severus* and *Heliogabalus*, though in vain, attempted afterward the same thing. And particularly of *Severus*, *Lampridius* an heathen Historian writes, that this Emperour intending to erect a Temple to Christ, and to worship him amongst the rest of the Gods, was hindred by the Priests, *qui consulentes sacra, repperant omnes Christianos futuros, si id optatò evenisset, & templa reliqua deserenda: who by some way of divination or other had found out, that if the Emperour's mind was fulfilled all would turn Christians, and the other Temples would be left desolate.* So that there was a very high and venerable opinion of Christ, even with those that were not Christians.

2. Which evidences out of prophane Writers surely even alone, can have no small force to beget the belief of that which I now contend for, viz. That Christ did once live here on Earth, and that he was a Person very famous and remarkable for *some things in him, done by him or hapning to him.* To which Testimonies if you add those clear Prophecies that foretold that the Jews *Messiah* was to come about that time that Christ is said to have lived (in which both the Heathen and Christian stories agree) and those Characters that we know for a \* certain do belong to him, such as I have already largely enough insisted upon; it is impossible,

\* See c. 9. sect. 2.

impossible, unless Scepticism be heightened unto a disease as perfect as either Madness or down-right Mopedness, but that any one should believe more of Christ then I contend for at this present.

3. And yet the Characters of his Person set out in the Prophecies are still more exact then what I have produced hitherto, to prove that he was indeed the expected *Messiah*. As that he should be of the Family of *David*, of the Tribe of *Juda*, born of a Virgin, and in *Bethlehem*; that he should open the eyes of the blind, and make the lame walk, and other such like miracles; that he should be put to such a death as that his hands and feet should be pierced, that they should cast lots for his garment, and give him vinegar to drink, &c.

But these particularities having no force till we have proved that the History of the Gospel is true, we must defer making any use of them till we have cleared that point. In the pursuit whereof we must endeavour to prove these three things. 1. That the Life and Death of Christ was writ in a serious manner by some or other; not *Romantically* but *Historically*, as *Plutarch*, *Tacitus* and *Suetonius* are conceived to have writ the Lives of Illustrious Persons and Emperours. 2. That it was maturely writ, while there were living Eye-witnesses of the things related. 3. And that those Gospels we receive now-adays, are the true Copies of those that were so maturely written.

4. The first part seems to me fully demonstrable from what we have proved already, without any recourse to the History of the Gospel, viz. That there was a very transcendent Eminency in the Person of Christ, as to whom both the Time and main Characters of the expected *Messiah* did so exactly agree: Whence he could not but attract the eyes of the World after him, and gain very zealous and faithfull Followers, that would at least by word of mouth divulge the things they saw and observed so strange and Miraculous in him. Whence he could not escape having his Life and Death written by some Pen or other, especially it being so certain he \*rose from the dead, as it is.

\* See further  
ch. 13. sect. 4, 5.  
and ch. 8. sect. 2.

5. For the Jews having crucified him, nothing could be more odious to them then that report of his Followers, That God had miraculously raised him from the dead; whereby Christ was acquitted by a special hand of Providence of all their wicked aspersions and false accusations, and themselves condemned of the highest crime they could imagine themselves capable of, even the murdering of their *Messiah*. Wherefore the attestation of that which would make them so odious and execrable even in their own eyes, if it were true, must needs make the Attestors thereof very hatefull to them and unsupportable; and therefore raise against them all the mischief they possibly could. Whence it is impossible that the Disciples of Christ should maintain so hainous a fallhood, no not if they had made no conscience of *lying*; and yet still more impossible, if we consider their *Simplicity* and *Innocency*, a property in them of which I think it never came into the mind of any one to doubt. I conclude therefore, That a Person so plainly prefigured by ancient and sacred Prophecies, so resplendent in miraculous Vertues and unheard-of Providences, one who for the Wonders he did, by the unbelieving



unbelieving *Jews* was accounted a *Magician*, by the Heathen Philosophers and Atheists acknowledged a Worker of Miracles, and by his own Followers proclaimed the expected *Messiah*, and the onely-begotten Son of God, whom he had miraculously raised from the dead after the *Jews* had crucified him; I say, That a Person thus wonderfully qualified above any that ever yet came into the World, should fail of having his Life historically recorded, is a thing farre more incredible then the greatest Miracle that ever was yet upon Record.

6. And now in the second place, That this History or Record of his Life and Death was timely enough written, viz. while the Eye-witnesses of those things which he did or hapned to him were yet living, is also very clear, if we consider the great importance of compleating such an History in due time. For certainly it could not but seem a matter of very weighty moment, Christ being believed by his Disciples to be so holy and divine a Person as he was, and that their faithful adherence to him was their onely assurance of Everlasting Life. Which great Truth of a blessed Immortality they were evidently taught by that success their *Messiah* had upon earth, which was as ill as could be, he being so spitefully abused and crucified in so ignominious a manner; whenas yet they might with the rest of the *Jews* have expected that he should have broke the *Romane* yoke, and been a glorious and victorious Prince to their great advantage in this World. But they saw that Providence waded this, and by an high hand exalted him into another Kingdome, raising him from the dead and taking him visibly into Heaven. Which was so palpable a Demonstration of the Soul's Immortality, and of a peculiar advantage to the followers of this great Favourite of the Almighty, when they were to enter into that other state; that the power of Conscience and the Sense of their own good in the other Life would make them very careful and officious to preserve the memory of their Divine Teacher, who both shewed them the way to and the certainty of Immortal Happiness. Which piece of Gratitude they were still more strictly bound to perform, it being so obvious for them to look upon Christ as a publick gift of God to the World, not to be restrained to that Age then present, but to be transmitted to all Posterity; nor confined within that little handful of Followers he left behind him, but to be made known to all *Israel*: nor could they long be ignorant but that the Gentiles also should have share in him, especially upon his Rejection by the *Jews*, and so he was to become the Light and Salvation of all Nations from Age to Age according to the Prophets.

7. That this was the early sense of the Church concerning the knowledge of Christ for eternal Salvation, the nature of the thing it self, as I have already intimated, doth plainly demonstrate. For what meaning could they possibly make of God's raising him from the dead, and visibly assuming him into Heaven, but that he should be a palpable Pledge of that future Happiness which was to accrue to them that would be his faithful Adherents and Followers? This questionlesse was the belief of the Apostles and all succeeding Christians, as the \* Heathens themselves witness of them, though in a jeering manner. Ἀλλὰ καυχόμε-

\* See Lucian his Philopatr.



9. πείθετε κατ' ἐμὴν, εἰς ἃς ἔτι χρῆσαι εἰς τὸν αἰῶνα, *But being catechized and instructed, be persuaded by me, if you desire to live for ever.* This Theam is much insisted upon by the Apostle Paul every where in his Epistles. Which though I may seem too hasty in naming so soon, while I am but driving on a method to demonstrate That there are very timely Records of Christianity within the Ages of Eye-witnesses of the things that are recorded; yet I think I have not done preposterously, if we consider that there is a peculiar kind of Self-evidence in that Apostle's writings that they are not supposititious or fictitious: It being, in my judgement, out of the power of man to imitate that unaffected fervour, those natural and yet unexpected Schemes of high and serious zeal, those parenthetical exundances of weighty sense and matter, swelling out, I had almost said, beyond the bounds of Logical coherence, that vigorous passion and elevation of spirit, and yet all so unsuspectable of any humane artifice, that we cannot but be assured that he that wrote these Epistles was thoroughly possessed and transported with the belief of the things he wrote. I am sure I cannot but be assured, and find my self in an utter incapacity of doubting thereof, who yet am naturally as melancholy and suspicious as other Mortals, as I could prove by early specimens of this kind, if modesty would permit me to parallel the follies and errors of my childhood with the mature conclusions of such as have affected the repute of being the great Wits of the World.

8. Wherefore being so fully persuaded in my self, and never meeting with any one that could have the face to deny but the Epistles of S. Paul were the Writings of one that was in very good earnest, my appeal to them in this place for the sense and meaning of the first and Apostolick faith I could not hold unseasonable. But it is evident in these Epistles that the Writer of them lived within the Age of the Eye-witnesses of the wonderful things that were either done by, or hapned to Christ. Whence it plainly appears also, That that sense of the Gospel which Paul declares in these Epistles was the first and most early meaning that the Apostles conceived concerning the Mystery of Christianity, viz. That Christ's Passion was an expiation for sin, and that we are purified by Faith in him, and that our Eternal Salvation depends on the knowledge of him.

9. Now I appeal to the most Sceptical man living, if a matter of so vast moment as this, that concerns the common Salvation of Mankind in that future and Eternal state, can be sluggishly and carelessly prosecuted by those that knew both the *truth* and *importance* of that affair, and had a more then ordinary engagement to look after it, and whose consciences could not but threaten them with the loss of Everlasting life, if they did not use all honest endeavours to set on foot the most effectual way they could the certain knowledge of so concerning a Myserie. And whether it be possible to conceive the First Christians so sottish and devoid of sense, as not to see how necessary it was to record the circumstances of the Birth, Life, and Death of our Saviour, and all the Miracles that he did, while the mouths of unbelievers and gainfaiers might be stopt by recourse to Eye-witnesses of the things that were to be related of him.

10. And

10. And if we could imagine any such supine carelesness or backwardness in the Apostles themselves, who were the fittest to write these Records, or at least those that were thoroughly informed by them; yet the Forwardness and Pragmaticalness of others, who could not hold their hands from writing of such strange matters as hapned in *Judaea*, though not sufficiently instructed in the truth of them, would even force them to write down the truth of the History of Christ so timely, for the prevention of error, and to set their own name to the Record. To say nothing of the Importunity of the newly-converted Christians, who could not but be extremely desirous very punctually to know all things concerning that Divine Person whose name they now religiously professed, and whom they acknowledged to be *the only-begotten Son of God*. Wherefore the Apostles themselves, or else some thoroughly instructed by them, could not chuse but draw up a Narration of the Birth, Life, and Death of Christ, and the many considerables therein, for the Comfort and satisfaction of their Profelytes, and that there might be a true Relation of these things to Posterity for ever. To all which you may adde, That if it were possible that all these should fail, (which I think is incredible,) yet Providence would not fail, and supernatural Inspiration, to drive them on to the seasonable Accomplishment of so important a Work.

11. In my Judgement these are an undeniable Demonstration, that the History of Christ has been so timely recorded as we contend for, by either the Apostles or those that were intimately acquainted with them. And that it is infinitely more improbable that this has not been done, then that one of a great estate and many children, and wise in the affairs of the World, should, when it was in his power to write, neglect the writing of his Will. A thing that none would believe, unless this Will of his after his decease could not be found; nor then haply neither, but rather suspect some body has burnt it. But if it be found, and appear such as becomes a man of his wisdom and discretion to have made, it will not be in the power of any man to doubt of it that is not interested in the matter: and if any do, he will be looked upon as a very fool or fraudulent fellow, that sought some advantage by questioning the Will.

12. The case is very highly the same here, in these Records of Christianity we speak of. For according to plain deduction of Reason we see it impossible but that they should be writ so timely, and the outward Event answers punctually to these Demonstrations of our own mind. For there are two Records of the Life and Death of Christ written by two of his Apostles, viz. *Matthew* and *John*, a third by *Mark* who was much conversant with the Apostle *Peter*, and a fourth by *Luke* who was a great companion of *S. Paul*, whose Acts together with others of the Apostles he also recorded, and ends the narration before *Paul's* departure from *Rome* into *Spain*. Whence we may conclude that *Luke* wrote his Gospel while *Paul* was yet alive, of whose transactions himself was an Eye-witness, as *Matthew* and *John* of all the things they wrote, or at least most of them; and the rest they had from  
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other Apostles, who were by when they were not, or from the mouth of our Saviour himself. This Conclusion is so plain, that it is as ridiculous to deny it, as for one to deny the above-mentioned Will, which none can do without being hooted at for a Fool. For when we see external Events such as plain and undeniable Reason cannot but compute even necessary to come to pass, it must be either Folly or Fraud that makes any doubt or deny they are really come to pass, when they are exhibited thus manifestly to their outward senses.

## CHAP. XI.

*1. Other Proofs, That the Life of Christ was writ by his Apostles or his Followers, out of Grotius. 2. An Answer to a foolish surmise that those Records writ by the Apostles might be all burnt. 3. That the Copies have not been corrupted by either carelesness or fraud.*

**1.** **T**His it self was a sufficient Demonstration to prove that the History of the Life of Christ was writ so timely as I affirm, and namely by some of his own Apostles, and those that were coetaneous to them, particularly by *Matthew, Mark, Luke* and *John*, according as the Title of each Gospel does import. But we will not neglect to mention what *Grotius* also makes use of in this place, viz. That these Gospels are cited under these names by *Iustin, Irenaeus* and *Clemens*, the first Fathers of the Church: That *Tertullian* affirms that in his time the original of some of them were extant, though betwixt an hundred and two hundred years after they were written: That all the Churches acknowledged them as *Authentick*, before there was any calling of Councils about that matter: That neither Jew nor Pagan ever made any controversie thereof: That *Julian*, though an enemy to Christianity, did expressly confess that these Writings that are under the name of *Peter, Paul, Matthew, Mark, Luke*, were indeed their writings: and lastly, That it is as fond a thing to doubt thereof, as to question whether those Poems that go under *Homer* and *Virgil's* names be in very deed their Poems or no. Which arguments certainly cannot but have their due weight with them that are not over-pervicacious: but, as I think, I had sufficiently evinced the Conclusion before.

**2.** Against which I do not see what the most perverse Wit can invent or object, unless he will say That the first Records the Evangelists wrote, and the faithful Copies taken from them, were burnt, and that these that we have now-adays are an After-Forgery of the Church: Which is as bold and foolish an allegation, as if a Son, who did not like his share appointed him in his Father's Will, though the Will appear as authentick as any can do, should pretend that they had burnt the true Will, and forged this to his damage: whenas yet he cannot prove the least tittle of this Imputation. Nay I may say it is far more

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foolish then this. For this may be feasible, to burn a single Writing, and then make a new one in the stead. But it is altogether impossible for the Enemies of the Church ever to have suppressed or made away with those First true Copies of the Gospel; which doubtlesse were in the custody of many thousand persons in severall parts of the world. For the Writings being so very little in bulk, and of so great concernment, what Christian would not have a copy of them that was but able to reade? Besides that there is not the least hint in History of any such thing. Nor indeed can any Historian witnesse of matters of this kinde. For who could assure him, if there had been any attempt of burning them, that they were all burnt? and if any were but left, they would multiply again in a moment: and that but few would be delivered up, we may be very well assured, when they bore such love to that Truth they contained, that they preferred it before their own lives.

3. It is therefore undoubtedly true, that the Copies that we have this day of the *Evangelists* are Transcripts from their first Originals, without any Interruption. The only scruple that remains now is concerning our third and last Conclusion, whether they may not be altered and depraved in some measure in so long succession of time, either by *chance*, or the *pious frauds* of the Church. To which I answer in the first place, That it is incredible but that the Gospels should escape as well as the Writings of *Plato*, *Aristotle*, or *Tully*, if we look at only such alterations as may proceed from the heedlesnesse of the Transcribers; and yet no man doubteth but that their Writings do now fully communicate their mindes to the World concerning those things they do declare, as fully and perfectly as they themselves writ them. And as for any *pious frauds* of the Church, I answer, That the Church was more simple and honest in the Apostolical times and some Ages after, within which compassse so many Copies of the Gospel were extant, and so dispersed throughout the World, that they could not adulterate those Writings if they would. For as I have said already, those Writings being of so little a bulk, and consequently the Transcription of them so easie, the Copies would be multiplied almost equally to the number of Christians, I mean of those that could read; and being so holy a Writ, the Transcription be made with all possible care and circumspection. For certainly Christians were very serious in their Religion in those dayes. Besides it is very reasonable to believe, that a special Providence would keep off both *chance* and *fraud* from wronging so Sacred Writings in any thing materiall; and if not materiall, what are they the worse? Not to mention how Awe and Reverence to such holy Writings would naturally hold them off from mingling any thing by way of fraud or intermeddling with them: and the Effect makes good this presage. For in perusing of them we plainly discover that Harmony and agreement of one thing with another, that we may be well assured that there is nothing spurious or adulterate foisted into the Text. The multitude of *various Lessons* also further confirms our Conclusion; which is an argument of the multitudes of Copies I spoke of: and the collection of these *various readings* a Testimony even of the faithfulness of these later Ages of the Church,

Church, and of the high reverence they had to these Records, in that they would not so much as embesell the *various Readings* of them, but keep them still on foot for the prudent to judge of. And lastly, upon perusall of those *various Readings*, the clear discovery that nothing at all is lost of the Truth of Christian Religion by any of them (and consequently no detriment or prejudice done to any but such as are more for factions and opinions than the real power of Godliness) this also ratifies the Truth we drive at, namely, That those Copies of the Gospel which we daily peruse are incorrupted, and that therefore those things contained in them are certainly true, as being writ by the pens of those who had sufficient knowledge of what they declare, being either Eye-witnesses of the same, or conferring with them that were, and both of that unsuspected Integrity, that the like is not to be found in any Witnesses else in the World.

## CHAP. XII.

1. *More particular Characters of the Person of the Messiah in the Prophecies.* 2. *His being born at Bethlehem;* 3. *And that of a Virgin.* 4. *His curing the lame and the blinde.* 5. *The piercing of his hands and feet.*

1. **T**HUS have we undeniably demonstrated the Truth of the Gospel and the things therein contained, and consequently the Certainty and Reality of the Christian Religion: which being done, we can now more seasonably adde some few Characters more of the Person of the *Messiah* so particular and expresse, that it may justly ravish us with the admiration of so punctuall a Providence as is discoverable therefrom in Predictions and Prophecies. I will not instance in many, because we have already finished our designe; and those that love to abound more in matters of this nature, may consult others that have handled them more fully and copiously. We shall only resume what we above mentioned, of *his being born at Bethlehem, of the Family of David, and that of a Virgin; his making the blinde to see and the lame to walk; the piercing of his hands and feet; and their casting lots for his vesture.* That these things were true of him, the Gospel plainly testifies: and that they were prophesied of him, is as plain out of the Prophecies of the Old Testament, which we shall here recite.

2. And first that of *Micah*, *But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be Ruler in Israel, whose goings forth are from old, from the dayes of Eternity.* This is a very particular description of the Person of the *Messiah* from the place of his birth. And it was the confessed glosse of the chief Priests and Scribes upon this Text, as appears *Matt.* 2. 4, 5. To which *Episcopi*us addes the suffrage of the *Chaldee Paraphrast*

and *R. Solomon Farchi*. But that which makes this prediction and the divine Providence more admirable are the Circumstances of its completion. For *Bethlehem* was not the Town of abode of either *Joseph* or *Mary*, nor went they thither at that time of their own accord, nor upon an ordinary occasion: but *Augustus*, (surely not without some special incitation from above,) made a Decree that all the World, that is, all under the *Roman* Empire, should have their names enrolled in publick Records. Wherefore all went to be enrolled, every one into his own City. Whence it was that *Joseph* also went up from *Galilee* out of the City of *Naẖareth* into *Judaea*, unto the City of *David* which is called *Bethlehem*, because he was of the house and lineage of *David*, to be enrolled with *Mary* his espoused wife, being great with child. Whence, as *Gratius* would infer, it is evident that *Mary* was of the house of *David* as well as *Joseph*, else she would have resorted to the City of her own stock or kindred, and not to *Bethlehem*. But the admirable hand of Providence that all take notice of in this matter is this, That from this act it was so manifest to all the World that Christ was of the lineage of *David*, and was, according to the Prophecie, born at *Bethlehem*. A thing which if it had not been true, the *Jews* could have easily confuted. But the Christians were able to make good what they asserted, by appealing to these Records kept in the Roman *Archiva*, and were to be seen, as *Justin*, *Tertullian* and *Chrysostome* do affirm, in their Ages. Which blows away all the foolish and fabulous Parachronisms of the *Jews* concerning the time of *Jesus* at one blast.

3. The next Character of his Person is that he was to be born of a *Virgin*. Which the Evangelists affirm he was, and two Prophecies predict he should be. The first *Genesis* 3. from God's own mouth, *That the seed of the woman should break the serpents head*. Which seed certainly was *Christ*, who could not be properly called the seed of the woman more then the seed of the man, but that it was a prefiguration that Christ should be born of a *Virgin* without the help of a man.

The other Prophecie is that of *Isaiah* ch. 7. v. 14. *Therefore the Lord himself shall give you a sign: Behold, a Virgin shall conceive, and bear a sonne, and shall call his name Immanuel*.

This Prophecie I confess is applicable, and that with much ease and perspicuity, to some certain Maid or Virgin, suppose one that the Prophet *Esay* was to take to wife, at the time he spoke this Prophecie to King *Ahaz*. The first sense whereof is only this, That within such a compass of time that this Maid should be married, bring forth, and educate her infant, that is to say, within the time of his infancy, the *Syrian* and *Israelitical* forces should unsuccessfully leave *Judaea*, and in the interim there should be no such scarcity as was feared by *Ahaz*, which is intimated in that Phrase, *butter and honey shall he eat*, &c. The name also of the Child was therefore called *Immanuel*, *God with us*, because he was used as a sign of God's special assistance and Providence over *Ahaz* and his Kingdome.

Moreover I cannot affirm that any of the ancient or modern Jews ever interpreted this Prophecie of the *Messiah*. Of which notwithstanding



ding there can be no worse consequence then this, That the first meaning thereof being so easie & obvious, and made good by event, and none of the Jews ever venturing to applie it to the *Messiah*, that nothing but the certain knowledge of the Evangelist that Christ was indeed thus born, could move him to make this application of it to the manner of his birth. But that being certainly known, as also that Principle of the Jewish מדרש of giving an higher and fuller sense to the Historical or Prophetical passages in the Old Testament (all things hapning to them in types) it were impossible but that this Interpretation should be made of this Prophecie; it belonging more perfectly and properly to Christ then to *Isaiah's* son: whose mother was only a Virgin before she was his mother, but *Mary* the mother of Christ was a Virgin both before and after; and the Prophets son merely a nominal *Immanuel*, but Christ was truly *God with us*, in whom the fulness of the Godhead dwelt bodily: And lastly, the Prophet bidding *Ahaz* ask a sign of God, either in the *depth* or in the *height above*, it is plain that by a *sign* is meant some *wonderfull prodigious sign out of the course of Nature*. And therefore when the Prophet saies, God himself will give a sign, *Behold, a Virgin shall conceive, and bear a son*, &c. it is manifest that *this sign* is to be *prodigious* or *preternatural*; which was never fully nor properly accomplished before the true *Emmanuel* was born of his ever-blessed mother the Virgin *Mary*. For the deliverance of *Judea* from the two Kings within the space of the Childs infancy was not a Sign, but the thing signified, and a Type of the great deliverance to be wrought by Christ. What the *Jews* cavil concerning the word עלמה is very weak and frivolous. They that know any thing in the Hebrew tongue, are well assured that עלמה signifies properly a *Virgin*, such as never knew a man: Which appears both from the derivation and the constant use of its signification. To which you may add, That it is thus translated in this very place by *Onkelos*, *Jonathan* and the *Seventy*. Insomuch that this Prophecie seems to me more certainly to be applicable to Christ in the most proper sense thereof then any Prophecie else (which has any other reference then to him alone) that was ever applied to the *Messiah* by the Jews themselves.

4. That of the *lame*, the *deaf* and *blind*, is in *Isaiah* ch. 35. v. 5. *Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing.* Which words though they may have a *Metaphorical* completion in the daies of *Hezekiah*, yet there is no question but the proper and reall fulfilling of them was intended for the *Messiah*; as is very sutable to what goes immediately before, vers. 4. *Behold your God will come, he will come and save you.* And certainly God could never be said to *come* so properly at any time, as in the person of our blessed Saviour, who is rightly styled *God blessed for ever*.

5. My last instance shall be *Psalms* 22. which the ancient Rabbins do freely and apertly confesse to be a Prophecie concerning the *Messiah*. In which some particular passages, however expresse and precise, did never happen to any other that they can entitle to the Psalm, but did punctually and literally happen to *him*. As that vers. 18. *They parted my garments*

ments among them, and cast lots upon my vesture: which is verified exactly *Matth.* 27. v. 35. And then again vers. 16. *The assembly of the wicked have enclosed me, they pierced my hands and my feet.* I know not whether I should add also vers. 14. *I am poured out like water;* and parallel it with *John* 19. v. 34. But the particular prediction of that former circumstance seems admirable, that the manner of his death should be so punctually set down by the Prophet. For this was very really and literally fulfilled in his *Crucifixion*; wherein the hands and feet of Malefactors were pierced with nails whereby they were fastned to the Cross. Nor ought the various readings of כָּאֵר and כָּרַו weaken the perfectness of this prediction. For when they have made the best they can of it, yet are they, whether they will or no, forced to acknowledge that there is some special execution or mangling done on the hands and feet, by the sense of the Text. But that it is just so as we ordinarily interpret it, the suffrage of the most learned of the Jews themselves, as *Jacob Ben Chatim*, *Moses Hadarsan*, and the *Seventy* do sufficiently confirm. To which also the Exposition of the *Chaldee Paraphrase*, *Aquila*, and the *Masora* contribute something. To which we may add, that כָּאֵר without another word is not sense, and that there might by some neglect first be a change of כָּרַו into כָּאֵר, which sound both alike, and then of כָּאֵר into כָּאֵר, which are writ almost alike, ו and ו having no difference but of bigness, and that not much, and therefore are very often confounded. This is more likely then the leaving out a whole word, which they that read כָּאֵר do. That allegation also of *Grotius* against this reading does not want its weight, namely, that the similitude of the *Lion* is used but three verses before, and therefore not likely to be used again so soon, especially it being mentioned also some four verses after. Lastly, the Event ought to make an end of this Critical controversie with those that are not prejudiced. And though it will not stop the mouths of the contumacious, yet it will clear the hearts of those that are pious and rational with the pleasure of the contemplation of so punctual a Providence over the affairs of men.

See *Grotius* on  
*Psal.* 22. v. 18.

### CHAP. XIII.

1. That if the Gospel of Christ had been false and fabulous, it would not have had that success at Jerusalem by the preaching of the Apostles.
2. The severity also of the Precepts and other hardships to be undergone would have kept them off from being Christians.
3. As also the increduleness of the Resurrection of Christ, and of our being rewarded at the Conflagration of the World.
- 4, 5. The meanness also and contemptibleness of the first Authours would have turned men off, nor would they have been listned to by any one, if the Resurrection of Christ had not been fully ascertain'd by them.
6. Which the Apostles might be sure of, being only matter of Fact; nor is it imaginable they would declare it without being

*being certain of it, by reason of the great hazards they underwent thereby.*

1. I Might note other remarkable Particulars out of this Psalm and other places that do contribute to the more punctual characterizing the Person of Christ; but I have already exceeded the limits of my own design, which was to engage in these things only so far as might suffice to demonstrate the *Reality* of the Mystery we treat of. Which when we have confirmed by one Argument more, and answered an Objection or two, we shall then put an end to this Third part of our Discourse.

The last Argument therefore is briefly this, A Religion so unassisted by men, nay, so opposite to them, both their natural Belief and Interest, could never have spread itself so in the World, if it had been false and fabulous, and not really true at the bottom. How mightily it spread itself, appears out of the History of the Gospel and the Acts of the Apostles, as also out of the Epistles of *S. Paul*, even then when the greatest opposers of it, the Jews, were upon the spot, to whom it was necessary for them first to preach it, and who had opportunity to enquire diligently touching the matter of Fact, of every thing that was alledged by the Apostles after the Passion of Christ, as done by him or hapning to him, or done by themselves, after they had received the Gift of the Holy Ghost according to promise, and wrought such Miracles as he did. There were many thousands of the Jews converted, whom it is impossible to imagine, at least all of them, (and the more inquisitive and nasute might have undeceived the rest) to have been so supine and careless, as not to enquire diligently into things in a matter of so great importance as their Eternal Salvation, and of so present damage and loss to them that they forfeited the favour of all their countrymen, and unavoidably charged them and their Rulers with the most impious Crime that ever Mortals could commit.

2. But the *Success* rested not here, but reached out of *Judea* into all parts of the *Romane* Empire, there being gained innumerable companies of Believers every where, till at last Nations and Kingdoms and Sceptres, and, in a word, the whole Roman Empire became Christian. This is the *Truth* of the story, which no man can deny; and that this story could not be true, unless the Christian Religion be true also, I mean those *miraculous* things which are recorded of Christ and his Apostles, is further demonstrable, as well from the *harshness* as the *incredibility* of the Doctrine of this Religion, as also the *weakness* and *contemptibleness* of the first Founders and Disseminators of it. For whether we consider the *Precepts of Christianity*, they are very strict and severe, very unkind and unwelcome to flesh and blood, such as the *Animal life* cannot at all relish nor entertain, unless some extraordinary thing be adjoined, that forces admittance. *Self-denial*, *Mortification*, the putting a man in a way of necessary or very probable persecutions and afflictions from without, besides the renouncing of those pleasures that no external power hinders him of, can be no acceptable news to the natural man. Besides

the *Scoffs* and *Reproaches* of the world that would undoubtedly follow their change of Religion. Which change could not but seem still more grievous and intolerable, in that it was to be whole and entire from the present Superstition they were educated in, which they were utterly to renounce. Whence their hazard and infamie could not but be greater.

3. In the undergoing of which hardships they had nothing to sustain themselves but the belief of such things which a man would think might startle them most of all, that is, their Reward after this life, no other waies ascertained to them, but by the rising of one from the dead after he had been three daies buried; which was exhibited to them as a pledge of that blessed Resurrection which those that embraced the Christian doctrine should enjoy at the burning of the World, and turning the Earth into ashes and cinders. A thing so *incredible* to humane wit, that no man unless he was really convinced by some infallible way that it was so indeed, could ever admit of, or abstain from denying with an addition of scoffs and derision, as it fell out with the *Epicureans* and *Stoicks*, Acts 17. 18. Wherefore without all controversie the first embracers of Christianity entertained it upon no other terms but manifest proof of Eye-witnesses, and the Evidence of such persons as they saw very faithful and serious, and as had the effect of this great power of God, that raised *Jesus Christ* from the dead, manifestly residing upon themselves, whereby they were able to doe Miracles; as is also recorded in the Acts of the Apostles.

4. Now for the *First Authours* and *Founders* of this Religion, how *weak* and *contemptible* they were as to worldly concernments, appears plainly from hence, that they were not recommended to the World either for their nobility of Birth, or skill in humane Arts and Sciences, nor had they any secular power to assist them, nor any force of arms to either overcome others, or defend themselves, for all they were exposed to so great and imminent dangers perpetually. Our Saviour himself was but of mean Parentage, a Carpenters Son, crucified betwixt two thieves as a hainous Malefactor. What therefore can there be imaginable that should move his Apostles and Disciples to adhere to him so faithfully after his death, and to expose themselves to all manner of jeopardies, all manner of sufferings, whippings, imprisonments, long journaies, tortures, and death it self? What should cause them to disturb their own peace so, and the peace of all men, if there were not some very miraculous thing at the bottom, and such as was worthy to alarme all the World? What message could they have brought to those several Nations they travailed to, that themselves would not be ashamed of carrying, if it had been only so, That the Jews had crucified one *Jesus*, the Son of *Joseph* a Carpenter, betwixt two thieves at *Jerusalem*, who yet was a very good and Just man? It may be so, would the Gentiles say; More shame for them, what is that to us? But this man was the promised *Messiah*, and did very strange Miracles, cast out devils, healed all manner of diseases, and was declared the Son of God by an audible voice from the Heavens. As for the *Miracles* you mention, would the Gentile reply, we have heard strange things done by those  
that

that are called *Magicians*; and we had no acquaintance with the party you speak of, to discern whether he was so good as you pretend. For mens Judgments are ordinarily partial out of affection and friendship: and it is strange that if he were so good as you make him, and declared from the clouds to be the Son of God, that God would suffer him so ignominiously to die betwixt two Thieves on the Cross. Which is a sign that if he did any *Miracles*, they were but from such powers as are subject to the Magistrate, and through that faithfull Providence that attends the affairs of men, can doe nothing when the *Magician* is apprehended, imprisoned and condemned. Truly if there had been no more then this in the Story, it seems impossible that the Cause should have had such *Success* as it has had.

5. Wherefore certainly the *First Preachers* of the Gospel added to all this, to the admiration and astonishment of the hearers, That this *Jesus*, whom the Jews had thus crucified, was by the miraculous hand of God raised out of the grave the third day; That after his Resurrection he conversed with his disciples both apart and together; That he was seen of above five hundred at once; That he staid upon earth for \* forty daies, and was seen visibly afterward to ascend into Heaven. \* Acts i. v. 3. Which things as they were above all expectation marvailous, and did, if they were true, fully argue not only the Innocency but transcendent *Divinity* of the Person of *Jesus*; so were they so *incredible*, that none could believe them, especially to their present peril, unless from such as were Eye-witnesses of the same, and could send them to many more that were Eye-witnesses, and of unsuspected integrity of life; or for the better compendium, shewed that they were true messengers sent from God, by some *Signs* or *Miracles* they did upon the spot.

6. This therefore was the main of their message, which was nothing but matter of Fact, which themselves knew certainly to be true, and seriously and earnestly declared it to the World, not by any Art or Eloquence. For the Apostles were but poor illiterate persons, Fishermen, Publicans, and the like, had no other weapons to win men to the Faith, but by a simple, though earnest and serious, narration of those things they knew for certain, and did avouch with that confidence, that they gave up their ease, livelihood and lives, for a pledge of the truth thereof. Which Testimonie could not possibly be false, it being (as I said before) concerning matter of Fact, namely, the Resurrection of Christ, wherein so many could not be deceived: Nor is it imaginable how they should goe about to deceive others against their own Consciences, or without sufficient knowledge in a thing that gained them nothing but perpetual Hatred and ill will, Imprisonments, Tortures and Death. In the mean time, by these poore contemptible Instruments, that had neither Political power on their side (but were oppressed by it) nor had any Art nor Eloquence (excepting only *Paul*, who yet made use of neither) and by succession of such as they had converted, within a few Ages all the World in a manner swarmed with Christians of all qualities and degrees, noble and ignoble, learned and unlearned, though invited thereto by no secular advantage, but rather being perpetually exposed to misery and

and persecution. All which things seriously considered together with the *exactness* and *perspicuity* of *Prophecies* concerning the *Messiah*, cannot but seem to any indifferent judge a Demonstration for the Truth of Christian Religion no less certain then Mathematical.

#### CHAP. XIV.

1. *Objections of the Jews against their Messiah's being come, answered.*
2. *A pompous Evasion of the Aristotelean Atheists supposing all Miracles and Apparitions to be the Effects of the Intelligences and Heavenly bodies.*
3. *Vaninus his restraint of the Hypothesis to one Anima Coeli.*
4. *His intolerable pride and conceitedness.*
5. *A Confutation of him and the Aristotelean Atheisme from the Motion of the Earth.*
6. *That Vaninus his subterfuge is but a Self-contradiction.*
7. *That Christianitie's succeeding Judaisme is by the special counsel of God, not by the Influence of the Starres.*
8. *Cardanus his high folly in calculating the Nativity of our Saviour, with a demonstration of the groundlesness of Vaninus his exaltation in his impious boldness of making Mahomet, Moses and Christ sidereal Law-givers of like Authority.*
9. *That the impudence and impiety of these two vain glorious Pretenders constrains the Authour more fully to lay open the frivolousness of the Principles of Astrology.*

\* Chap. 13.  
sect. 1.

1. **THE** \* Objections we were a mentioning are from two hands; from the *Jew*, or from the *Atheist*. That from the *Jew* is chiefly this, That the condition of the times under Christ is not conformable to what is prophesied concerning the times of the *Messiah*. There is not that Peace and Concord, no not in Christendome it self, neither in the Church nor State; nor is Idolatry extirpated, nor the *Israelites* replanted and settled in their own land: all which things notwithstanding are foretold to come to pass in the dayes of the *Messiah*. Whence, say they, it is plain he is not yet come. But I briefly answer,

1. That the *Prophetical Promises* of the *coming of the Messiah* were *absolute*, as I have \* already noted, the *Extent* of the *Effect* of his coming *conditional*; men being free Agents, and not fatal Actors, in all things, as the *Jews* themselves cannot deny.
2. That the nature of the Gospel tends altogether to the accomplishing of those Promises of universal Peace and Righteousness, and did begin fair in the first times of the Church as much as respects the Church it self.
3. That whatever Relapse or Stop there has been, things are not so hopeles but in time they may be amended; and that they, in those days when they are true Converts to Christ, may, if they will then desire it, return to their own Land. But after this serious conversion and real renovation of their Spirits into a true Christian state, I cannot believe they will continue so childish as to value such things; but will find themselves in the

\* See Book 7.  
chap. 1. sect. 6.



the Spiritual *Canaan* already, and on their march to that *Jerusalem* which is above, the Mother of us all, and that it will not be in the power of any but themselves to turn them out of the way.

2. The other Objection, or rather Evasion of that wholesome use that may be made of the Truth of the History of Christ, is from that sort of Atheists that love to be thought *Aristoteleans*: For there are two chief kinds of Atheisme, *Epicurean* and *Aristotelean*. The former denies all *Incorporeal substance* whatsoever, and all *Apparitions*, *Miracles* and *Prophecies* that imply the same. Who are sufficiently confuted already by this undeniable declaration we have made. The other are not against all *Substances Incorporeal*, nor against *Prophecies*, *Apparitions* and *Miracles*, though of the highest nature; insomuch that they will allow the History of Christ, his Resurrection, and Appearance after death, the Prophecies concerning him, and what not? But they have forsooth this witty Subterfuge to save themselves from receiving any good therefrom, in imagining that there is no such *Particular Providence* as we would inferre from hence, because all this may be done by the *Influence* of the *Celestial Bodies*, actuated by the *Intelligences* appertaining to each Sphere, and deriving in a natural way from him that sits on the highest of the Orbs such influences as according to certain Periodical courses of Nature will produce new Law-givers, induing them with a power of working Miracles, assisting them by Apparitions and Visions of Angels, making them seem to be where they are not, and appear after they cease to be, namely after their death: when in the mean-time there be neither Angels, nor Souls separate, but all these things are the transient Effects of the power of the Heavens and Configuration of the Celestial bodies, which slack by degrees, and so the Influence of the Starres failing, one Religion decays and another gets up. Thus *Judaisme* has given place to *Christianity*, and Christianity in a great part of the World to *Mahometisme*, being Establishments resulting from the mutable course, of Nature, not by the immediate finger of God, who keeps his throne in the Eighth sphere, and intermeddles not with humane Affairs in any particular way, but onely aloof off hands down, by the help and mediation of the Celestial Intelligences and power of the Starres, some general casts of Providence upon the Generations of the Earth.

3. A goodly speculation indeed, and well befitting such two witty Fools in Philosophy as *Pomponatius* and *Vaninus*: the latter of which seems not to give himself up to this fine figment altogether fully and conformably to the ancient doctrine of *Aristotle*, but having a great pique against Incorporeal Beings, is desirous to lessen their number as much as he can, and seems pleased that he has found out, That one only Soul of the Heavens will serve as effectually to do all these things as the *Aristotelean Intelligences*; and therefore ever & anon doubts of those, and establisheth this as the onely Intellectual or Immaterial Principle and highest Deity; but such as acts no otherwise then in a natural way by Periodical Influences of the Heavenly Bodies. Where you may observe the craft and subtilty of the man, what a care he has of his own safety

safety, and how he has imprisoned the Divinity in those upper rooms for fear of the worst, that he may be as far out of his reach as the Earth is from the Moon. So cautious a counsellor in these matters is an evil and degenerate Conscience.

4. This is the chiefest *Arcanum* that the *Amphitheatrum* and famed *Dialogues* of this stupendious Wit will afford; who was so tickled and transported with a conceit of his own parts, that in that latter Book he cannot refrain from writing down himself a very God for wisdom and knowledge. Whenas, assuredly, there was never any mans Pride and Conceitedness exceeded the proportion of his wit and parts so much as his. For there is nothing considerable in him but what that odd and crooked Writer *Hieronymus Cardanus* had, though more modestly, vented to the world before: onely *Vaninus* added thereto a more expresse taste of bold Impiety and Prophaneness.

5. I have elsewhere intimated how the attributing such noble Events to the Power of the Starres is nothing but a rotten relick of the ancient Pagan Superstition; and have in my Book *Of the \* Immortality of the Soul* plainly enough demonstrated that there is no such inherent Divinity in the Celestial Bodies as that ancient Superstition has avouched or modern Philosophasters would imagine. And I shall here evidently prove against this great Pretender, That his removal of the Deity at that distance from the Earth is impossible. For there are scarce any now that have the face to profess themselves Philosophers, but do as readily acknowledge *the Motion of the Earth*, as they do the reality of the *Antipodes*, or the *Circulation of the Blood*. I would aske then *Vaninus* but this one question, Whether he will not admit that the Sun is in that Heaven where he imagines his *Anima cali*; and whether this Heaven be not spread far beyond the Sun, and be not also the Residence of this celestial Goddess of his. There is none will stick to answer for him, that it is doubtlesly so. Wherefore I shall forthwith inferre, that let his unskilful phansy conceit us at this moment in as low a part of the Universe as he will, within the space of six months we shall be as far above or beyond the Sun as we are beneath him now, and yet then phansy our selves as much beneath him as before. Which plainly implies that our Earth and Moon swim in the liquid Heavens, which being every where, this Deity of *Vaninus* must be every where, though his degenerate Spirit was afraid of so holy a Neighbourhood, nor could abide the belief of so present a *Nymen*. Thus has the Annual Course of the Earth dashed off all that Superstitious power and sanctity that ancient Paganisme has given and the *Aristotelean Atheist* would now give to the Sun, Planets and Starres; and we are forced even by the light of Nature and humane Reason to acknowledge the true Principle from whence all miraculous things come, that is, a God, every where present, in whom we live and move and have our being.

6. Besides this, suppose that all Prodigies, Apparitions and Prophecies were from the intermediate Influence of the celestial Bodies, these Intelligences or that *Anima Cali* working thereby upon the persons of men, to inspire them, and turning the Aire into representations

\* See Pref. sect.  
4 and Book 2.  
chap. 14.

tions and visions to converse with them ; This covering is too scant to hide the folly of this sorry Sophist, his Supposition plainly ruining it self. For he does acknowledge that those Inspirations and Prophecies are true that are thus derived from those sidereal Powers. But it is evident that those that have been the most illustrious Prophets, have had converse with Angels, and talked with them, and have so recorded the matter to the World. As for example, the Prophet *Daniel* who discoursed with the Angel *Gabriel* ; Christ also discoursed with *Moses* and *Elias* on Mount *Tabor*, and *Moses* with the Angel of God on Mount *Sinai*. Besides Christ, who was so highly inspired and assisted from Heaven, has over and over again pronounced a future Happiness after this life. All which, allowing them for a while to be the dictates or representations of the Astral Influences, I demand of *Vaninus*, how he comes to be wiser then those that were so miraculously assisted, That these Visions of Angels should not be so as they that saw them have related, That *Moses* and *Elias* should not be the Spirits of *Moses* and *Elias*, but onely transient Figurations of the Aire raised by the Influence of the Heavens. Moreover I would ask of him if he think that that Heavenly assistance that can according to his own acknowledgement inform men of things to come at a thousand years distance, (for such was the prediction of the death of *Julius Caesar* in the Senate, though a matter very contingent,) cannot certainly inform them whom it pleases so wonderfully to assist, whether the Souls of men be mortal or immortal, which is far more cognoscible to those æthereal Powers then the other. Wherefore this wretched Figment of his to excuse himself from the acknowledgement of the Existence of Angels or Dæmons, and the Subsistence of the Soul after death, from which he so much abhors, will stand him in no stead, but argues him more intoxicated, whiffling and giddy, in admitting the truth of such Narrations, and yet denying the genuine consequences of them, then they that give no credence to the Narrations themselves.

7. That which was objected of *Christianity* justling out *Judaisme*, and of *Mahometisme* in a great part of the World justling out *Christianity*, is partly false and partly nothing to the purpose. That *Christianity* has properly justled out *Judaisme*, is very false. For *Judaisme* has rather been ripened into the perfection of *Christianity*, then been stifled and suffaminated by any Counter-blast of those sidereal Influences he dreams of. For we see how things have gone on in one continued design from \* *Abraham* to Christ, as the *Prophecies* and the \* See Book 5. chap. 17. sect. 2.  
*Predictions* in Scripture plainly testifie. God promised to *Abraham* that in his seed all the Nations of the Earth should be blessed. *Jacob* foretells on his death-bed, that the Jewish Polity and Religion should not fail till the *Messiah*, a  *Jew* and Son of *Abraham*, was come, to whom the gathering of the Gentiles should be ; and so in other \* Prophecies which we have already recited and applied. From whence it is manifest, that it is the hand and counsel of God who is constant to himself, and whose Wisdome and Providence reaches from end to end, that has begun and carried on this matter according to his own will and purpose, and not

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any Bustles or Counter-blasts of various Aspects of the Heavenly bodies, that do and undo according to the diversities and contrarieties of their Schematisms and Configurations.

8. Nor could any thing but Levity of minde and Vain-glory induce *Cardan* to pretend the calculating of our Saviours Nativity, whenas the year of his Birth is so uncertain amongst the most accurate Chronologers, and Astrology it self a thing wholly groundlesse and frivolous, as I shall demonstrate anon. Nor is it any *specimen* of his Wit, but of his grosse Impiety, so boldly to equalize the rise of *Mahometisme* to that of *Judaisme* and *Christianity*, as if *Moses*, *Christ* and *Mahomet* were all *Astrall Law-givers*, alike assisted and inspired from the influence of the Stars. A conceit that *Vaninus* is so transported with, that he cannot tell what ground to stand upon when he cites the passage out of *Cardan*, he is so tickled with Joy. But that this exultation of his is very childish and groundlesse, appears, both in that he falsely attributes *Prophecies*, *Divine Laws* and *Miracles*, to the influence of the Stars (a superstitious error that arises only out of the ignorance of the right Systeme of the World;) and then again (if it were true) that he imagines *Mahomet* (who was a mere crafty Politician, and did neither Miracles, nor could prophesie) to be a Law-giver set up by the miraculous Power of the Heavens, such as enables Divine Law-givers and Prophets to do reall Miracles. To which you may adde the ridiculous obstinacy of this perverse Sophist, who the more we give him of what he contends for, (*viz.* that *Mahomet* also is a *Star-inspired* Prophet, that is to say, illuminated from the *Anima celi*, which according to his opinion is the highest and most infallible principle of miracles and divine wisdom,) the more ample testimony we have against his own folly, that so peremptorily denies the existence of *Demons*, and Subsistence of the Soul after Death. Which are openly avouched by this third Witnesse of his own introducing: and therefore he abhorring so from such Truths as are certainly dictated from the *Celestiall Bodies*, did not excess of Pride and Conceitednesse blinde his judgement and make him senseless, he could not but have found himself stung with that lash of the Satyrist,

*O curva in terris anima, & caelestium inanes!*

But I have even tired my self with running the Wilde-goose chase after these fickle and fugitive Wits, whose carelesse flirts and subsultorious fancies are as numerous, as slight and weak, against the firm and immovable foundations of solid Reason and Religion.

9. I should now pass to the Fourth Part of my Discourse, did not the reflexion upon the insufferable impudence of *Cardan*, in pretending to cast our Saviours Nativity, and that villainous insulting of *Vaninus* thereupon, (as if all Religion was but an Influence of Nature and transient blast of the Starres) invite me; nay indeed provoke me, to lay open the *Vanity* of their accursed Art; wherein they have combined together to blaspheme God, and to make Religion contemptible and useless to the world.

CHAP.

C H A P. X V.

1. *The generall Plausibilities for the Art of Astrology propounded.* 2. *The first Rudiments of the said Art. The Qualities of the Planets, and their Penetrancy through the Earth.* 3. *That the Earth is as pervious to them as the Aire, and of their division of the Zodiack into Trignons, &c.* 4. *The essentiall Dignities of the Planets.* 5. *Their accidentall Dignities.* 6. *Of the twelve Celestiall Houses, and the five wayes of erecting a Scheme.* 7. *The Requisite of the exact Knowledge of the moment of Time, and of the true Longitude and Latitude of the place.* 8. *Direction what it is, and which the chiefest Directours or Significatours.* 9. *Of the 'Aqems and 'Avapems or Apheta and Anæreta, and the time when the Anæreta gives the fatal stroke.*

I Shall therefore make this short Digression to expose to your view the extreme folly and frivolousness of the pretended Art of Astrology; whose main general Reasons and particular Principles are in brief as follows.

First, They alledge, that it is a thing beyond all belief, that such an innumerable company of Starres, whose light is not considerable, nor their position so exact for ornament, should be made for nothing else but to look upon. Therefore, say they, there is some other Mystery in it, and that they are endued with certain hidden Influences, and have their severall peculiar Virtues, as distinct as the Herbs and Flowers of the field, and it is their Art of *Astrology* that professeth the Knowledge thereof.

Again, The Earth and Water being such *simple bodies* as they are, the *various* productions in Nature could not be, were it not for that infinite Variety of those Celestiall bodies, the Starres, and their severall influences upon the Earth. This their great Champion Sir *Christopher Heydon* urges as a principall Argument for them.

Thirdly, That it is plain that the *Moon* hath a moist influence, and that at her full the Brains of Beasts generally, the Eyes of Cats, and the meat of Shell-fishes are swell'd to a greater bigness; and that they are lessened in the change.

Fourthly, That the *Moon* also, to our wonderment, guides the Ebbing and Flowing of the Sea, whose influence is equally seen when she is under the Horizon as when above, when near our *Nadir* as when near our *Zenith*. Whence, say they, it is plain that the Heavenly bodies have not only a power or influence, besides *Light*, but more searching and penetrating then *Light* it self, as being able to make its way through the thickness of the Earth, and to reach its effect on the further side thereof. Both which wonders they further confirm from the *Magneticall Needle*, hat looks toward the *Pole-starre*, though on the other side of the Tropick of *Capricorn*; where the North pole will be hidden twenty or thirty degrees below the *Horizon*. Whence it is manifest, say they, that the influence of the *Pole-starre* pierces through the bowels of the

Earth, and is a notorious argument of that secret and irresistible virtue of the rest of the Heavenly bodies.

Fifthly, The Station, Direction and Repedation of the Planets is a thing so strange and mysterious, that it is not likely they should make those odde motions, unless those waggings this way and that way, those goings backward and forward were a certain reeling or spinning the Fates and Fortunes of Things or Persons here below.

Sixthly and lastly, Yearly experience teaches us that the approach of the Sun renews the World, and makes an annuall Resurrection of Plants and Insects, and such living creatures as are born of Putrefaction, and have no other Father then the fiery-bearded Sun. If then this one Planet does such rare feats, certainly the rest of the Planets and fixed Starres do not stand for cyphers, but have their virtues and operations as well as he, whose efficacy and influence, say these Starre-gazers, our Art does punctually and particularly define. You may adde if you will out of *Origanus*, the heat of the *Dog-Starre*, and the moist influence of *Arcturus* and the *Hyades*. These are the generall Plausibilities that these Deceivers endeavour to countenance their Profession by. But we shall now set down the main particular Principle and fundamentall Rudiments of their so-much-admired Science, as they would have it esteemed, and then shall orderly answer to them both.

2. According therefore to *Origanus*, whom I shall chiefly follow in setting down these Astrolicall Principles, I do not say all, but what is sufficient; nor will I set down any but what they acknowledge for Principles, nor omit any that are so considerable as these I set down;

First, It is taught by them, That the *Planets* have the most influence upon Terrestrial bodies, but that the *fixt Stars* also as well as they have virtues so potent as to pierce the very penetals of the Earth: That of the Planets the *Sun* is hot and moist rather then drying: That *Mars* is hot and parchingly drying: That *Saturn* hinders the warm influence of the other Starres, and is in an high degree frigeactive, as also exsiccativ. From these two Qualities contrary to the Principles of life, *Saturn* is termed *Infortuna major*, *Mars*, *Infortuna minor*; because heat is not contrary to life, though driness be. *Jupiter* is also deemed *Fortuna major*, because he has sufficient moisture well tempered with heat. But *Venus*, *Fortuna minor*, because her moisture exceeds her warmth. From this distinction of *hot, cold, dry and moist*, the Planets are also divided into *Masculine* and *Feminine*, *Diurnall* and *Nocturnall*, &c. So that if these conceits of *driness, moistnesse, coldnesse* and *heat* fail, all the rest fail.

3. But I think that Principle more observable which is touched upon already, That the influence of the Starres and Planets do pass freely through the Earth: which is implied in that Aphorisme of *Ptolemy* cited by *Origanus*, *Masculiscere & efficaciores dici Planetas, qui ab Horizonte ortivo vel occiduo deducuntur ad Meridianum supra vel infraterram. Effaminari verò qui contrá*. Which plainly implies, that their influences pass as easily through the Earth as through the Air: otherwise surely those



those Planets that tended from the Western *Horizon* toward the *Meridian* under the Earth, would have the disadvantage of it. That also goes upon the same *Hypothesis* that the Earth is no impediment, namely, That *Jupiter* being *Consignificatour* in the second House, denotes Riches; and that by how many more Planets there be in the sixth House, by so much more subject to diseases the Childe will be. That the fixt Starres and Planets do most potently act in the *Cardines* of the *Celestiall Theme*, of which *Imum Cali* is one. Which supposes the Earth as pervious as the very Air to the Celestial influences.

To omit other divisions of the Signes into *Mobilia*, *Fixa*, and *Bicorporea*, into *Masculine* and *Feminine*, &c. I shall only set down that more noised division of them into *Trigons*, viz. The Fiery Trigon, *Aries*, *Leo*, *Sagittarius*; the Earthly, *Taurus*, *Virgo*, *Capricorn*; Aereall, *Gemini*, *Libra*, *Aquarius*; Watery, *Cancer*, *Scorpius*, *Pisces*.

4. They teach us also fine things of the *Dignities* of the Planets: which are either *essentiall* or *accidentall*. An *essentiall Dignity* is nothing else but the encrease of the innate virtue of the Planet by being in such or such a signe of the Zodiack, as *Origanus* has defined.

The first *essential Dignity* is *the House* of the Planet. As for example, *Leo* is the House of the Sun, *Cancer* of the Moon. And because there are more Signes then Planets, it falls to the share of the rest to have two Houses apiece, so aspected to the Houses of the Luminaries as becomes the goodnesse or malignity of their Natures. As for example, *Capricorn* and *Aquarius* must be the Houses of unfortunate *Saturn*, because their aspect is opposite to the Houses of the Luminaries. *Sagittarius* and *Pisces* the Houses of *Jupiter*, because the aspect to the foresaid Houses of the Sun and Moon is a benigne aspect, namely, *Trine*. But now *Mars* has *Aries* and *Scorpius* for his Houses, because he forsooth himself being a malignant Planet may have his Houses in a malignant posture to the Houses of the Sun and Moon, namely, in a *quartile* aspect, &c. And as to be in their own Houses is a *Dignity*, so to be in the Signe opposite they call *Exilium*, and account it a great detriment to the Planet.

The second *essential Dignity* is *Exaltation*: as *Aries* is the exaltation of the Sun, because his efficacy is so apparent in Spring, and therefore his *Casus* must be in *Libra*: which must on the contrary be the exaltation of *Saturn*, that Planet being of a cold temper contrary to the Sun. The *Dragon's head* also is exalted in *Gemini*, as *Albumasar* out of *Hermes* has given us to understand, and depressed in *Sagittarius*.

The third *essential Dignity* is *Triangularity* or *Triplicity*, whereby certain Planets are constituted the *Τετρωκεατορες* of their respective *Trigons*. *Sol* and *Jupiter* of the *Fiery Trigon*; the *Moon* and *Venus* of the *Earthly Trigon*; *Saturn* and *Mercury* of the *Aereal*: and because there are not eight Planets, but seven only, *Mars* is the sole *Trigonocrator* of the *Watery Triplicity*. I omit to say any thing of the *ὀπνεατοεῖα* or *dignity of Terms*, in which the two Luminaries are not concern'd.

*Carpentum*, which is the fifth Dignity, is but a coacervation of the four precedent. *Persona* or *Almugea* is when there is the same configuration

betwixt the Sun and Moon and another Planet as there is betwixt their Houses. *Decanat* is the Prefecture of the Planets over every ten degrees of the Signs in the *Zodiack*. *Mars* over the first ten degrees of *Aries*, *Sol* over the second, *Venus* over the third; *Mercury* over the first ten of *Taurus*, the *Moon* over the second, *Saturn* over the third; and so on, according to the order of the Planets, till all the ten degrees of the *Zodiack* be gone through.

The last essential Dignity is *Gaudium*, which is competible only to those Planets that have two Houses, and is when a Planet is plac'd in that House which is most agreeable to his Nature.

The chief of these Dignities are *House*, *Exaltation*, and *Triplicity*. For the first has five Powers, the second four, and the third three. But *ἀπαρχολογία* has but two, and *Almugea* and *Gaudium* but one apiece.

5. The accidental Dignities arise either from their posture to the Sun, or from their motion in their Orbs, or from their mutual Configuration.

In regard of their Position to the Sun they are either in *Cazimi*, or *Combust* or *ὑπαυγος*, or free from *Combustion*, or *Oriental* or *Occidental*. To be in *Cazimi* is to be corporeally join'd with the Sun, and gives the Planet five Fortitudes. To be *Combust* or *ὑπαυγος* is to be distant some ten or fifteen degrees from the Sun, &c. This position puts four or five Detriments on the Planet. To be free from *Combustion* adds five fortitudes. *Saturn*, *Jupiter* and *Mars* from their conjunction to their opposition with the Sun are *Oriental*, and gain two fortitudes; but from their Opposition to their Conjunction are *Occidental*, and incur two detriments.

In regard of their Motion the Planets are either *Direct*, *Retrograde*, *Swift*, *Slow* or *Stationary*. *Direction* has four Fortitudes, *Retrogradation* five Debilities, *Station* two Debilities.

*Configuration* or *Aspect* is either *Sextile*, *Quartile*, *Trine*, *Opposition* or *Conjunction*. The Conjunction of benign Planets adds five fortitudes, of malign five debilities. Sextile and Trine are benign Aspects, Quartile and Opposition malign, &c.

6. But to climbe nearer to the top of their Artifice, let us now set down their witty contrivance of the Heavens into twelve Houses in their Erection of their *Astrological Scheme*. The first House begins at the East Horizon, and is to be numbred according to the Series of the Signs Eastward, and is called *Horoscopus* and *Domus Vita*. The second *ἀνατολῆς* and *Domus Lucris*. The third *δεξιὰ* and *Domus Fortuna*. The fourth *ὑπὸ γῆν*, *Imum Cæli* and *Domus Patrimonii*. The fifth *ἀγὰρ τύχη* and *Domus Liberorum*. The sixth *κατὰ τύχη* and *Domus Aegritudinum*. The seventh *δύσας* and *Domus Nuptiarum*. The eighth *ἐν πάλαιος* and *Domus Mortis*. The ninth *δεξιὰ* and *Domus Religionis*. The tenth *μεσσηνία*, *Cor Cæli* and *Domus Honorum*. The eleventh *ἀγὰρ αἰμῶν* or *Domus Amicorum*. The twelfth *κατὰ αἰμῶν* or *Domus Carceris*. Every one of these Houses has its *Consignificatur*. The first house *Saturn*, the second *Jupiter*, the third *Mars*, the fourth *Sol*, and so on, according to the *Ptolemaical* order of the Planets. According to which also they constitute their *Χερνοπατρος* or *Alfridarii*, giving the Planets a Septennial dominion in succession

succession from the Nativity. The first *Septennium* to the Moon, the second to *Mercury*, the third to *Venus*, &c.

Now this *Erection of a Scheme* and distribution of the Heavens into twelve Houses is no less then five manner of waies, as \* *Origanus* has set down. The first of *Julius Firmicus*, who draws his Circles through the Poles of the *Zodiack*. The second of *Aben Ezra*, who divides the *Aequator* into twelve equal parts, as the other did the *Zodiack*, by the drawing of six great Circles through the mutual sections of the *Horizon* and *Meridian* & through each thirtieth degree of the *Aequator*. The third is that of *Campanus*, who divides the principal *Vertical* into twelve equal parts by archs drawn through the common interfections of the *Meridian* and *Horizon*. Fourthly *Alcabitus* draws the circles through the Poles of the World and certain equidistant points in the semidiurnal and seminocturnal archs of the *Ascension* of the *Ecliptick*. And lastly, *Porphyrius* divides the two Oriental parts of the *Zodiack* intercepted betwixt the *Horizon* and *Meridian* above and below into three equal parts apiece. So many waies are there of building Houses or Castles in the Air.

7. That the *Erection of a Scheme* may foretell right the *Fate of the Infant*, the time of the Birth is to be known exactly. For if you miss a degree in the time of the Birth, it will breed a years error in the prognostication; if but five minutes, a month, &c. For which purpose also it is as necessary to know the Longitude and Latitude of the place.

8. After the *Erection of so accurate a Scheme*, they pretend to be able to foretell the time of the main accidents of a mans life, and that either by *Profection annual* and *Transition*, or by *Direction*. The last is the chief: and therefore not to fill your eares over-much with the wretched gibberish of Gypsies, when I have intimated that the first of the two former ran all upon Aspects, and that *Transition* is nothing else but the Passing of a Planet through the places of the Nativity, whether its own or of other Planets or of the Horoscope, &c. I shall force myself a little more fully to define to you, out of \* *Origanus*, the Nature of *Direction*. Which is the invention of the Arch of the *Aequator* which is intercepted betwixt two circles of Position, drawn through two places of the *Zodiack*, the one whereof the Significator possesses, the other the Promissor, and ascends or descends with the Arch of the *Ecliptick* in the posture of the Sphere given. The term from whence the computation is made is the Significator; the term to which, the Promissor. As if *Sol* be directed to *Mars*, *Sol* signifies Dignities, and *Mars* the nature of those dignities; and the distance of the time is computed by *Direction*. I shall omit to tell you that all the Planets and all the Houses are capable of *Direction*, if we would accurately examine a Scheme. But the chiefest Directors or Significators are, 1. The *Aqems*, which the *Arabians* call *Hylech* from *חלח*, the *Latines* *Emissor* or *Prorogator vite*. 2. The Moon for the Affections of the Mind. 3. The Sun, even then also when he is the *Aqems*, for the condition of Life and Dignities. 4. The *Horoscope* for Health and Peregrinations. 5. The *Medium Caeli* for Marriage and procreation of Children. 6. The *αἰὲρ τοῦχης* or the

Part of Fortune for increase or decrease of Riches.

9. But the chiefest of all is *apérms*, as respecting Life it self, which is directed to the *ávaupérms*, or *Interfeétour*, or *Slayer*. Which is, suppose, either some Planet which is present in the eighth house, as *Saturn* or *Mars*, or the *Almuten* of the eighth house, or the Planet join'd to the *Almuten*, or the *Almuten* of the Planet, or the *Almuten* of the Lord of the eighth house. But the huge mystery is, and that a sad one, that when the *apérms* comes to the place of the *ávaupérms*, that is, the *Emissor* unto the place of the *Interfeétor*, then woe to the brat that ever he was born under so unlucky Starrs; for there is no remedie but he must die the death. Nor will his \* *Alcochodon*, or *Almuten Hylegii* avail him any thing, when his *Hyleck* or *Emissor* is once come into the hands of the *ávaupérms*, or that *Celestial Butcher*.

These are the most fundamental and most solemn *Fooleries* (for so I must call them) of their whole Art: and I shall now set my self to demonstrate them to be so, after I have answered those more general Plausibilities they would countenance themselves by.

\* *Alcochodon* est siella virtutis, ex qua de annis quibus natus secundum Naturam cursum victurus est iudicium sumitur, nisi ratione directionis vel alterius violenti & subiti casus vita nati citius abrumpatur. See *Organ. de effect. part.*

13.

## C H A P. XVI.

1. That the Starrs and Planets are not uselesse though there be no truth in *Astrology*.
2. That the Starrs are not the Causes of the Variety of Productions here below.
3. That the sensible moistening power of the Moon is no argument for the Influence of other Planets and Starrs.
4. Nor yet the Flux and Reflux of the Sea, and direction of the Needle to the North Pole.
5. That the Station and Repedation of the Planets is an argument against the *Astrologers*.
6. That the Influence attributed to the Dog-star, the Hyades and Orion, is not theirs but the Sun's, and that the Sun's Influence is only Heat.
7. The slight occasions of their inventing of those Dignities of the Planets they call Exaltations and Houses, as also that of Aspects.
8. Their folly in preferring the Planets before the fixt Starrs of the same appearing magnitude, and of their fiction of the first qualities of the Planets, with those that rise therefrom.
9. Their rashness in allowing to the influence of the Heavenly Bodies so free passage through the Earth.
10. Their groundless Division of the Signs into Moveable and Fixt, and the ridiculous Effects they attribute to the Trigons, together with a demonstration of the Falseness of the Figment.
11. A Confutation of their Essential Dignities.
12. As also of their Accidental.
13. A subversion of their Erection of Themes and distributing of the Heavens into twelve Celestial Houses.
14. Their fond Pretenses to the knowledge of the exact moment of the Infants birth.
15. A Confutation of their Animodar and Trutina Hermetis.
16. As also of their Method of rectifying a Nativity per Accidentia Nati.
17. His appeal to the skilfull, if he has not fundamentally confuted the whole pretended Art of *Astrology*.

1. Wherefore

1. **W**herefore to their *First general Pretence*, That the very Being of the Starrs and Planets would be useles, if there be nothing in the Art of Astrology, I answer, That though there were certain virtues and influences in every one of them, yet it does not follow that they are discovered in their Art: and then again, That though there were none saving that of *Light* and *Heat* in the *Fixt Starrs*, it will not follow that they are useles. Because the later and wiser Philosophers have made them as so many \* *Suns*: which Hypothesis our Astrologers must confute before they can make good the force of their first Argument. And for the *Planets*, they have also suggested that they may have some such like use as our *Earth* has, i. e. to be the mother of living Creatures, though they have defined nothing concerning the natures of them; whereby their opinion becomes more harmless and unexceptionable, as it is in it self highly probable: Forasmuch as the *Earth*, as well as *Saturn*, *Jupiter* and the rest, moves about the *Sun*, and is as much a *Planet* as any of them; as the best Astronomers doe not at all stick now-adaies to affirm. Which does utterly enervate the force of this first general Pretence of the Astrologians.

\* See Book 3.  
ch. 1. sect. 6.  
Also *Immortal*.  
Book 3. ch. 19.  
sect. 4, 5, 6.

2. To the Second I answer, That the *Starrs* are but Lights of much the same nature as our *Sun* is, only they are further removed, so that their contribution is much-what the same. And again, Nothing turns off their more subtil Influence, according to their own concession; and therefore though there were this *Variety* in them, yet because all this *Variety* reaches every point of the *Earth*, the Product would be the same, unless the particles of the *Earth* were diversified by some other cause, which assuredly they are. And thirdly, That neither their own *Variety*, nor the influences of the Heavens, if they be merely *material*, are sufficient causes of Productions here below. Fourthly, That the *celestial Matter* is every where, and that the *Earth* swims in it, as *Wood* does in *Water*, so that we need not have recourse to so remote unknown activities. And lastly, That that general λόγος, *αεραυγλίτης*, or *Spirit of Nature*, is also every where ready to contrive the *Matter* into such shapes and virtues as its disposition makes toward. And this is enough and more then enough to take off the edge of the Knights argument.

3. I do acknowledge that the *Moon* in her full swells certain things with moisture; which Effect is both sensible and palpable, and also reasonable, by reason of her proximity and of the reflexion of the *Sun's* beams from her body, which being but of a moderate power, melt the *Air* and Vapours into an insinuating liquidness, but do not dissipate them, as his direct beams doe by day. Which feat I do not doubt but that any other of the *Planets* would perform, if they were so plac'd that their *discs* would seem of equal bigness with the *Moon's*, and she were removed into their place. But it is an insufferable folly to argue from such both reasonable and palpable effects of the *Moon*, that the other *Planets* also and *Fixt Starrs* have as powerfull effects upon us; which yet we can apprehend by neither Reason nor Experience.

4. The

4. The like may be answered concerning the *Flux and Reflux* of the *Sea*; the ground whereof is rationally from what *Des-Cartes* has set down in his *Princip. Philos. part. 4.* namely, That the *Ellipsis* of the celestiall Matter is streightned by the Moons body, which makes the *Ether* flow more swift: which is a plain and mechanically solution of the *Phænomenon*. And then we finde by certain experience that this *Flux and Reflux* depends on the course of the Moon, so that there can be no deceit in the business. But when there is no *Reason* nor sufficient *Experience* that this is the Cause of that, to attribute the one to the other is no good Logick. And to that of the *Loadstone* and *Polar-Starre* I say again, as I have said already, That it does not follow, because there are some sensible effects from the Heavens, certain and constant, that therefore we may imagine what effects we please to proceed from this or that particular *Starre* without due *Experience* or *Reason* for the same. And then in the next place, That it is not so much the influence of the Heaven, as the *Magnetisme* of the Earth, in which this direction of the *Needle* toward the North consists. For the *Needle* varies in certain Meridians, and some three miles from *Rosßeburg*, a Town near upon the very corner where the *Finnick Seas* and *Sinus Finnicus* are joyn'd, the *Needle* amidst a many Sea-Rocks turns about, nor ceases so to do for the space of a whole mile. Which is a further demonstration that the Direction of the *Needle* depends upon the *Magnetisme* of the Earth. But truly if the Events that Astrologers take upon them to predict did as steadily point to the Causes they alledge, this Planet or that Configuration of Planets, Signes or Starres, as the *Needle* and *Axis* of the Earth to the North; though they could give no reasons thereof, I could easily allow their Art. But there being such demonstrative Reasons against their Grounds, and no certain Experience for them, these particular Allegations concerning the *Moon* and *Pole-Starre* will stand them in no stead.

5. The *Station* and *Retrogradation* of the Planets is a very considerable Argument against them, and shews how foolish and imaginary their Art is that is upheld by such gross mistakes. For they that understand the right Systeme of the World, know very well that those *Phænomena* are not *reall* but *seeming*: which is a scurvy slur to these Astrologers. But this I shall meet with again hereafter.

6. To the last I answer, That neither the *Dog-Starre*, *Arcturus*, the *Hyades* nor *Orion* are conceived to have any such Effects as are attributed to them, but then when the Sun is in such places of the *Zodiack* as himself without them would bring forth. And therefore they do fallaciously attribute to those Starres what is really the virtue of the heat of the *Sun* approaching nearer us, or abiding longer upon us. And as for the wrath of the *Dogge*, which is abated already in some considerable measure, how tame a creature think you will he be, when the *Anticipation* of the *Equinoxes* shall appoint him his Kennell as low as *Capricorn*, if the World should so long continue? These may serve for Poeticall Expressions (such as that of *Virgil*, who attributes that to the Signes which belongs to the Sunne;

*Candidus*



*Candidus auratis aperit cum Cornibus annum*

*Taurus—*

*When the white Bull opens with golden horns*

*The early year:)*

but they will not endure the severity of the Laws of an Art, which is, to speak properly, not to entitle things circumstantiall and concomitant to reall Causality. But as for the Sun's efficacy it self, I will not deny it, nor yet acknowledge it any more then in the generall influence of *heat*, which cherishes and excites the seminal Principles of things into act and perfection. Which is no more mysterious then the *Egyptians* and *Livia's* Maids of Honour hatching of Egges without the help of the Hen; the same which the *Sun* does to the *Ostriches* left upon the sand. And I will also acknowledge that the rest of the Stars do not stand for cyphers, but that at a competent distance they will have their effect: which the Sun it self has not when removed from us but to the other side of the *Æquator*, whereby his rayes become more oblique. How inconsiderable then think you would he be, if he were removed as farre as the fixt Starres, all whose influence put together cannot supply his absence in the depth of Winter? Whence it is plain, that it is a very fond inference to argue that those remote bodies of the fixt Starres and Planets have an influence upon us, because the Sun and Moon that are so near us have; whenas if they were as far removed, their influence would assuredly be as insensible as that of the five Planets and fixt Stars.

7. And yet notwithstanding such is the intolerable Impudence of the Inventours of Astrology, that they have at randome attributed such things to the other Planets and Starrs as they have only ground for, if any at all, in the two Luminaries. As for example, because they might observe some more sensible mutation in the Air and Earth at the Sun's entring *Aries*, it would be the more tolerable to phansie that Sign his *Exaltation*. But now to appoint places of *exaltation* to other Planets, as *Taurus* to the *Moon*, *Libra* to *Saturn*, is a mere running the Wild-goose chase from one single hint to matters where there is nothing of like reason or experience. So likewise because they had some intimation to make *Leo* the House of the *Sun*, his heat being then most sensible, and *Cancer* the House of the *Moon*, because then she would be most vertical to us; they have without either fear or wit bestowed Houses two apiece upon the rest of the Planets, though there be neither reason nor effect answerable.

And lastly, for *Aspects*, in all likelihood the sensible varieties of the *Phases* of the *Moon* in *Opposition*, *Trine* and *Quartil*, gave them first occasion to take notice of *Aspects*: and then another thing happening, though independent on the course of the *Moon*, namely, that every seventh day, in an acute Disease, is Critical, and that there are usually at those returns the greatest stirrs and alterations in the Patient, and the *Quartil Aspect* of the *Moon* happening also about seven daies from the *Conjunction*, and then about seven daies more she being in *Opposition*; this natural circuit of *Fermentations* in acute Diseases, has given them occasion

occasion to slander the Moon in those cases, and for her sake to reproach the aspects of *Opposition* and *Quadrature* in all the rest of the Planets. Such small hints as these are the solidest foundations of the phantastick structure of *Astrology*. Which we shall now something more nearly lay battery to, and so shatter it, that it shall not so much as find room in the Imaginations of men.

8. To begin therefore with the First of their Principles I have set down, That they prefer the *Planets* before the *Fixt Starrs* ( I mean those so remote ones, that they seem but about the bigness of the greater Starrs ) is without all reason; the *Planets* being but heaps of dead matter much like that of the *Earth*, and having no light but what they reflect from the *Sun*. For that which seems to be the *innate light* of the *Moon*, is but the reflexion of the *Sun's* beams from the *Earth*. Wherefore their activity and influence may justly seem less then that of the *Fixt Starrs* which shine not with borrowed but *innate* light. And for their powerfull penetrating into the Bowels of the *Earth*, that is a mistake arising from the supposed influence of the *Moon* on the *Flux* and *Reflux* of the Sea, even when she is on the other side of the *Earth*; to which with the like fallacious inference I have \* answered already. But then, for the *Qualities* of the Planets, where they define the *Sun* to be *hot* and *moist* rather then *drying*, but *Mars* *hot* and parching *dry*, and *Saturn* *dry* and *cold*; what will not these impudent Impostours dare to obtrude upon us, when they will vent such stuff as is liable to confutation by our very Senses? For does not our very Sense tell us that the *Sun* is the *most hot* and *drying* Planet that is? His heat it is, and not that of *Mars*, that withers the grafs and flowers, and parches the tops of Mountains, and even roasts the Inhabitants of the *Earth* when they expose their bodies to his more direct raies. But what Faculty could ever inform us that *Mars* was such a parching and heating Planet, and *Saturn* so cold? Assuredly he that will expose his head to their *Acronychal* raies, which are most potent, and shall profess he feels more cold from one and heat from the other, then he does from the other parts of Heaven, will approve himself as mad as that old Dotard that pretended that he could as often as he listned plainly hear the Harmony of the Celestial Sphears. All the Planets are *opaque* Bodies, and whatever their colour is, are as *cold* as *Earth*. For neither yellow nor red clay cast any more heat then white, nor has any soil any sensible influence but what is drawn in by the nose, which sometimes proves wholesome and savory and sometimes offensive. But how our Star-gazers *Probofcides* should be drawn out to that length as to smell out the different virtues of the Planets, I can no way understand. Wherefore the pronouncing of *Mars* *hot* and *dry*, and *Saturn* *cold* and *dry*, &c. is a shameless foolery, and a demonstration of the vanity of the rest of their allotments of the *first qualities* to the Planets. And since from these they are reputed *Benign* or *Malign*, *Masculine* or *Feminine*, and the like, all this part of their pretended Science is but a Rhapsody of Fooleries also.

9. To the Second, of the *Earth's* being so pervious to the influence of the Starrs and Planets, I say, First, That it is a Principle without proof,

\* See sect. 4.

proof, as I have already evinced : and then Secondly, If I give them it, they will be fain to vomit it up again, it being destructive to their whole Art. For if the raies and influence of the Stars and Planets have free passage through the body of the Earth, the whole Ceremonie of erecting a Scheme for such a Longitude and Latitude is needless; nay, as to the Heavens, the fates of all men would be alike. For that hidden influence which governs all would reach to all points from all parts of Heaven at once.

10. Thirdly, Concerning the division of their *Signs* into *mobilia* and *fixa* and *bicorporea*. The *mobilia* are the Equinoctial and Solstitial Signs. The latter whereof might deserve better the name of *fixa* than *mobilia*. And in my apprehension the Tempers of the Year might as well be said to be *begun*, suppose the cold in *Sagittarius* and *fixed* in *Capricorn*, and the heat in *Gemini* and *fixed* in *Cancer*, as begun in *Capricorn* and *fixed* in *Aquarius*, &c. But we will wink at small matters. That of the *fiery*, *earthy*, *watry* and *aiery* *Trigons* is more notorious, and I cannot but smile when I read the Effects of them. As for example, in Physick, as *Dariot* has set down, the *Moon* and *Ascendent* in the *Fiery* Signs comfort the virtue *attractive*, in the *Earthy* Signs the *retentive*, the *Aiery* the *digestive*, and the *Watery* the *expulsive*. Would any man dare to administer Physick then without consulting the precepts of Astrology? Also in Husbandry that's a notable one of Sir *Christopher*'s, who tells us how we may cause a Plant to shoot deep into the Earth or higher into the Air, by setting of it at such an aspect of the Moon. Namely, if the Moon be in the *Earthy Triplicity*, the root will shoot more downward into the Earth; if in the *Aiery*, more upward into the Air. Which is a rare Secret. Now to omit the groundless and arbitrary division of the *Zodiack* into these four *Trigons*, of which there is only this one hint, that I can imagine, namely, the fitness of *Leo* for one part of the *fiery Trigon*, the Sun being most hot in that Sign; (From which little inlet all the four Elements flew up into Heaven, and took their places in their respective *Triplicities* in the *Zodiack* with great nimbleness and agility, playing at leap-frog & skipping over one anothers backs in such sort, that dividing themselves into three equal parts, every *Triental* of an Element found it self a fellow-member of a trine Aspect:) The best jest of all is, that there is no such *Zodiack* in Heaven, or, if you will, no Heaven for such a *Zodiack* as these Artists attribute these *Triplicities* to. For this Heaven and this *Zodiack* we speak of is only an old error of *Ptolemie*'s and his followers, who not understanding the true System of the World, and the motion of the Earth, in which is salv'd the anticipation of the *Æquinoxes*, have phansied a Heaven above the *Cælum stellatum*, and a *Zodiack* that did not recede from West to East as the starry *Zodiack* does. And this Figment, which later Ages have laughed off of the Stage, is the only Subject of these renowned *Trigons* and *Triplicities*, which therefore are justly laughed off of the Stage with it. Which discovery is a demonstration that the whole Art of *Astrology* is but upon frivolous and mere imaginary Principles, as we shall further make manifest. And therefore those Physicians proclaim themselves either *Cheats* or *Fools*,

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that

See Sir Christopher Heydon his Defence of Judicial Astrology, c. 7. p. 186.

that would recommend their skill from such vain observations,

11. Fourthly, Now for the *essential Dignities* of the Planets, fith it is nothing but the increase of their innate virtue by being in such or such a *Sign*, and these being the *Signs* of that *Zodiack* which has no Heaven, nor is any thing; it is manifest that the whole doctrine of *essential Dignities* falls to the ground. But we will also cast our eye upon the distinct parts of this vain Figment. And therefore as to the first *essential Dignity*, the *House* of the Planet; There is no sagacious Person but can easily smell out the meaning of making *Leo* the House of the Sun; namely, not that that Sign has any virtue to increase heat, but that the Sun then has been long near the Tropick of *Cancer*, and so has more then ordinarily heated the Earth by so long a stay in so advantageous a posture. And this is it, not the being in his House then, that makes the heat so great; for those beyond the other Tropick sure are cold enough. The same may be said of *Cancer*, the Moons House, that it is posture, not the nature of the place, that makes her virtue more then to us, but less to our *Anteci*. From this small hint from Sense and mistakes of Reason, have they without all Reason and Sense bestowed *Houses* on the rest of the Planets, guiding themselves by the conceit of the Malignity and Benignity of *Aspects*. Which to be a mere Figment I have \* noted already, it having no ground but that rash joining together of Critical daies with the Aspects of the Moon.

What a small preferment Astrological *Exaltation* is, you may understand from *Albumazar's* liberality, who amongst the Planets has advanced the head and tail of the Dragon to the same Dignity, which yet are nothing but Intersections of the imaginary Circles of the course of the Moon and the Ecliptick. But of this Dignity I have \* spoke enough already, and therefore I pass to the next.

As for the *Τετρωονόμοι* or *Lords of the Trigons*, what great pity it was there were not just eight Planets, that each *Trigon* might have had its two *Consuls*, and *Mars* not rule solitarily in his watry one? But the foolery of the *Trigons* being already confuted, I need add nothing further concerning this Dignity. The Prerogative of the *Ονομαστί* is destroyed by that first general Argument, the parts of the Signs being as fictitious as the whole. And as for the *Carpentum* or royal Seat or Throne, it being a compound Dignity compacted of the former, the parts being but imaginary, it is evident that the whole is a mere Nothing.

And that *Persona Planeta* or *Almugea* is as little, appears from hence, in that *Aspect* is an empty conceit, raised upon no solid ground, as I have more then once already intimated.

And that the *Lords of the Decanats* have but imaginary Provinces, is again plain, for that their whole *Zodiack* wherein all those fripperies are lodged is but imaginary, and their order also of assignation upon a false Hypothesis, viz. according to that ranging of the Planets that is in *Ptolemie's* System.

And lastly, *Gaudium*, the last of the *Essential Dignities*, supposes two falsities; that there are Houses in this fictitious *Zodiack*, and that Planets

\* See sect. 7.

\* See sect. 7.

Planets are *Masculine* and *Feminine* : which Supposition has been confuted already. So that all these *essential Dignities* are devoid of all substance and reality, and the numbring of their particular *Fortitudes* is the telling out so many nullities to no purpose.

12. Nor can you hope for a better account of their *Accidental Dignities*, *Cazimi*, *Combustion*, and *Freeness from combustion*, how fond and inconsistent conceits are they? For first it is unreasonable, if they know the nature of the Planets, of the Sun, and of the celestial *Vortex*, to make a Planet in *Cazimi* to gain five *Fortitudes*. For beyond the Sun the Planet is at the furthest distance it can be from us : and *Saturn*, *Jupiter* and *Mars* a whole diameter of the Sun's orbit more distant than when they are in opposition to the Sun : and *Venus* and *Mercury* half of their own. Besides, how can their virtue pass the body of the Sun, or the bearing of the *Vortex* against the Planet and against us, and all the attempts of influence from the Planet not be eluded? Again, if *Cazimi* on this side the Sun be good, why should not beyond the Sun be bad? And if *Venus* or *Mercury* in the body of the Sun be so considerable, how much more are the spots of the Sun that are far greater? which their ignorance could never reckon in the compute of their *Dignities*. Besides, what wilde and disproportionable jumps are these, That *Cazimi* should be five *fortitudes*, and yet *Combustion*, which is to be but a little distance from the Sun, should be five *debilities*, and yet to be *free from combustion*, that is further removed from the body of the Sun, should be again five *fortitudes*? Things so arbitrary and groundless, that none but sick-brain'd Persons can ever believe them.

That also is notoriously foolish, That *Saturn*, *Jupiter* and *Mars* from their \* conjunction with the Sun to their opposition should have two *fortitudes*, and from their opposition to their conjunction should have two *debilities*. For in a great part of that Semicircle that carries from opposition to conjunction, they are far nearer, and therefore much stronger than in the beginning of that Semicircle that leads from their conjunction to opposition. \* See chap. 15. Sect. 5.

Moreover those *Dignities* and *Debilities* that are cast upon Planets from *Direction*, *Station* and *Retrogradation*, the thing is mainly grounded upon a mistake of the Systeme of the World, and ignorance of the Earth's annuall motion, and from an Idiotick application of accidents or phrases amongst men. And therefore because when things succeed ill they are said to *go backwards*, and when we are weary we *goe more slow* or *stand still* to breath us, or when we are most vigorous we *run swiftest*; therefore must *Station* be two *debilities*, *Retrogradation* no less than five, but *Direction* must be five *fortitudes*. Whereas in reason *Station* should rather seal on the effect of the Planet more sure. But the truth is, a Planet is neither *stationary* nor *retrograde* truly, but in appearance, and therefore these *Debilities* no true ones but imaginary.

The last *Accidental Dignity* is *Configuration* or *Aspect*; the vain grounds whereof have been \* already taxed. To which I add, That it is utterly unreasonable to conceive that *Sextil* and *Trine* should be good, and yet *Quartil* that is betwixt both be stark naught. Nay it were far more \* See Sect 7.



reasonable to conceive that if *Conjunction* and *Sextil* were good, that *Quartil* should be better then *Trine*, as being further from *Opposition*, and because the Planets thus aspected are in better capacity both of them to strike with more *direct* raies on the Earth, then if they were in a *Trine* Aspect. And therefore I know no reason imaginable that could move them to have so ill a conceit of *Quartil* aspect, but because of the great unquietness of *acute* diseases that happens about every seventh day, which is the time also of the *Quartil* aspect of the Moon: and therefore the whole mystery of *Aspects* is to be resolved into this rash Misapplication.

You have seen now how little worth all the *Astrological Dignities* are; and yet out of these huge Nothings of their fictitious Art is the whole fabrick built of whatever *Predictions* they pretend to: So that we may be assured that all is vain and ridiculous.

13. Concerning their *twelve Houses of the Nativity*, the division is arbitrary, and their *erecting of a Scheme* so many waies and that with like success, an evidence that the success is not upon Art but fortuitous. The *Configuration* also of the Houses and those \* *Septennial* *Χρονολήπτες* or *Alfridarii* do intimate that the whole business is but a Figment, going upon that false Hypothesis of *Ptolemie*, That the Planets and the Earth have not the Sun to their Centre. But this is not all we have to say against these Celestial Tenements. For either the *Earth* is pervious to all the raies of the Planets and Starrs, as well beneath as above the Horizon, or only they above the Horizon shed their Virtue on the Child. If the former be true, all Nativities are alike. If the latter, why have they any more then *six Houses*, and why any at all under the Horizon? And in good sadness what is the meaning that their *Horoscope* and the sixth House, being Houses of so great concernment, should be under the Horizon; especially when they are pleased at other times to pronounce that a Star or Planet that is Vertical is most efficacious? And can it be thought any thing but a mere phancie that led them to make the *Horoscope* the House of Life, namely, because the Starrs arise from thence, and are as it were *born* into the World? whence (as I have shewed their custome to be in other things) they have feigned the rest of the Houses at random. And that you may still be more sure that there is nothing in these Houses, (or rather that the Houses themselves are nothing) they are but the Distribution of that imaginary *Zodiack* and Heaven, which (I told you \* before) the error of *Ptolemy* brought into the World, into twelve imaginary Sections, beginning at the East point of this Zodiack: So that their Art is perpetually built upon Nothing.

14. Now for the exact time of the Nativity, *That one should know the very moment when the Child is born*, I say it is a Curiosity nothing to the purpose. For first, if the hard and thick Earth be pervious to the raies of Heaven, how easily may those thin coverings of the Womb be penetrated continually by the power of the Starrs? and therefore even then is the Childe as much exposed to them, as when it is newly born. Or if it be not; why may not it some moments after its being born,

\* See chap. 15.  
sect. 6.

\* See sect. 10.



born, be still as liable to their influence as in the moment when it was born? For cannot these Influences that penetrate the very metalline bowels of the Earth pierce a Child's tender skin without any resistance? But supposing this Curiosity to be to the purpose, how hard and lubricous a matter is it to come to that exactness that they pretend to be requisite? For first they must know the *exact Longitude of the Place*, (a thing of extreme uncertainty) or else the *exactness of Time* will do them no good. And yet again, their affectation of exactness seems ridiculous, when we cannot well determine the proper Time of his Birth. For he is born by degrees, and few or none come out, after first they appear, in a shorter space than half a quarter of an hour. Wherefore their Head being exposed to the starry influence, why should not that celestial infection pervade their whole body? But suppose that to be the moment of their birth, wherein the whole body is first out, how shall this moment be known? By an exact minute watch, such as *Tycho* had, and Sir *Christopher Heydon* professes himself to have had, which would exactly give him the minute and second Scruple of Time. But how few Nativity-casters can boast of the same privilege? Or if they could, to what purpose is it, when it seldome happens that they are in the same house, much less in the same room where the party is delivered? Wherefore the report of the Midwife is the best certainty they have: and how many Nativities have been cast without so much as that? And yet they will confidently predict Fates and Destinies upon an uncertain time given them. For they can, say they, correct it, and reduce it to the right moment of the Nativity, and that by no less than three several waies; by *Trutina Hermetis*, *Animodar*, and *Accidentia Nati*: which how bold and groundless a boast it is, let us now see.

15. *Trutina Hermetis* goes upon this ground, That that degree of the *Zodiack* the Moon is in at the time of Conception, the same is the *Horoscope* of the Nativity. But what a foolish subterfuge is this, when as the exact time of Conception is as hard to be known as that of the Nativity? And if it were known, there is yet no certainty, some coming sooner, some later, as every Mother, Nurse or Midwife knows full well; nor will any of them presume to tell to a day when a woman shall be brought to bed.

In *Animodar* the Nativity is either *Conjunctional* or *Preventional*, that is, either after or before the Conjunction of the Sun and Moon. If the *Interlunium* precede the time of the birth, the degree is to be noted in which it happens; if the *Plenilunium*, that degree in which that Luminary is that is above the Horizon in the time of Opposition, the Sun by day, the Moon by night. The degrees thus given, the *Almuten Almusteli* is to be found out, which is the Planet that has most dignities in that place of opposition or conjunction; which are *Trigon*, *House*, *Altitude*, *opaxalopia* and *Aspect*. Then the degree of the Sign is to be noted in which the *Almuten* was at the time of the estimated birth, &c.

See Origin.  
par. 2. cap. 113.

For I need not hold on; enough has already been said to demonstrate the whole process a ceremonious Foolery. For the computation being to be made from the place of the *Almuten Almusteli*, and his election by

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Dignities,

*Dignities*, and *Dignities* being nothing but empty phantasies and vanities, as I have already proved, the Correction of the Nativity by *Animodar* must needs be idle and vain. Besides that, the *Almuten* being one and the same, as belonging to one and the same Conjunction or Opposition of the Luminaries, how can it be a rule to Children born at the same times in divers *Climates*? For it is evident the *Horoscope* alters with the Clime. And lastly, not only *Picus*, a foe to Astrology, professes how false both this method of *Animodar* as also that rule of *Hermes* is, and clashing one with another; but *Origanus* himself, a friend to the Art, advises us rather to listen to the relations of Mother Midnight than to give any credit to either of these waies.

The most certain way of *correcting a Scheme of Nativity* in *Origanus* his judgment, is *per Accidentia Nati*, whether good or bad, as Honours, Preferments, Gifts, Sickness, Imprisonment, Falles, Conflicts, &c. which way notwithstanding at the first sight is very lubricous. For it is at least disputable and uncertain, whether there be Liberty of Will in man or no. But I will venture further, that for my own part, I think it demonstrable from inward Sense, Reason and Holy Writ, that there is Free-will in men; whence it will necessarily follow, *Quod multa accidunt hominibus prater naturam praterque fatum*. Diseases therefore, Imprisonments, Disgraces and Preferments may be brought upon us by the free Agency of our selves or others, and that sooner or later according as mens Vertues or Vices act. Which takes away all certainty of computation *per Accidentia Nati*.

16. Besides that the manner of it is very frivolous and ridiculous. For it being threefold, as *Origanus* has set down, *Profession annual*, *Transition*, and *Direction*; there is none of them that are any thing more then mere phantasies and figments. For what can be more vain and imaginary then their *annual Profession*, which makes the *Horoscope* and the rest of the *Houses* move thirty degrees a year till the whole period be finished in twelve? Is this circuit of the Nativity-Scheme any where but in their own brain? And then their Predictions or Corrections are by Aspects of the Cuspe of the Root with the Cuspes of the present Scheme calculated for this or that year. And how Aspects themselves are nothing, I have again and again taken notice.

And for *Transition*, what is more monstrous then to think that a Planet by passing the same place in which it self or other Planets were at the Nativity, should cause some notable change in the party born? As if the Planets walked their rounds with perfumed socks, or that they smelt stronger at the Nativity then other times, and that another Planet come into the trace thereof should exult in the scent, or the same increase the smell: or what is it that can adhere in these points of Heaven that the Planets were found in at the Nativity? or why is not the Whole tract of the same scent? or why not expunged by the passage of other Planets? But what will not madness and effascination make a man phantse to uphold his own Prejudices? And truly these two *Origanus* himself is willing to quit his hands of, as less sound and allowable: but *Direction* is a principal business with him.

Which

Which yet in good truth will be found as frivolous as the rest. For as in *Transition*, so also in *Direction*, the great change must happen when a *Planet*, or *Cuspe*, or *Aspect* come to the place where such a *Planet* or *Cuspe* were at the *Nativity*. When the *Significator* comes to the place of the *Promissor*, then the feat does not fail to be done. For the *Promissor* is conceived as immovable, and such as stands still and expects the arrivall of the *Significator*: which is a demonstration that this *Promissor* is either *Imaginary space* or *Nothing*: and which of these two think you will keep promise best? Nay the *Significator* also, if it be the *Horoscope* or any other *House*, is imaginary too, as I have demonstrated. And if it be a *Planet*, seeing yet the *Planets* move not as a *Bird* in the *Aire*, or *Fishes* in the *Waters*, but as *Cork* carried down the *stream*; it is plain how this *Planet* never gets to that part of the celestiall Matter in which the *Promissor* was at the *Nativity*, the *Promissor* ever sliding away with his own Matter in which he swims: and therefore if he hath left any virtue behinde him, it must again be deposited in an *Imaginary Space*. Which is an undeniable argument that the whole mystery of *Direction* is imaginary.

Wherefore if *Profetion* annuall, *Transition* and *Direction* are so vain that they signifie nothing forward, how can we from Events (though they should be judged and reasoned from exactly according to these phantastick Laws) argue backward an exact indication of the time of the *Nativity*? If they could have pretended to some Rules of Nature or *Astronomy* to have rectified a *Geniture* by, they had said something; but this recourse to their own phantastick and fictitious Principles proves nothing at all.

17. And thus have I run through the eighth and ninth Sections of the foregoing Chapter before I was aware. And he that has but moderate skill in the solid Principles of *Naturall Philosophy* and *Astronomy*, and but a competent patience to listen to my close reasonings therefrom, cannot but acknowledge that I have fundamentally confuted the whole Art of *Astrology*, and that he has heard all their fine terms of *Horoscope*, and *Celestiall Houses*, *Exaltation*, *Triplicity*, *Trigons*, *Aspects Benigne and Maligne*, *Station*, *Retrogradation*, *Combustion*, *Caximi*, *Significator*, *Promissor*, *Apheta*, *Anareta*, *Trigonocrator*, *Horecrator*, *Almugea*, *Almaten*, *Alcochodon*, together with the rest of their sonorous Nothings, to have fallen down with a clatter like a pyle of dry bones by the battery I have laid against them. And truly here I would not stick to pronounce that I have perfectly vanquished the enemy, did I not espy a little blinde Fort to which these Fugitives usually make their escape. And surely by the Title it should be a very strong one; they call it *Experience* or *Observation of Events*, which they boast to be accurately agreeable to their Predictions.

## CHAP. XVII.

1. *Their fallacious Allegation of Events answering to Predictions.* 2. *An Answer to that Evasion of theirs, That the Error is in the Artist, not in the Art.* 3. *Further Confutations of their bold presumption, that their Art alwaies predicts true.* 4. *That the punctuall Correspondence of the Event to the Prediction of the Astrologer does not prove the certainty of the Art of Astrology.* 5. *The great Affinity of Astrology with Dæmonolatry, and of the secret Agency of Dæmons in bringing about Predictions.* 6. *That by reason of the secret Agency or familiar Converse of Dæmons with pretended Astrologers, no argument can be raised from Events for the truth of this Art.* 7. *A Recapitulation of the whole matter argued.* 8. *The just occasions of this Astrologicall excursion, and of his shewing the ridiculous condition of those three high-flown Sticklers against Christianity, Apollonius, Cardan and Vaninus.*

1. **B**UT here their Hold is not so strong as their Impudence great, that they will so boldly bear us in hand, that by virtue of the Principles of their Art they have foretold any thing to come. There are many ludicrous wayes of *Divination* wherein no man is in good earnest, and yet the Predictions and present personall Descriptions of men sometimes fall right: but no sober man will impute this to Art but to Chance. It was but a fallacy of *Neptune's Priest*, when he would have carried the Spectator into admiration of that Deity from the many *Donaries* hung up in his Temple by *Votaries*. But he whom he would have thus impos'd upon was too cunning for him. For he demanded straightway a Catalogue of those *Votaries* that had suffered Shipwrack. And so do I of those Predictions that have proved false. *Cardan*, a reputed Prince in this faculty, complains that scarce ten in fourty prove true: And *Pisus*, a narrow searcher into the Art, professes that he has found of his own experience nineteen in twenty false; and that in the Prognostication of Weather, where no free Agents intermeddle to interrupt or turn off the naturall influence of the Stars.

2. But all the Aberrations that either themselves or others may have observed will not bring off the more devoted Admirers of *Astrology* to acknowledge the vanity thereof. For their excuse is, first, That by History, private information, and by their own experience they are assured that the *Predictions* do sometimes fall punctually true to a year, nay, to a day, and sometimes to an hour, and that the circumstances of things are so particularly set out, that it cannot be *Chance* but *Art* that arrives at that accuracy. And then secondly, That the profession of others, and also their own observation, does witness to them, that when there is any mistake, the Error is in the Artist, not in the Art. For when they have examined their *Astrologicall Scheme*, they finde the Event was there signified, and that it was their own oversight to miss it. But to  
answer

answer to the latter first, I say, they cannot pretend their Observation universall; and they that understand Astrology best, will acknowledge there is that intanglement usually and complication of things, that it requires a very long time to give due judgement according to Art concerning a Nativity. And therefore, I say, the Representation of the Event being so doubtfull, if they chance to predict right at first, they easily perswade themselves that was the meaning of the *Celestial Theme*. If they miss, they will force on their way further, till they finde out what is answerable to the Events; which then must needs be the meaning of the Art, though the Artist oversaw it: nor will they urge themselves to any further accuracy of inquisition, for fear they should finde it disagree again; or rather out of a strong credulity that if it hit right, it is surely from the true meaning and principles of their beloved Science: whenas in truth their *Themes* have no certainty in their representation, but are as a piece of changeable Stuffle or creased Pictures; look this way it is this colour, that way that, this way a Virgin, that way an Ape; or like the Oracles of *Apollo*, who was deservedly called *Loxias*, whose crooked Answers winded so this way and that way, that nothing but the Event could tell whither they pointed.

3. I might adde further, that the pretence of the *Schemes* themselves (be they never so exact) I say the pretence of *their alwayes representing the Events aright*, is a most impudent and rash Presumption; because (as I have intimated already) the Objects of their Predictions are so alterable by the interposall of *free Agents*, which interrupt ever and anon the *series* of Causality in naturall inclinations. Whence in reason a man can expect no certain Predictions at all from the significations of the Stars, nor that any triall can be made whether there be any thing in the Art or no. And it cannot but seem to every one a very bold surmise, to imagine that all that fall in one fight by the edge of the Sword, or suffer shipwrack in one Storm, or are swept away in one Pestilence, had their *Emissors* and *Interfektors* in their Nativity answerable to the times of their Death. The Artists themselves dare not avouch it, and therefore bring in an unobserved caution of having recourse to *Eclipses*, *Comets*, and *blazing-Stars*, to calculate the generall fortune of the place, nay, of their Parents and Ancestors, and of their familiar Friends, of which there is no news in the most famous Predictions of Astrologers: and therefore these and the like considerations being left out, it is a signe their divinations fell true by chance. Wherefore it is a shameless piece of Imposture to impute the truth of Predictions to Art, where the Rules of Art are not observed; I may adde where they are so palpably by Experience confuted. For so it is in *Twins*, whose *natures* should be utterly the same according to their Art; and if they could be born *at one moment*, the *moment of their death* should be the same also. And yet those undiscovered Twins born in *Scotland*, who lived till twenty eight years of their age, prov'd very often dissenting brethren, would wrangle and jangle; and one also died before the other. In answering to which instance, in my judgement, that ingenious Knight Sir *Christopher* is very shrewdly baffled.

See his Defence of Judiciall Astrology, cap. i. 1.

4. And

\* Sect. 2.

4. And now to the \* former, I say, The reasoning is not right, to conclude the certainty of the Art from the punctuall correspondence of the Event to the Prediction. For it is also true that the Event has been punctually contrary thereto. And therefore this is as good a demonstration that it is no Art, as the other that it is : But it is easie to conceive that both may happen by Chance. Again, as for that exact Punctuality of time, it is most likely to be by *Chance*, because (as I have proved above) there is no way of rectifying a Nativity to that accuracy they pretend. And for particular Circumstances in Horary Questions, why may they not be by under-hand information, or some tricks and juglings that are usuall amongst Cheats ? But if the Predictions of Astrologers be free from this, and yet be punctuall in time and other circumstances, and so many that it may seem improbable to be imputed to Chance, ( though *Chance* has such a latitude, that it is difficult to say any thing is not by *Chance* that happens, suppose but four times seldomer then the contrary ) it will not yet follow that they are free from other things which are assuredly worse, more horrid, and more execrable; such as *the consulting of Ghosts and Familiar Spirits*: a wickedness that that zealous Patron of Astrology, Sir *Christopher Heydon*, acknowledges to be too frequently palliated under the Pretence of this Art.

5. And truly for my own part I do not much doubt but that *Astrology* it self is an Appendix of the old Pagans Superstition, who were Worshippers of the Host of Heaven, and whose Priests were Confederates of the Devil; and therefore it is no wonder if *Demonolatry* creep in upon *Astrology*, and renew their old acquaintance with one another. And assuredly it is a pleasant Spectacle to those airy Goblins, those Haters and Scorners of Mankind, to see the noble Faculties of men debased and intangled in so vile and wretched a mystery, which will avail nothing to *Divination* unless these ἀπατεῶνες δαίμονες these *malicious Deceivers* act their parts in the Scene. For it is not unconceivable how these invisible Insidiators may so apply themselves to a mans curiosity that will be tampering and practising in this Superstition, that (suppose) in Horary Questions, they may excite such persons and at such a time to make their demands, that according to the foreknown Rules of Astrology the *Theme of Heaven* will decypher very circumstantially the Person, his Relations, or his Condition, and give a true solution of the demand, whether about *Decumbitures*, *Stollen goods*, or any such questions as are set down in *Dariot's Introduction*. Which needs must enravish the young Astrologer, and inflame him with the love and admiration of so strange an Art. And as for *Nativities* and punctuall *Predictions of the time of ones death*, and it may be of the *manner* of it, ( which either only, or most ordinarily happens in such as are addicted to, or devoted admirers of this Art ) it is very suspicable that the same *invisible Powers* put to their helping hand to bring about the Effect; and so those whose misfortunes and deaths are predicted, must to the pot, to credit the Art, and be made Sacrifices to the lust and ambition of those rebellious Fiends, to whose secret lash and dominion men expose themselves



themselves when they intermeddle with such superstitious Curiosities as are Appendages to ancient Paganism, and were in all likelihood invented or suggested by those proud and ludicrous Spirits, to entangle man in by way of sport and scorn, and to subjugate him to the befoolments of their tricks and delusions. For it is not unreasonable to think that by certain Laws of the great Polity of the *Invisible World* they gain a right against a man without explicit contract, if he be but once so rash as to tamper with the Mysteries of the *Dark Kingdom*, or to practise in them, or any way to make use of them. For why not here as well as in the Ceremonies of *Witchcraft*? (But I must not make too large excursions.) And therefore I think it the safest way for every one that has given his name to God and Christ, not to meddle nor make with these Superstitious curiosities of *Astrology*, either by practising them himself, or consulting them that do, that no ill trick be put upon him by being made obnoxious to the invisible scourge, or by making others so in whose behalf he consults.

6. I say then, these vagrant *Demons* of the Air either secretly insinuating themselves into the actions of Astrologers, or after more apparently offering themselves to familiarity and converse, for to grace their profession by oral revelation of things past, present, or to come in such a way as is above humane power; I demand how it shall appear that *Cardan's*, for example, and \* *Asclepiarion's* deaths, and others more punctually, that I could name, predicted by themselves or others, was not by the familiarity of *Demons*, but the pure principles of *Astrology*. And so of whatsoever Honour or other Events that have been found to fall out just according to Astrological predictions, I demand how it can be proved that *Astrology* was not here only for a *vizard*, and that a *Magician* or *Wizzard* was not *underneath*. By how much accurater their Predictions are, by so much the more cause of suspicion.

\* *Sueton. in vita Domitiani.*  
lib. 25.

7. Now therefore to conclude, seeing that the Principles of *Astrology* are so groundless, frivolous, nay contradictory one with another, and built upon false Hypotheses and gross mistakes concerning the Nature and System of the World; seeing it has no due object by reason of the interposing of the free Agency of both men and Angels to interrupt perpetually the imagined natural series of both Causality and Events; seeing there is not sufficient Experience to make good the truth of the Art, they that have practised therein having not observed the pretended Laws thereof with due accuracy, and therefore if any thing has hitherto hit true, it must be *Chance*, which quite takes away their plea from Events; so that their Art is utterly to seek, not only for *Principles*, which I have demonstrated to be false, but for *Experience* and *Effects*, which hitherto have been none; (And assuredly they make nothing of pronouncing loudly that such or such a Configuration will have such an Event, though they never experienc'd it at all, or very seldom: as it must needs be in the conjunction of *Saturn*, *Jupiter* and *Mars*, which returns not in seven hundred years;) seeing also that those Predictions that are pretended to have fallen right are so few, that they may justly be deemed to have fallen right by *Chance*, and that if any thing has been foretold

very

very punctually and circumstantially, it may as well, nay better, be supposed to proceed from the secret insinuations or visible converse with the airy Wanderers, then from the indication of the Stars; and lastly, seeing there is that affinity and frequent association of *Astrology* with *Demonolatry* and ancient Pagan Superstition; that person certainly must have a strangely-impure and effascinating passivity of Phancie, that can be bound over to a belief or liking of a Foolery so utterly groundless as *Astrology* is, and so nearly verging toward the brinks of Apostasie and Impiety.

8. I have now finished my Astrological Excursion, to which I was strongly tempted, in a just zeal and resentment of that unparallel'd presumption and wicked sauciness of the vain-glorious *Cardan*, who either in a rampant fit of pride and thirst after admiration, or out of a malicious design to all true Piety, would make the world believe that the Divinity and Sacrosanctity of Christian Religion was subjected to his imaginary laws of the Stars, and that the fate of Christ the Son of God, miraculously born of the Holy Ghost, was writ in his Nativity, which forsooth he pretended to have calculated: As if all that *Justice*, *Meekness* and *power of working of Miracles* were deriv'd upon our Saviour from the Natural influence of the Configuration of the Heavens at his

\* John 10. 18. Birth; and as if he did not *willingly* lay down his life for the World, \* as he himself professes, but were surprized by *Fate*, and lay subject to the stroke of an *Astrological avaspims* or *Sidereal Intersector*. As also to meet with that enormous Boaster and self-conceited Wit, the prophane and giddy-headed *Vaninus*, a transported applauder and admirer of that wild and vain supposition of *Cardan*, upon which he so much dotes, that it is the very prop and master-piece of his impious Writings, the both *Bas*s and *Finishing* of all his villainous distorted doctrines against the Truth and Sacredness of Christian Religion. To which two you may add also *Apollonius*, though long before them, a high pretender to divine Revelations, and hot *Instaurator* of decaying Paganism; but with-

\* See Book 4. ch. 4. sect. 2. all a very silly affecter of \* *Astrological predictions*, by which it is easily discoverable at what a pitch he did either *divine* or *philosophize*. And methinks it is a trim sight to see these three busie sticklers against Christianity, like three fine Fools so goodly gay in their *Astromantick* Disguises, exposed to the just scorn and derision of the World for their so high pretensions against what is so holy and solid as the *Christian Faith* is, and that upon so fond and frivolous grounds as this of *Astrology*.

BOOK

# B O O K VIII.

## C H A P. I.

1. *The End and Usefulness of Christian Religion in general.* 2. *That Christ came into the World to destroy Sin out of it.* 3. *His earnest commendation of Humility.* 4. *The same urged by the Apostle Paul.*

1. **W**E have now finished the Third part of our Discourse, and have sufficiently proved, That Christianity is not only a *Reasonable* and *Intelligible* Idea of something that may be worth Providence's setting on foot some time or other, or as a *seminal Form* lurking unactive in the seed under ground; but that it has shot it self into *Real existence*, and is as a grown Tree that spreads its arms far and wide. It remains now that we consider the Branches and Fruit thereof. And I dare boldly pronounce that this is the Tree whose leaves were intended for the *Healing* of the Nations, not for a *Pretence* and *Palliation* for Sin; and that the Fruit thereof to the true Believer is *Life and Immortality*. This is a brief comprehension of the glorious End and great Usefulness of the Gospel. But we shall be something more explicate in a matter of so mighty importance. You may understand out of what has been said in the First part concerning the *Nature of the Mystery of Godliness*, that the Gospel is a kind of Engine to raise the *Divine life* into those Triumphs that are due to it, and are designed for it from everlasting by the all-seeing Providence of God. Let us now consider how fit the *Dispensation of the Gospel* is for this purpose, that is to say, *Those things that are testified in it, or prophesied of it, or intimated by it*, how all these things aim and conspire to this End; partly by affording the most effectual means imaginable for the re-installing the Soul into an higher state of Righteousness here, then any other Dispensation that has yet appeared in the World, and thereby more certainly transplanting her hereafter into a blessed state of immortal Life; and partly by exhibiting such warrantable grounds of doing Divine Homage to the Lord Jesus Christ, in whom this Life we speak of resideth so plentifully, he being anointed therewith far above the measure of his fellows. So that in this respect, though the other design has taken so little effect in the World, yet we cannot but acknowledge that the *Divine life* has not been disappointed of all her exterior Poms and Triumphs. We shall begin with the former kinds of the *Powers* of this Engine.

2. The First wherof consists in this, *In that it is so plainly and clearly declared in the New Testament, That the great End of Christs coming into the World was to remove Sin out of it, and to purifie mens Souls from all uncleanness and wickedness*; as is apparent from sundry

I i places.

places. As 1 John chap. 3. *He that committeth sin is of the Devil; for the Devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the Devil. Whosoever is born of God, doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.* Again, Tit. chap. 2. *For the grace of God that bringeth Salvation hath appeared to all men; teaching us, that denying ungodliness and worldly lusts; we should live soberly, righteously and godly in this present world; Looking for that blessed hope and glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works.* Also Ephes. ch. 5. v. 25. *Husbands, love your wives, even as Christ also loved the Church, and gave himself for it; that he might sanctify and cleanse it with the washing of water, by the word: That he might present it to himself a glorious Church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish.*

I might add several other places, but I shall content my self with but one ratification more of this truth from the mouth of our blessed Saviour, who professes *he came not to destroy the Law, but to fulfill it*, that is, to set it at an higher pitch, as appears by the whole scope of his Sermon upon the Mount. The observance of which Precepts he does seriously require of his disciples and followers; as appears from that Similitude he closes his discourse withall, where he pronounces that they that kept and practised his sayings, should be safe as one that builds his house upon a Rock; but those that heard and practised not should be as he that built on the Sand, that is, upon a false and deceitfull foundation. And a little above he does plainly protest even against such that may have prophesied, cast out Devils and done Miracles in his name, (which yet are greater matters then either the making or hearing of long Prayers or long Sermons,) because they kept not this Law of Righteousness he there propounds, he does protest that in the day of Judgment *he will not know them*, but bid them *depart from him, as Workers of Iniquity.*

This is sufficient to demonstrate That the End of the Gospel is to renovate the Spirits of men into true and real inherent *Righteousness* and *Holiness*, which in counter-distinction to the *Animal life* (which had domineered in the World so long, not only in the prophane Actions but also in the very \* Religious Rites of the Heathens, as I have already shewn at large) I have denominated *the Life Divine*, and numbred out those Three parts it most consists of, namely, *Humility, Charity and Purity*; and therefore it will not be unreasonable to shew how expressly and particularly urgent the Gospel is for the promoting these three Graces.

3. Our Saviour Christ Matth. 11. makes a solemn invitation to the first of these Vertues, propounding himself an Example; *Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and you shall find rest unto your souls.* And Matth. 5. v. 5. *Blessed are the meek, for they shall inherit the earth.* It is a promise from the same

Matth. 5. 17.

Matth. 7. 24.

\* See Book 3. chap. 6, & 7.

same month. The meaning of both which places is, That *Humility* and *Meekness* beget a great deal of Peace and Tranquillity and enjoyment of a mans self even in this life, whenas *Pride* exposes a man to perpetual Discontent and Impatency. Besides that the *Proud* man is as it were the Butt that the Almighty shoots his Arrows against to gall, wound and vex; the very hackstock of Divine vengeance, and the sport and pastime of Misfortune. *God resisteth the proud, but giveth grace to the humble.* But my purpose is not to interpret such easie places as I alledge, James 4. 6, but merely to bring them into the Readers view.

And there are many more yet that testifie of the Excellency of this Grace of *Humility*. For our Saviour again (*Matth. 11.*) entitles those Vertues especially to the knowledge of the Mystery of the kingdom of God. *I thank thee, O Father, Lord of Heaven and Earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemeth good in thy sight.* And *Matth. 18.* Christ being asked who is the greatest in the kingdom of Heaven, called a little childe unto him, and set him in the midst of them, and said, *Verily I say unto you, Except ye be converted and become as little children, ye shall in no wise enter into the kingdom of Heaven. Whosoever therefore shall humble himself as this little childe, the same is greatest in the kingdom of Heaven.* And Chap. 20. 25. *Ye know that the Princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your Minister; and whosoever will be chief among you, let him be your servant. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.* In which passage is insinuated, that useles and pompous honour is to have no place in the Church of Christ; but that if any mans office be more honourable then another, it must be also more serviceable, especially in matters appertaining to Religion.

For to the like purpose is that *Matth. 23.* where the *Pride* and *Hypocrisie* of the Scribes and Pharisees is taxed. *For they binde heavy burthens, saith our Saviour, and grievous to be born, and lay them upon mens shoulders; but they themselves will not move them with one of their fingers. But all their works they do to be seen of men: they make broad their Phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at Feasts, and the chief seats in the Synagogues, and greetings in the market-places, and to be called of men, Rabbi, Rabbi. But be not you called, \* Rabbi, saith our Saviour: for one is your Master, even Christ, and all you are brethren. And call no man your \* Father upon Earth; for one is your Father which is in Heaven. Neither be you called \* Masters; for one is your Master, even Christ. But he that is greatest among you, shall be your \* Servant. And whosoever shall exalt himself, shall be abased; and he that humbleth himself, shall be exalted.*

4. Hitherto our Saviour, and that very fully. In whose foot-steps the Apostles also insift, *Rom. 12. 16.* *Be of the same minde one towards another. Minde not high things, but condescend to men of low degree. Be not wise in your own conceits.* And *Eph. 4.* *I therefore the prisoner of the*

\*\*\* Infallible Doctour, impetuous Father or Master, obtruding upon his own authority other doctrines then Christ hath taught us. *Quò quis inter vos major in Ecclesia dignitatem obtinebit, cò sciat sibi non plus imperii concessum, sed plus oneris injunctum.* Grot. Lord

Lord beseech you that ye walk worthy of the vocation wherewith ye are called, in all lowliness and meekness, with long-suffering, forbearing one another in love. And Titus 3. Put them in minde to be subject to Principalities and Powers, to obey Magistrates, to be ready to every good work, To speak evil of no man, to be no brawlers, shewing all meekness to all men. So that we see the Christian Religion meets as well with the sauciness of the Inferiours, as with the affected domination of Superiours. Thus expressly does the Gospel recommend Humility to the World.

## CHAP. II.

1. *Christs enforcement of Love and Charity upon his Church by Precept and his own Example.* 2. *The wretched imposture and false pretensions of the Family of Love to this divine Grace.* 3. *The unreasonableness of the Familists in laying aside the person of Christ, to adhere to such a carnall and inconsiderable Guide as Hen. Nicolas.* 4. *That this Whiffler never gave any true Specimens of reall love to Mankind, as Christ did and his Apostles.* 5. *His unjust usurpation of the Title of Love.* 6. *The unparallel'd endearments of Christs sufferings in the behalf of Mankind.*

1. **T**HE next Branch of the *Divine Life* is *Christian Love or Charity*, then which nothing is more inculcated in the New Testament. Christ has left it as his Motto, and the Motto of his Church, the *Symbolum* or Word whereby it may be known to whom they belong. *John 13.34. A new commandment I give unto you, That ye love one another, as I have loved you, that ye love one another. By this shall all men know that ye are my disciples, if ye love one another.* As if he should have said, You may have heard something indeed out of *Moses* of loving ones neighbour as himself; which Precept as it did not reach so far as I intend this of mine, and that which it reached at is utterly laid aside and neglected, I now afresh set it on foot, and upon such terms and in such a degree and manner as never was yet. For I would have you *love one another even as I have loved you*, that is, so heartily and sincerely, that you will be ready to lay your lives down one for another, if need require. Which is more expresse, *Chap. 15.12. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man then this, that a man lay down his life for his friends.* Which Christ doing for his Church, especially in those circumstances he did, is an unparallel'd specimen of true love indeed, and the highest obligation that can be of our loving both him and one another.

2. Which things while I consider, I cannot with patience think upon the gross imposture of that bold *Enthusiast of Amsterdam*, who giving no found evidence of any such Love as may be deemed rightly either *Morall* or *Divine*, only tumbling out a Rhapsody of swelling words, distorted



ted Allegories, and slight allusions to the History of Scripture, intermingling them or strinkling them ever and anon with the specious name of *Love*, (though there be no motive nor reason that urges the thing it self all the while,) would give out himself such a Master of this Mystery, as that Christianity must be super-annuated, and all the devotionall Homage due to our Saviour laid aside, all his Offices silenced; his Passion slighted, nay derided, his visible Return to Judgement anticipated and eluded, his Resurrection and Ascension misbelieved, and the promise of Eternal Life swallowed up in the present glorious enjoyments and enrichments of them that will give up their soundness of judgement and reason to be led about with the May-games and Morrice-dances of that sweet Sect that have usurped to themselves the Title of the *Family of Love*. Whenas the Authour of this Faction, as I am well enough informed, was more likely to prove a Pimp or second *Sardanapalus*, then a true Instructor of the World in so holy a Mystery; being infamous for having suspected Females in his House, and living splendidly and deliciously above his rank, noted for his crimson-Satten doubler and other correspondent habiliments, as also for his large Looking-glass, wherein he often contemplated his whole begodded Humanity; and composing his long beard, and stroaking down his Satten sides, might strut in admiration of himself, that he found the World so favourable to his false Impostures; and lastly, ridiculous for his women-Scribes, and other such like soft doings, not to say impure and obscene. All which to any man that has but a moderate nasuteness cannot but import, that in the title of this Sect that call themselves the *Family of Love*, there must be signified no other love then that which is merely *Natural* or *Animal*; though the Preacher of this *Love-mystery* bears himself so aloft, and is so high upon the wing, that he cannot phansie himself any thing lesse then that *Apocalyptical Angel* flying in the midst of Heaven, and preaching the everlasting Gospel to the Inhabitants of the World. And truly this Gospel of *Henry of Amsterdam* is likely to be as lasting as the generations of men, and, I may adde, as universall as both *Men* and *Brutes*.

3. Hear, O Heavens, and hearken, O Earth, while I pleade the cause of the just one and despised against the rebellious Hypocrites. Thus saith *Isa. 28. 16.* the Lord God, Behold, I lay in Sion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation; and he that believes thereon, shall not be ashamed. Judgement also will I lay to the line, and righteousness to the plummet, and the hail shall sweep away the refuge of lyes, and the waters shall overflow their hiding-places. That this corner-stone and sure foundation is \* *Christ* that suffered at *Jerusalem*, we are infallibly \* *1 Pet. 2. 6.* informed by those that were truly inspired, the blessed Apostles. That *Rom. 9. 3. 33.* the refuge of lyes and hiding-place is most naturally applicable to this skulking Family, is apparent, in that the summe of their Religion is nothing but a bundle of *lying Allegories* and *Canting Terms*, whereby they deal falsly with men; and under the pretence of fine Mystical speeches, would thrust out of the World the choicest and most beneficiall Truth that ever was imparted to the Sons of men; I mean the Truth of

the Gospel in the plain simplicity thereof, whereby we are so clearly taught what we are *to be, to do, and to expect.* And the Storm that shall overtake them, and the Deluge that shall fall in upon them in their hidden dwellings, shall be those Torrents of Reason and that irresistible conviction from the sincere and true-hearted followers of Christ.

Tell me therefore, O ye conceitedly-inspired, whose phancies have blown you above Gospel-dispensations, why do you run into the error of the Jews, and refuse this *precious corner-stone*, this *sure foundation*, and build upon disunited Sand and rotten Quagmires, that will bear no weight? Why do you lay aside Christ in the truth of his History, the most palpable pledge of Divine Providence, of God's Reconciliation to men and of future Happiness, that ever was exhibited to the World, and chuse for your Guide a mere Allegorical Whifler, an Idol-Puppet dressed up in words and phrases filched out of the Scripture, but perverting and eluding the main scope and most usefull meaning thereof?

Why have ye forsaken the only-begotten Sonne of God, and given your selves up to the deceivable conduct of a mere carnall man, and wholly destitute not only of true faith in God and Christ, but of all substantial Knowledge and Reason? Why are you so rash and giddy as to believe one that only testifies of himself, and is so impudent a Plagiary as to offer you no wares but such as he has stolne from you, if you pretend to be of the Christian Church; and those so poisoned and adulterated, that you cannot receive them without the danger of being struck into a misbelief of the truth of Christs Gospel, and of revolting from him to whom so many illustrious Prophecies of old, so many Miracles done by himself, to whom his wonderfull Resurrection from the dead, and audible voices from Heaven while he was living, gave ample testimony that he was indeed the true Son of God?

4- What indearing evidence or argument has this Mercer of Amsterdam given you of true compassion and love to mankind, that you should vaunt him so transcendent a *Mystagogus* in so divine a Mystery, that you equalize him to, nay, exalt him above Christ and his Apostles? Did he not live a lazy, easie, soft life, as other rich Shop-keepers do; whenas not only our Saviour himself but also his Apostles lived an hard *Asketick* life, full of dangers and afflictions also from without? Let S. Paul speak for the rest, for they were in a manner all of them in the same case, and might justly expostulate with these high fanatick Pretenders in the same words: *Are they Ministers of Christ? (I speak like a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths often. Of the Jews received I forty stripes save one, thrice was I beaten with rods, once was I stoned, thrice I suffered shipwrack, a night and a day have I been in the Deep; in Journeyings often, in perils of water, in perils of Robbers, in perils by mine own Countrymen, in perils by the Heathen, in perils in the City, in perils in the wilderness, in perils at the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness, &c.* To all which you may adde very despightfull

2 Cor. 11. 23,  
24. &c.

spightfull and torturous deaths which most of them underwent at last : and all this out of a faithfull love to their Lord and Master Jesus Christ, and a dear regard to the good and Salvation of mankinde. But what was it wherewith this *H. N.* obliged the world so that all due homage and divine reverence to the Person of Christ must be laid aside, and this bold Impostor silence the constant faith of Christians, by his high pretensions of being the Head and Father of such a *Family* whose *inscription* must be *Love*, who with this Family of his, is *God and Christ*, and *Cherubims* and *Seraphims*, *Angels* and *Arch-Angels* already busie in their office of judging the quick and the dead, and gathering the elect from all the corners of the Earth :

5. But in my apprehension at the very first sight he shews himself very injudicious, if not malicious, in making a difference betwixt the true *Household of Faith* and *Family of Love* ; besides his gross and impudent injustice in usurping that *badge of honour* to himself that was won by another in a *field of blood*. For, as I was going to say, what has this *H. N.* done to merit this title more then in scribbling many fanatical Rhapsodies of unsound language, abusively borrowed from the sacred Scriptures, and in perverting the sense and supplanting the end by his wicked elusions and vain Allegorical evasions, and so under pretense of beginning an higher dispensation of Righteousnes and Religion in the world then ever was yet, treacherously introducing in stead of true Religion nothing but *Sadducisme*, *Epicurisme* and *Atheisme* ? This voluminous *Enthusiasme* of his, together with the gracing of the Family with the splendour of his crimson habiliments, is all I find that can pretend to any contestation or competition with the true Master of Divine Love, or to any obligation of his Followers.

6. I must confess our Saviour compiled no Books, it being a piece of Pedantry below so noble and Divine a person. But that short Sentence which he writ with his own most precious blood, *As I have loved you, so love you one another*, is worth millions of Volumes, though written with the truest and sincerest Eloquence that ever fell from the pen of an Oratour. Nor did he wear any gay Clothes, but when by force the abusive souldiers put a scarlet robe upon him indispight and mockery. Nor was he resplendent in any colours but what was the dye of his own blood in his solemn and dreadful Passion, when he was so cruelly scourged, when out of agonie of mind he sweat drops of blood, when he was nailed to the Cross, and the lance let blood and water out of his side. All which ineffable and unsupportable torments this innocent Lamb of God suffered for no demerit of his, (for what thank is it to suffer for a factious Impostor or open evil doer ?) but out of mere compassion and hearty love to mankind, that he might by this bitter Passion of his, and the glorious consequences of it, his Resurrection and Ascension, gain us to God. And now let all men judge if there can be possibly any Author or pretended Instructor of the World, in that *holy and divine Love* indeed, comparable to the Lord *Jesus*, who has given this unparallel'd demonstration of his love unto us.

## C H A P. III.

1. *The occasion of the Familists usurpation of the Title of Love.* 2. *Earnest precepts out of the Apostles to follow Love, and what kind of Love that is.* 3. *That we cannot love God, unless we love our neighbour also.* 4. *An Exposition of the 5 and 6 verses of the 1 chapter of the 2 Epist. of S. Peter.* 5. *Saint Paul's rapturous commendation of Charity.* 6. *His accurate description thereof.* 7. *That Love is the highest participation of the Divinity, and that whereby we become the Sons of God. And how injurious these Fanaticks are that rob the Church of Christ of this title to appropriate it to themselves.*

Isa. 51. 1.

1. **H**Earken therefore to me, ye that would follow after righteousness, ye that seek the Lord: Look unto the rock whence you were hewn, and to the hole of the pit from whence you were digged. Look upon him whom ye have pierced, and whose blood is the seed of the Church, whose Spouse was taken out of his side as Eve out of the side of Adam. Acknowledge your original, and recount with your selves the price of your Redemption, even the inestimable blood of that immaculate Lamb Christ Jesus. The sense whereof is the strongest cement imaginable to unite us to our Saviour and one unto another.

But the Church having been given up so long a time to bitter factions and persecutions, to warre and bloodshed, and all manner of enmity and hostility one against another, it is no wonder if a stranger has invaded that Title, which she may justly be thought to have either refused or forfeited. For my own part, I know not how to apologize for either the fond opinions or foul miscarriages of the Wilderness of Christendom. But sure I am That the Banner over the true Spouse of Christ is Love: That Love is the badge and cognoscence of all his faithful members, by which they are known to be His living members indeed: That Love and Peace is the last Legacy which was left to the disciples by their dying Lord and Master; an inheritance entailed upon all the true sons of God for ever: That Love is the fulfilling of the Law, and has filled almost every page of the Gospel and all the Writings of the Apostles; and when they speak of Faith, it is none other Faith then that which worketh by Love.

2. Out of the many repetitions and inculcations of this holy and heavenly Vertue I was a gleaning out some to present you withall, for an evidence how serious the Gospel of Christ is and how sufficient in the urging of this indispensable duty. We go on therefore, and adde to what we have already cited these following places. Galat. 5. 6. *For in Jesus Christ neither circumcision availeth anything, nor uncircumcision, but Faith which worketh by Love.* And if Circumcision be nothing without Faith working by Love, what can Baptizing or Rebaptizing or any external ceremony be without this true Faith whose life and spirit is Love, which the Apostle directs us to? And after v. 13, 14. *For, brethren,*

thren, ye have been called unto liberty; only use not your liberty for an occasion to the flesh, but by love serve one another. For all the Law is fulfilled in one word, even in this, *Thou shalt love thy neighbour as thy self.* Where this Law of Love is so carefully described, that the abuse of this Title to Lust and Libertinisme is plainly excluded, against such as talk so much of Love, and are but *Libertines* at the bottom. Which caution also is very soberly and prudently put in by S. John, Ep. i. chap. 5. v. 2. *By this we know that we love the children of God, when we love God and keep his Commandments.* Which is a plain demonstration that that Love which Saint John exhorts to so copiously in his Epistle, is a Love purely divine, and such as no man can be assured he doth practise, unless he keep all the Commandments of God. For even a carnall man may love the children of God, because he findes them harmless, peaceable and beneficiall, or because himself is of a good sanguine benigne complexion: But this Love, in a man that makes not conscience of the Commandments of God, is merely *animal* and *natural*; not proceeding from that community of the Divine Spirit which all the Regenerate participate of, but out of *complexion* and *self-love*, which will adhere to any thing that it feels a naturall comfort from. But if this Childe of God prove something spinose and harsh in opposing, rebuking, or it may be not complying with some dearly-beloved humours of this good-natured sanguine; his corrupt bloud will then begin to boyl against the Son of God, and return him hatred for his good will.

3. And as this blessed Apostle and peculiarly-beloved of our Saviour has made so carefull a caution, that the Love he recommends to the world should not slack so low as to draggle in the dirt; so has he wisely provided against the Hypocrisie of high-flown Religionists, who pretend to be so transported with love to God and his service, that they quite forget their neighbour: and therefore at the end of the foregoing Chapter he does plainly pronounce, that *If a man say, I love God, and hateth his brother, he is a lyar: For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandments have we from him, that he that loveth God, love his brother also.* Which duty of the Second Table being most hard, and the most liable to be cast off through the Hypocrisie of mens hearts, the inculcation thereof is most frequent with the Apostles. Paul to the Ephesians, chap. 4. ver. 31. *Let all bitterness, and anger, and wrath, and clamour, and evil speaking be put away from you, with all malice: And be ye kinde one to another, tender-hearted, forgiving one another, even as God for Christs sake has forgiven you. Be ye therefore followers of God, as dear Children; and walk in love, as Christ also hath loved us, and hath given himself for us an Offering and a Sacrifice to God for a sweet-smelling savour. And Colos. 3. 12. Put on therefore (as the elect of God, holy and beloved) bowels of mercies, kindenesse, humblenesse of minde, meeknesse, long-suffering; Forbearing one another, and forgiving one another, even as Christ forgave you. And above all things put on Charity, which is the bond of perfectnesse: and let the peace of God rule in your hearts, &c.* Peter also, in his first generall Epistle, *Seeing ye have purified your souls in obeying the truth through*

1 Joh. 4. 20.

1 Pet. 1. 22.



ver. 5.

through the Spirit, unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently. And in his second Epistle, ch. i. And besides this, giving all diligence, add to your faith vertue; and to vertue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godlinesse; and to godlinesse, brotherly kindnesse; and to brotherly kindnesse, charity.

\* Or, power.

4. The coherence of this golden chain of Divine Graces is so admirable that I cannot passe it by, though it be beside my present purpose to speak any thing of the places I cite. But we shall not so well understand the fit connexion of these Vertues with themselves, nor of the whole link of them with the precedent Text, without rectifying the Translation in a word or two. The Apostle in the foregoing verses intimates to them how God has provided for them according to his divine power all things appertaining to life and Godlinesse, through the knowledge of his Son Jesus Christ, who hath called us in glory and \* virtue, and given us exceeding great and precious promises, that having escaped the corruption that is in the World through lust, we should be partakers of the divine nature: and then comes in what has been recited, Καὶ αὐτὸ τῷ τοῦ θεοῦ, which they have rendred, *And besides this*. Which Translation makes no connexion of sense with the former words, but is very abrupt, nor will the phrase I think bear that meaning. It is better sense and more laudable Criticisme to render it thus, *And therefore forthwith, or without any more adoe, add to your faith vertue, &c.* Which latter words are not well rendred neither. The Greek is, ἐπιχορηγούμεν ἐν τῇ πίστει ὑμῶν τὴν ἀρετὴν. Grotius would have ἐν to be redundant there, so that his suffrage is for the English Translation. But for my own part I think that ἐν is so far from being redundant, that it is essentiall to the sentence, and interposed that we might understand a greater Mystery then the mere adding of so many Vertues one to another, which would be all that could be expressly signified if ἐν were left out. But the preposition here signifying *causality*, there is more then a mere enumeration of those Divine Graces. For there is also implied how naturally they rise one out of another, and that they have a causall dependence one of another.

Therefore the sense is, That God having on his part fitted all things for their Salvation, and they having obtained like precious Faith with the Apostle himself, that through the efficacy of their Faith they should also acquire *Virtue*, that is, Strength and Fortitude. For high and noble Promises excite courage and resolution to set upon the difficulties through which they must passe that would obtain the Promises. And this encountering with the difficulties that are in a Christian mans way, while he is not a talker of Christianity but a reall actour and cordiall endeavourer to follow the Precepts and Example of Christ, will beget not verbal but true *Knowledge* in him, that is, *holy Experience* in the wayes of God. And in this *Experience* he is taught how those fleshly and worldly lusts and desires have often deceived him, and led him out of the way, blinding his judgement by their importunate suggestions, and extinguishing, or at least dulling, those more religious and divine senses



senses of the Soul, when their importunities are listened to and their cravings satisfied. And therefore this *Knowledge* and *Experience* begets *Temperance*, that is, a more rigid resolution of curbing and keeping under of all worldly and carnal desires, and a peremptory refraining from giving any answer to their impudent beggings and cravings.

Which things if a man seriously attempt in its due extent and latitude, questionless he will put himself upon a very intolerable task, and there will be no remedy but *Patience*; which he will find so mightily out of his power, that he will be forced upon his knees to the God of heaven to comfort, assist and strengthen him in his agony and conflict against his domestick enemies, and to support his spirit in so great anguish and pain. Whence it is plain that we cannot keep close to the laws of *Temperance*, but that *Patience* will necessarily emerge therefrom; nor be kept in this Spirit of *Patience* without the invocation and acknowledgment of Divine assistance, which is an unquestionable fruit of *Godliness* properly so called.

Nor can we apply our hearts seriously and sincerely to this kind of *Godliness* long, but we shall find answers to our prayers and breathings after God, beyond both our own expectation and the belief of others: and therefore enjoying the victory through the Divine grace that is sufficient for us, and getting so glorious a triumph over our lusts, we finding our Souls transported with an high sense of thankfulness to our Redeemer and Benefactor, who wants nothing of our retributions himself, the stream of our affections is naturally driven downwards to his Church, to the Saints that dwell upon earth, and those that excell in virtue, or at least pretend unfeigned endeavours after it. Psal. 16. 2, 3. And this is properly *brotherly Kindness*, which carries our affections to those that profess the same Religion with our selves. Which *brotherly Kindness* arises not only out of this consideration of thankfulness toward God, but out of the very temper and condition of the Soul thus purified: according to what *S. Peter* intimates, that having purified our Souls in obeying the truth through the Spirit, the end and result thereof is the loving our brethren. Or else what serves this Purification for?

Shall Envy, shall Hatred, shall Lust, shall Ambition, shall Luxury, shall those enormous desires and affections be cast out of the Soul by Sanctity and Purity, that she may be but a transparent piece of ice or a spotless fleece of snow? Shall she become so pure, so pellucid, so crystalline, so devoid of all stains and tinctures, of all soil and duller colours, that nothing but still shadows and Night may possess that inward diaphanous Purity? Then would she be no better than the nocturnall Air, no happier than a statue of Alabaster. All would be but a more cleanly sepulchre of a dead starved Soul. But there is no fear of so poor an event upon so great preparations. For *Love* and *Desire* are so essential to the Soul, that she cannot put them off but change them. She is *ἄλογος ἀσώματος πῦρ*, as *Pselmus* calls her, *an immaterial and incorporeal fire*, an unextinguishable activity, and will catch at some Object or other. And therefore if she has ceased to love the world and the Lusts of her own body, she will certainly love the body of Christ, the Church, and study how

how to help them and advantage them. Nor can she stop here, but this pure and quick flame mounts upwards and is reflected again downwards, and vibrates every way, reaching at all Objects in Heaven and in Earth, as natural fire enters all combustible matter. And therefore in her pure and ardent speculations of the Godhead and his unlimited Goodness, and also her observations of the capacity of the whole Creation of receiving good both from him and one another, she overflows those narrow bounds of *brotherly Love*, and spreads out into that ineffably-ample and transcendently-divine grace and vertue, *universal Charity*, which is the highest accomplishment the Soul of man is capable of either in this life or that which is to come: and thus at last she becomes *perfect, as her Father which is in Heaven is perfect*.

5. This is that *most excellent way* which S. Paul speaks so transportedly and triumphantly of, 1 Cor. ch. 13. Where having first numbred out the manifold Gifts that God bestowed upon his Church, as Preaching, Prophesying, working of miracles, gifts of healing, and diversity of tongues, he immediately breaks out in the rapturous commendations of *Charity* above all. *Though I speak with the tongues of men and of Angels, and have not Charity, I am become as a sounding brass and a tinkling cymball. And though I have the gift of Prophecie, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have no Charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not Charity, it profiteth me nothing.*

And after he has raised our expectation and estimation of this Heavenly grace with these high words of his, he does not, as the vain *Enthusiast* does, heat our phancies and leave our judgment in the dark; but he does very distinctly and copiously describe to us the nature of this Divine vertue; so that we may plainly know where to be, and what to seek after, and how to be satisfied whether we have attained to it or no.

6. *Charity suffereth long, and is kinde; Charity envies not; Charity vaunteth not it self, is not puffed up, doth not behave her self unseemly, seeketh not her own, is not easily provoked, thinketh no evil, complies not with iniquity, but rejoiceth with the truth; Beareth all things, believeth all things, hopeth all things, endureth all things.* This is a very full and lively description of *Love* and *Charity*, and the character of the sweetest and Heavenliest perfection that is communicable to the nature of man; and so warmly poured out from the sincere heart of this rich possessor of it, the holy Apostle, that it is to me more moving then all the canting language of the highest fanatical Pretenders to the profession of this Mystery.

7. This is the highest participation of Divinity that humane nature is capable of on this side that *Mysterious* conjunction of the Humanity of Christ with the Godhead; and therefore this is that whereby we become the *Sons of God*, as S. John has evidently declared in his 1. Epistle general, ch. 4. *Beloved, let us love one another: for Love is of God; and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God; for God is Love.* And vers. 10. *Herein is love, not*

not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time: If we love one another, God dwelleth in us, and his love is perfected in us. And again vers. 16. God is Love; and he that dwelleth in love, dwelleth in God, and God in him. Several other Testimonies there are of the high estimate the true Church of Christ has of this holy Vertue of Love: but what I have already cited is sufficient to shew how urgent the Precepts of the Gospel are for this excellent branch of the *Divine life*, which we call *Charity*; as also how inexcusably injurious, impious and blasphemous to Christ those fanatical Impostors are that revolt from the Church, superannuate Christ's offices, and antiquate the Christian Religion, under a pretence of an higher dispensation and Revelation upon which they have set the Title or Superscription of *Love*, adorning themselves with the Churches colours, that by this evil stratagem they may the more safely fall upon her and destroy her, at least seduce the most simple and, many times, the best-meaning members of the Church from their true Head, Christ Jesus, who ransom'd them with his own most precious blood. Whose Sovereignty over his Church cannot cease, himself not ceasing to be; but he is a Priest and King for ever according to the Prophecies.

## CHAP. IV.

1. Our Saviour's strict injunction of Purity; from whence it is also plain that the Love he commends is not in any sort fleshly, but Divine. 2. Several places out of the Apostles urging the same duty. 3. Two more places to the same purpose. 4. The groundless presumption of those that abuse Christianity to a liberty of sinning. 5. That this Error attempted the Church betimes, and is too taking at this very day. 6. Whence appears the necessity of opposing it, which he promises to doe, taking the rise of his Discourse from 1 John 3. 7.

1. **T**HE third Branch of the Divine Life is *Purity*. In the urging whereof both Christ and his Apostles being so earnest, it is plain, that that *Love* which they recommend to the World can be no suspected affection, like that which the canting language of the *Enthusiasts* may justly be thought to favour; but that it is that *pure and holy Love* indeed, which deservedly we have stiled *Divine*. And how severely this *Purity* we speak of is required, I shall give you some few but very sufficient instances. Matth. 5. 27. *Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery already with her in his heart. And if thy right eye offend thee, pluck it out, and cast it from thee: for it is better for thee that one of thy members should perish, then that thy whole body should be cast into Hell. And if thy right hand offend thee, cut it off, and cast it from thee, &c.* What more serious and earnest monition can there be made to Continence and Ab-

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stinence from sensual pleasures then this of our Saviour, who upon no less penaltie then the torments of Hell interdicts us all looseness and uncleanness; forbidding us all preludeous preparations to the foul acts of Lust, and not permitting so much as an imaginary scene of illicit transactions, to which our will could really assent if opportunity were offered.

2. And we shall find the Apostles insisting in the footsteps of their Master in this matter: 2 Corinth. 6. *Wherefore come out from among them, and be ye separated, saith the Lord, and touch not the unclean thing; and I will receive you: And I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.* Having therefore these promises (dearly beloved) let us cleanse our selves from all filthiness of flesh and spirit, perfecting holiness in the fear of God. And 1 Thessalon. 5. *The God of peace sanctifie you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.* And in the former chapter, ver. 3. *For this is the will of God, even your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, as the Gentiles that know not God.* And 1 Corinth. 6. ver. 13. *Now the bodie is not for fornication, but for the Lord; and the Lord for the bodie: And God hath both raised up the Lord, and will also quicken us by his own power. Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. And a little after, Flee fornication. Every sin that a man doth, is without the body; but he that committeth fornication sinneth against his own body. What? know ye not that your Body is the Temple of the Holy Ghost in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorifie God in your bodie and in your Spirit, which are God's.* Also Coloss. 3. 5. *Mortifie therefore your members which are upon the earth, Fornication, Uncleanness, immoderate affection, evil Concupiscence, and Covetousness, which is Idolatry. For which things sake the wrath of God cometh upon the children of disobedience.* Parallel to which is that Ephes. 5. 3. *Walk in love, as Christ also hath loved us: but fornication and all uncleanness and covetousness, let it not be so much as once named amongst you, as becomes saints. Neither filthiness, nor foolish talking, which are not convenient; but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an Idolater, hath any inheritance in the kingdom of Christ, and of God. Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience. Be not you therefore partakers with them.* And 1 Corinth. 6. 9. *Know ye not that the unrighteous shall not inherit the Kingdom of God? Be not deceived, neither fornicatours, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.*

3. I have made a more ample collection of the enforcements of this duty of Purity and Sanctity then I intended; and yet I cannot abstain from

from adding of two more : the one out of S. Peter, 1 Epist. ch. 2. *Dear-ly beloved, I beseech you as strangers and pilgrims to abstain from fleshly lusts which war against the soul.* The other out of him which I have already so often cited, Rom. 13. 12. *The night is far spent, and the day is at hand; let us therefore cast off the works of darkness, and put on the armour of light. Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying: But put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lusts thereof.*

4. I have now abundantly shewn how plainly and explicitly Christ and his Apostles urge all men that are hearers of the Gospel to be carefull and conscionable doers of the same, that they should be holy even as Christ was holy in all manner of conversation; that they are bound to endeavour and aspire after the participation of the Divine life and all the Branches thereof, *Humility, Love and Purity, hating even the garment spotted by the flesh*, as the Apostle Jude speaks. And how this Holiness and Righteousness is required of them with no less seriousness and earnestness then upon the forfeiture of their eternal Salvation if they do not act according to those Precepts. Insomuch that I stand amazed while I consider with my self that hellish and abominable gloss that some have put upon the Gospel, as if it were a mere school of looseness, and that the end of Christs coming into the world was but to bring down a commission to the sons of men whereby they might be enabled to sin with authority, I am sure with all desirable security and impunity; nothing being required on their part but to believe that Christ died for them, and upon no other condition then that bare belief: as if Christ did not give himself to redeem us from sin, but to assert our liberty of sinning; which is the most perverse and mischievous misconstruction of the grace of God revealed in Christ that possibly could be invented, and point-blank against the end and design of his coming into the world. *For he gave himself for us, that he might redeem us from all iniquity, Tit. 2. 14. and purify unto himself a peculiar people, zealous of good works.*

5. Yet as repugnant and irrational as this Errour is, it had attempted the Church betimes; as appears by sundry monitions of the Apostles, when exhorting their charge to holiness of life and real righteousness, they often intimate their proneness of being deceived in thinking they had leave to be remiss in these matters. Some instances you may have observed already: to which you may add that of S. James, *Be ye doers of the word, and not hearers onely, deceiving your own souls.* But that of S. John is most expresse and emphaticall, *Little Children, let no man deceive you; he that doth righteousness, is righteous even as he is righteous,* that is, even as Christ was righteous, who was not putatively and imaginarily righteous, but really so indeed: though it seems by this caution there were that went about in those times to perswade it might be otherwise. And I could wish that this errour were not so taking in the Church as it is at this day: then which notwithstanding no greater I think can be committed nor more dangerous, it rendring this admirable Engine (as I have termed it) which God has set up in the world for



the advancement of Life and Godliness, altogether invalid and useless.

6. Wherefore all the following Powers of this Instrument depending on this first, unless we can make good this, the rest will have no force nor motion. Therefore that I may make all thoroughly glib and expedite, I find an obligation upon me not to rest in these, though never-so-evident testimonies, *That we are strictly bound to inherent sanctity and holiness*; but to clear also to the judicious the unwarrantableness and weakness of the grounds of this Error, which they would obtrude upon the world as the chief Mystery of the Gospel, namely, *That if one do but believe, though devoid of all sanctification, yet he is approved as holy and righteous by the imputation of Christs righteousness, and so consequently shall inherit everlasting life, let him live here as he will.* I shall take the rise of my discourse from that grave and affectionate counsel the holy Apostle has given to young and weak Christians, and which I even now mentioned, *Little children, let no man deceive you, &c.*

## C H A P. V.

1. The Apostle's care for young Christians against that Error of thinking they may be righteous without doing righteously.
2. Their obnoxiousness to this contagion, with the Causes thereof to be searched into.
3. The first sort of Scriptures perverted to this ill end.
4. The second sort.
5. That the very state of Christian Childhood makes them prone to this Error.
6. What is the nature of that Faith Abraham is so much commended for, and what the meaning of λογίζεσθαι εἰς δικαιοσύνην.
7. A search after the meaning of the term Justification.
8. Justification by faith without the deeds of the Law what may be the meaning of it.
9. Scriptures answered that seem to disjoin Real righteousness from Faith;
10. And to make us only righteous by imputation.
11. Undeniable Testimonies of Scripture that prove the necessity of real Righteousness in us.

I. **T**HAT which Plato commends in Law-givers and Institutors or Governors of Commonwealths, that they have a special and prime care of Childhood and youth; as the diligent in Husbandry make peculiar fences for their young plants to save them from the dangers their tenderness exposes them to; that also is observable in the blessed Apostle, who amongst many other provisions he has made in the behalf of all younglings in Christianity, has also armed them and fenced them with this caution against being mistaken so dangerously in Christianity as to conceit they may by a bare professing themselves Christians be righteous, though there were neither any real Righteousness in their hearts, nor any fruits of it in their hands. A wicked Error which several Seducers tempted men to, such as were *Nicolans*, *Marcio* and *Carpocrates*, as Historians have taken notice of.

2. And



2. And because there can be no better Antidote then the being convinced that there is an obnoxiousness in younger Christians to this contagion, I shall diligently search out and set forth the causes whereby they become obnoxious; that finding themselves so, they may have the greater care to keep themselves from being smitten with this pestilentiall infection.

Where we shall finde that come to pass in Spirituall things that often happens in Natural. For as weak bodies contract diseases from meats and drinks, nay, from that which is so perpetual and palpable a principle of life that we can scarce live one moment without it, I mean, the refreshing Aire, which casts many tender bodies into Agues and Feavers and other distempers: so tender and weak Souls often by ill concoction turn the very bread of Eternal life, the Word of God, into morbidick matter; and in stead of getting growth and strength by feeding thereon, weaken the Divine life in them, and sink themselves into most dangerous and desperate maladies.

3. The first cause then of the proneness of young Christians to this present Errour, is certain places of Scripture, the meaning whereof they not rightly understanding, make bold to interpret them in favour to their own carnality and fleshly desires. It would be too voluminous a business to cull out all the places that are perverted to this ill purpose. We shall content our selves in producing the chiefeft, in answering to which we shall naturally satisfie all the rest.

And these I may cast into two sorts. For they are such as either seem to import, That a bare Faith will justifie us, and so we may become righteous by an empty belief; or else such as seem to say, That the righteousness of Christ becomes ours, or, That we are righteous by that righteousness that is in him.

And of the first kind is that *Rom. 4. Abraham believed God, and it was accounted to him for righteousness. Now to him that worketh, is the Reward not reckoned of Grace, but of debt; but to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.*

And *Rom. 5. Therefore being justified by faith, we have peace with God, through Jesus Christ our Lord.* And *Rom. 10. For Christ is the end of the Law for righteousness to every one that believeth.* And at the ninth verse of the same Chapter, *If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God has raised him from the dead, thou shalt be saved.* Which places seem to imply, that a mere belief that Christ has done or suffered this or that is our Justification and Salvation. I might adde *Galat. 2. ver. 16.* But I shall defer it till its proper place.

4. We come now to the second sort of Testimonies of Scripture which seem to impute the righteousness of Christ to us, and to teach us that it is that by which we become righteous. *1 Cor. 1. 30. But of him are ye in Christ Jesus, who of God is made unto us Wisdom and Righteousnesse and Sanctification and Redemption.* And *Rom. 5. Therefore as by the offence of one judgement came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men to justification*

tion of life. For as by one mans disobedience many were made sinners, so by the obedience of one shall many be made righteous. From these and such like places young and unskilful Christians are prone to infer, that they may be righteous by the obedience or righteousness of Christ applied or imputed to them, though they have no real righteousness in their own Souls, nor care to act righteously. And this is the first cause of their proclivity to this unwholsome Errour. But there is another behinde, without the concurrence of which this former would be ineffectuall. For all the passages in holy Scripture are certainly both sound and true; but it is the unsoundness and corruptness of our own mindes that draws poison out of these Herbs and Flowers of Paradise.

5. I say therefore in the second place, That the main cause of the propension of Christian Childehood to this gross Errour is in the very condition it self of those that are *but Children* in Christianity. For this *childish state* I conceive to be this; When a man makes indeed a free open Profession of Christianity, and with all possible expressions of thanks to God for his rich mercy in the bloud of Christ for the remission of sins, laies fast hold (as he thinks) on this grace by faith; having also some more weak inchoations of the life of Righteousness: But the old man is still very strong, the body of Sin very little subdued or impaired, so that whensoever they are encountred, the toyl is very heavy, and a world of work still behinde, and such ungrateful work and painful, that it is no *Metaphor* nor *Hyperbole* to say, it is a *perpetual death*, a *continued crucifixion*. This being then the condition of one that is but a little young childe in Christianity, I appeal to any one if there can chuse but be a very considerable proneness in such persons to be delivered from this toil and torture of Mortification, whereby they are to enter into higher degrees of Righteousness and life. And now we being very easily drawn to believe those things which make for our own interest and the accomplishment of our desires, it must needs be that if any thing sound towards that sense, we shall easily make it up with a lusty belief that it is so indeed, and (it may be) thank God to boot for this *amabilis insania*, for these dear mistakes and dreams of ours. Wherefore at length to assume, The Scripture therefore seeming at first sight something to favour this opinion of being righteous without any real Righteousness in our selves, but by that which is at a wide distance removed from us and placed in another; to save the pains of the great anguish and agony that the aspiring to inward real Righteousness will cost in this weak estate of Christian childehood, it cannot be but that he that has arrived to no higher condition, should very easily close with this so welcome a notion, and having once embraced it, be angry at the very heart at any one that would rouse him from this so pleasing repose, or disettle him from this false ease and joy: The weak and fainting heart of this tender age chusing rather (for present avoiding of smart) an hasty palliation then a sound cure.

But that I may not rather confirm then bring off these Younglings from this dangerous Errour, by noting their most pregnant places and saying nothing to them; I shall endeavour to make it plain that, if they please,

please, they may understand those places otherwise then they do: and then, because that their gloss is not so consonant to Reason, nor the rest of the Scripture, that they ought to relinquish this unwarrantable sense which they have harboured in favour to their own vices and wickednesses.

6. And for our better preparation for this designe, we will first settle the notion of the terms that so frequently occur in the Epistles of S. Paul, and which so nearly concern our present matter. Such as are *Faith, Righteousness, Justification, Imputation*, and the like.

And first of *Faith*, which is so highly commended by the Apostle, I say, it signifies nothing else but this in general, *viz. An high sense of and confidence in the Power, Justice and Goodness of God, and a firm belief that he will assuredly bring to pass whatsoever he has promised, seem it never so unlikely and difficult to flesh and blood.* And this is that which was so commended in *Abraham*, as it is plain in the fourth to the *Romans*, *Rom. 4. 18.* *who against hope believed in hope, that he might become the Father of many Nations: And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, nor yet the deadness of Sara's womb; being fully perswaded that what God had promised he was able to perform. And therefore (saies the Apostle) it was imputed to him for righteousness.* That is to say, God approved of him for a good and pious man, who not consulting with the natural improbability of the thing, but giving firm credence to the Promise of God, did that which was due to the Goodness and Power of God, and becoming a good and righteous man. So that λογίζεσθαι ες δικαιοσύνην, is nothing else but to be approved as a good man, or a doer of what is righteous and good, and that because he does that which is good and righteous. As this act of the Soul exerting her self above the low and sluggish tenour of Nature, and winging her self by lively sense of divine Power and Goodness, to the assenting to and resting in such things as the present state of Nature can never bring about, certainly is, and is esteemed and approved of God as a very righteous and good Act, and to proceed from a good and holy temper, which is called δικαιοσύνη, which signifies any vertue or goodness in a man whatsoever: So that act of *Phinehas*, when he so zealously did vengeance on *Zimri* and *Cosbi*, it is said in the 106 Psalm, *ελογίσθη αὐτῷ ες δικαιοσύνην*, it was looked upon by all succeeding generations as a very noble and eminent act of Righteousness, i. e. it was reputed according to its own nature. But the meaning is not, that this was in stead of all other Righteousness to him, and that he was reputed as righteous all over now, although he were not so at all in any other things.

7. Now for *Justification*, we shall best understand the meaning of the word from the Greek δικαῖον, δικαιοῦμαι and δικαιοῦμαι. First therefore, besides the forensal acception, δικαιοῦμαι signifies to be just, *Gen. 38. 26.* *δεδικαίωται Θάμαρ ἢ ἐγώ, Thamar is more righteous then I.* So *Eccles. 31. 5.* *ὁ ἀγαπῶν χρυσίον, ὁ δικαιοῦσθεται, He that loves gold, will not be just.* Secondly, it signifies to appear just, *Psa. 51. 4.* *ἵνα δικαιοῦμαι, that is, that thou maist plainly appear or approve thy self to be just.* And *Psal. 143. 2.* *For in thy sight no man living δικαιοῦσθεται shall appear just.*

\* See also *Apost. Cal. 22. 11.*

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Thirdly and lastly, δικαιῶν signifies *to make just and pure*, to free from vice and sinfulness. Psalm 73. v. 13. Ἄρα ματαιῶς ἐδικαίωσα τὴν καρδίαν μου, *Therefore have I cleansed my heart in vain*. And Eccles. 18. 22. Καὶ μὴ μείνῃς ἕως θανάτου δίκαιος εἶναι, *Nec tuam probitatem usque ad mortem differas*, saies the Translation. And Rom. 6. 7. Ὁ ὅς ἀποθανὼν ἐδικαίωται ἀπὸ τῆς ἀμαρτίας, *He that is dead, is freed from sin*. Also Act. 13. 39. *And by him all they that believe are justified from all things from which ye could not be justified by the Law of Moses : i.e. Ye are more thoroughly cleansed and purged from sin and wickedness then you could be ever under the Law of Moses. Which is consonant to other passages in Scripture, as, That the Law makes nothing perfect, and again, If there had been a Law that could have given life, then verily righteousness might have been of the Law.* And now we have found out a warrantable sense of these words, we shall be able more expeditey to discover the sense of the foregoing places of Scripture alledged for this pernicious conceit of a Christians being righteous without any real Righteousness in him.

Hebr. 7. 19.  
Gal. 3. 21.

Sect. 3.

8. Wherefore, to that in the 4. to the Romans: whose force will be the greater if we adde that also which is written a little before in the 3 chap. v. 28. *Therefore we conclude, that a man is justified by faith without the deeds of the Law*, and what he inferrs also vers. 9. *That Jews and Gentiles and all are under sin*. Wherein the meaning of the Apostle is to magnifie, as was most fit, the ministration of the Gospel; and so he signifies to the world that whatsoever is discovered hitherto, is imperfect, lapsed and ruinous, all but weak and sinful before the coming in of Christ, even *the works of the Law* themselves, and that smooth external Righteousness of mere Morality and Ceremony. So that all the world are found guilty before God, and by the deeds of the Law there shall be no flesh justified in his sight. *For by the Law is but the knowledge of sin*, vers. 20. it gives no strength to perform.

Wherefore now reckoning nothing upon all these things, we are as it were to begin the world again, and to endeavour after such a Righteousness as is by Faith in Christ Jesus; and not to rest in any thing that may be done by the ordinary power of the flesh, but to aspire after that Righteousness which is communicable to us by that Spirit which raised Jesus Christ from the dead. But neither Abraham nor any one else can be justified by any carnal righteousness of their own; but that highly-spiritual act of Abraham reaching beyond the common rode of Nature, who against hope believed in hope, that was that which commended Abraham so much to God. And thus from the Example of Abraham would the Apostle commend the Christian faith to the world, and in particular to the Jews the Offspring of Abraham. For at the end of the fourth chapter he makes this use of Abraham's faith being imputed to him for Righteousness (that is, reputed by God as a very excellent good act, as it indeed was) that we might also be brought off to *believe on him that raised up Jesus our Lord from the dead, who was delivered for our offences, and raised again for our justification*. In which verse are contained the two grand priviledges of the Gospel, that is, the *forgiveness* of

Rom. 4. 24,  
25.

of sins upon the satisfaction of Christs death, and the justifying of us, that is the making of us just and holy through a sound faith in him that raised Jesus from the dead. Which interpretation the 11 verse of the 3 Chapter doth sufficiently countenance, *But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortall bodies, by his Spirit that dwelleth in you*, viz. to Righteousnesse: as is plain out of the foregoing verse, *And if Christ be in you, the body is dead because of sin, but the Spirit is life because of righteousness*; that is, *The body of death which we desire to be delivered from*, as the Apostle speaks, appears by the presence of Christ in us to be thus deadly a body by reason of sin, we feeling for the present nothing but an heavy indisposition to all holinesse and goodnesse in the body and its affections, and all sinfulness and unclean Atheisticall suggestions from the flesh, which is death to the Soul. *For to be carnally-minded is death*. So that by reason of the sinfulness of our body and the sad heaviness thereof, it appears as deadly and ghastly a thing to us as *Mezentius* his tying the living and the dead together, when once Christ is in us: but our *Life* is then that *Righteousnesse* which is of the Spirit, we finding a comfortable warmth and pleasure in the gratefull arrivals of that holy and Divine sensation. But he that raised Christ from the dead, will in due time even quicken these our mortall bodies, or these dead bodies of ours, and make them conspire and come along with ease and chearfulness, and be ready and active complying Instruments in all things with the Spirit of Righteousness.

Which belief is a chief Point in the Christian Faith, and most of all parallel to that of *Abraham's*, who believing in the Goodness and Power and Faithfulness of God, had, when both himself and his wife *Sara* were dry and dead as to natural generation, and so hopeless of ever seeing any fruit of her womb, who had, I say, \* *Isaac* born to him, who bears Joy and Laughter in the very Name of him, and was undoubtedly a Type of \* Christ according to the Spirit. For *Isaac* is the Wisdom, Power and Righteousness of God flowing out and effectually branching it self so through all the Faculties both of mans Soul and Body, that the whole man is carried away with joy and triumph to the acting all whatsoever is really and substantially good, even with as much satisfaction and pleasure as he eats when he is hungry, and drinks when he is dry. And thus by our entrance and progress in so holy a Dispensation, are we well approved of by God, and being justified thus by faith, we have peace with him through our Lord Jesus Christ, Rom. 5.1.

τῆς ἐπιστήμης ἀρυσάμενον, ὃ μάλιστα γέλωτος, ἀλλ' αὐτὸν εἶναι γέλωτά φησιν; ἐπὶ δὲ Ἰσαάκ. See also in his πάλαι οἰεῖσθαι to the same purpose. And in his *De Nominum mutatione*, Οὐχ ὁ ἄνθρωπος Ἰσαάκ, ἀλλ' ὁ σωάνυμος τῆς ἀέτης τῶν εὐπαθῶν χαρᾶς, γέλωτος, ὃ ὁδιδάσθαι ἡδὲ δεῦ τῷ διδόντι αὐτὸν μάλιστα καὶ εὐδομίας εἰρηνοποιίας ψυχᾶς.

So that this *Justification* is not a mere belief that Christ died for us in particular, or that he was raised from the dead, whereby anothers Righteousness is imputed to us: but a believing in God, that he has accepted the blood of Christ as a Sacrifice for sin, and that he is able through the



the power of the Spirit to raise us up to newness of life, whereby we are encouraged to breath and aspire after this more inward and perfect righteousness. Which advantages God propounds to all the hearers of the Gospel, without any respect of works or former demureness of life, if so be they will but now come in and close with this high and rich dispensation, and be carried on with couragious resolutions to fight against and pull down the man of sin within themselves, that this living and new way of real Divine righteousness may be set up and rule in their hearts. I say, if they be encouraged to this holy enterprise by Faith in Christ for the remission of sins, and for the power of his Spirit to utterly eradicate and extirpate all inward corruption and wickedness, this *Faith* is presently imputed to them for Righteousness; that is, they are, and are approved by God as dear children of his, and as good men, and are of the seed of the Promise. For they are born now not of the will of man, nor of the will of the flesh, but of the will of God; and their will is wholly set upon righteousness and true holiness, which they hunger and thirst after as sincerely and eagerly as ever they did after their natural meat and drink: and God who feeds the young Ravens is not so cruell as to deny them this celestial food; which food they reach at and as it were wrest out of his hands by Faith in the power of his Spirit, whereby they account themselves able to doe \* all things.

\* Phil. 4. 13.

9. And this is the only warrantable notion that I can finde, of *being justified by faith*. Nor do those places above recited prove any other then this. For that which seems to make most of all for another [viz. *Rom. 4. 5. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness,*] may very well be interpreted according to that renour of sense I have already declared. For that is the great and comfortable priviledge of the Gospel, that without any respect of former works, if so be we do but now believe remission of sins in Christ, and believe in his power that *justifies the ungodly*, (i.e. that makes just the ungodly, and purifies and purges them from all sin and iniquity, from which by their own naturall power they could not be purged, and restores them to inward reall righteousness by the working of his Spirit) this Faith is imputed for Righteousness. For they that do thus believe, are good and righteous men for matter of sincerity, so that they have peace with God through the blood of Christ, and by the power of that Spirit that is now working in them, are renewed daily more and more into that glorious image and desirable liberty which arises in the further conquest of the Divine life in them, and makes them righteous even as Christ was righteous.

Sect. 3.

And now the hardest is satisfied, the other places alledged will easily fall of themselves by the application of what has been said concerning this nature of *Faith* and *Justification*.

10. As for those places of Scripture that seem to attribute the Righteousness of Christ to us, as where he is said to *be made unto us wisdom, righteousness, sanctification and redemption*, the sense is only this, that he *works* in us wisdom, righteousness, &c. Otherwise it might be inferred



inferred that we shall have only an imputative Redemption, and that we shall not be really saved and redeemed. As for that other, *As by the disobedience of one man many were made sinners, so by the obedience of one man many shall be made righteous*, I say it is a place against themselves: For by *Adam* we became really sinners and sinful, contracting original corruption from his loins; therefore by *Christ* we are to be made really righteous. And this was the end of his obedience that was obedient even to the death of the crosse, that we being buried with him by baptisme into death, like as *Christ* was raised up from the dead by the glory of the Father, even so we also should walk in newness of life, Rom. 6.

Wherefore there really being no ground in Scripture for this childish mistake, and it being as unreasonable that one Soul should be righteous for another, as that one Body should be in health for another; if I shew that the Scripture it self does expressly require of us that we be righteous and holy in our own persons, there is then nothing wanting to the full discovery of this childish and ungrounded conceit of being righteous without any Righteousness residing in us.

11. And in my apprehension this very Text of *S. John* is a clear evi-  
1 Joh. 3.7.  
 dence of this Truth, it plainly declaring that they are mistaken who ever conceit themselves righteous without doing righteousness, or without being righteous in such a sense as *Christ* himself was righteous. There are also several other Testimonies of the Apostles to the same purpose, some whereof I have noted already; as where he saith, *That Christ was manifested to take away our sins, and that he came to destroy the works of the Devil*; and that he that is born of God, sinneth not, because the seed of God abideth in him, that is, a permanent Principle of Divine life and sense, whereby he seeth and abhorreth whatsoever is wicked and unholy. And again, *1 Joh. 2. Hereby we know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a lyar, and the truth is not in him: but whoso keepeth his word, in him verily is the love of God perfected. Hereby know we that we are in him: He that saith he abideth in him, ought himself also to walk even as he walked. Like that 2 Tim. 2. 19. Let every one that nameth the name of Christ depart from iniquity.*

## CHAP. VI.

1. *Their alledgement of Gal. 2. 16. as also of the whole drift of that Epistle.*
2. *What the Righteousness of faith is according to the Apostle.*
3. *In what sense those that are in Christ are said not to be under the Law.*
4. *That the Righteousness of faith is no figment but a reality in us.*
5. *That this Righteousness is the New Creature, and what this new Creature is according to Scripture.*
6. *That the new Creature consists in Wisdom, Righteousness and true Holiness.*
7. *The Righteousness of the*

*the new Creature. 8. His Wisdom and Holiness. 9. That the Righteousness of faith excludes not good Works. The wicked treachery of those that teach the contrary.*

1. **A**S for that Text which we deferred to speak to, we shall now take it into consideration. It was *Gal. 2. 16. Knowing that a man is not justified by the works of the Law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the Law: For by the works of the Law shall no flesh be justified.* From this place of Scripture also there are some that would inferre a superannuating and annulling of all moral honesty and reall Righteousness whatever, pretending that nothing but mere Faith is required to make us approvable before God. And indeed they fancy that this whole Epistle administers invincible arguments to maintain this mischievous Conclusion, though there be not to any indifferent Judge any solid reason of so full a confidence. Which we shall easily understand, if we take notice that the designe of this Epistle is only to reduce those *Galatians* again to the truth of Christianity, that were almost apostatizing to *Judaisme* and the Ceremonial Law of *Moses*. *Ye observe dayes and moneths and times and years; I am afraid of you, lest I have bestowed labour on you in vain, Chap. 4. 10, 11.*

2 Pet. 3. 16.

But the main scope of the Apostle is against *Circumcision*, as is plain upon the very first perusal of the Epistle; which he beating down together with the Law of *Moses*, and extolling the Faith in Christ, seems sometimes to excuse a man from walking according to the moral Law under the pretence of Faith in Christ. But as *S. Peter* hath well observed, *there be many things in S. Pauls Epistles hard to be understood, which foolish men pervert to their own destruction.* But that we be not led into the same error and mischief, it will be of no small concernment to trace the footsteps of *S. Paul*, that so we may wind our selves out of this dangerous Maze or Labyrinth.

2. Whereas then he seems to nullifie or vilifie at least the Law in the advancing of that Righteousness that is by faith; let us see what this Righteousness that is by faith, and what that of the Law, is. *Chap. 2. 19. For I through the Law am dead to the Law, that I might live unto God: I am crucified with Christ. Nevertheless I live, yet not I, but Christ liveth in me. I through the Law am dead unto the Law, what a riddle is this! that the Law should deprive it self of its disciples. And yet it doth so: For it is a Schoolmaster to Christ, or rather an Usher, which when it hath well tutour'd us and castigated us, removes us up higher, to be made in Christ perfect, who is the perfection of the Law. But the Law it self makes nothing perfect; and this is the reason that Righteousness is not of the Law.*

And to this purpose speaks the Apostle in this very Epistle at the 21 verse of the 3. Chapter, *Is the Law then against the promises of God? God forbid. For if there had been a law given which could have given life, verily righteousness should have been by the Law; νόμος ὁ δυνάμενος ζωοποιῆσαι, A law that could enliven and enquicknen us.* But that is beyond the

the power of the *Law*: That's the title and prerogative of Christ, who is the Way, the Truth and the Life. *I am the Resurrection and the Life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die,* Joh. 11. This therefore is the Righteousness of Faith or belief, far above the Righteousness of the Law or killing letter.

3. Wherefore when this Faith is come that worketh us up to a living frame of Righteousness within us, we are no longer under the servility of the Law of *Moses*, but are all the children of God by faith in Christ Jesus. Now none are the children of God but those that are led by the Spirit of God, as the Apostle elsewhere witnesseth in his Epistle to the *Romans*. And those that have the Spirit of God, what fruits they bring forth is amply set out by the Apostle in this to the *Galatians*, chap. 5. v. 22. *The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.* For indeed there is no need of it, they being a law unto themselves. So we see how those that are in Christ are not under the Law, because that inward fountain of obedience or living law in their hearts is above it: They do really and truly fulfill it through the Spirit that is by faith. For that Spirit is the begetter of Love, and Love is the fulfilling of the Law. For all the Law is fulfilled in one word, even in this, *Thou shalt love thy neighbour as thy self*, Gal. 5. 14.

This I say then, walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary one to another, that ye may not do the things ye would. Which certainly is the true and genuine sense of ἵνα μὴ, ἀντιθέμενοι, ταῦτα ποιεῖτε, as *Grotius* also has noted. And these are contrary, that is to say, oppose one the other, namely, the Spirit the flesh, ἵνα μὴ, ἀντιθέμενοι, ταῦτα ποιεῖτε, to the end you may not do those things that your own corrupt will or carnall minde inclines you to: which naturally coheres with what follows, *But if you be led by the Spirit, you are not under the Law.* For against such there is no law, as was said before. Which implies, if they be not led by the Spirit, they are liable to the curse of the Law, to death, hell and damnation. For so also speaks the Apostle, when he hath reckoned up the works of the flesh, *That they that do such things, shall not inherit the kingdom of God*, ver. 21. And v. 25. he openly declares, *That they that are Christ's, have crucified the flesh with its passions and lusts.*

4. So we see plainly that the Righteousness that is of faith is not a mere *Chimera* or phansie, but a more excellent Righteousness then that of the Law. For the Law is no quickening spirit, but a dead letter: But Christ is the Resurrection and the Life. And he is God our righteousness, mighty to save, and can with ease destroy the powers of death, darkness and the Devil out of the Soul of man; but we must have the patience to endure the work wrought in us by him. *I live, yet not I, but Christ liveth in me.* And if we will still cloak and cover our soul corrupt hearts with forged conceits of Hypocrisie's own making, and excuse our selves from being good to one another or to our selves, because God in Christ

is so good to us ; hear what the Apostle speaks in the sixth and last Chapter of this Epistle at the seventh verse. *Be not deceived, God is not mocked: For whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting.*

5. The aim therefore of the Apostle is not to extenuate or discountenance *real Vertue and Righteousnesse*, but to point us to it, and shew us where it may be had: Not in *dayes or years*, not in *New Moons or Festivals*, not in *Circumcision* nor in the *dead letter* of the Law ; but in *Christ and the Spirit of God*, in the renewed *Image of God*, in the *new birth*, in the *new life*, in the *second Adam* from Heaven, in the *new Creature*. But God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world. For in Christ Jesus neither circumcision availeth any thing nor uncircumcision, but a new creature. Which the Apostle elsewhere calls the *new man*; That ye put off concerning the former conversation the old man, that is corrupt according to the deceitful lusts; and be renewed in the Spirit of your minde: And that you put on the new man which after God is created in righteousness and true holiness, that is, not in external Ceremonial holiness or outward sanctimonious shew, but in the regeneration of the inward Spirit to a new life from the very heart. And again, *Colos. 3. vers. 9. Lie not one to another, seeing that ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge, after the image of him that created him; where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all and in all.*

6. This new Creature then is nothing else but the *Image of God in the Soul of man*. So witness both these Texts: *The new man which after God is created in Knowledge, Righteousness and true Holiness.* The very same that Plato speaks at once in his *Theatetus*, ὁμοιωσις τῷ θεῷ καὶ ὁσιον γινώσκειν μετὰ φρονήσεως, *To be like God is to become Holy, Just and Wise.* But because most men, even the old Adam in us, take themselves to be *holy, just, and wise*; it will be seasonable here to see what *Justice, Holiness and Wisdom* this is that is in the new Creature.

7. And who can tell it so well as he that is it? *Matth. 5. Ye have heard that it hath been said by them of old, Thou shalt not kill; and whosoever shall kill, shall be in danger of the judgement: But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgement; and whosoever shall say unto his brother, Racha, shall be in danger of the Councell; but whosoever shall say, Thou fool, shall be in danger of hell-fire. Ye have heard that it was said by them of old, Thou shalt not commit adultery: But I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. Again it was said of old, Forswear not thy self: But I say unto you, Swear not at all, but let your communication be Yea, yea, and Nay, nay; for whatsoever is more than these, cometh of evil. Ye have heard it also said, An eye for an eye, and a tooth for a tooth: But I say unto you, Resist not evil. Ye have heard also, Thou shalt love thy neighbour, but hate thine enemy: But*

I say

*I say unto you, Love your enemies, Bless them that curse you, Do good to them that hate you, and pray for them that despitefully use you and persecute you.* Behold the exact and unblameable Righteousness that is in the regenerate Soul far above the doctrine or thoughts of either the *Legal Pharisee* or *mere Moralist*. External Righteousness in the outward man, or to be internally just as far as corrupt Reason suggests, is but *filthy rags* in respect of this Righteousness Christ requires of us, and the new Creature doth bring into us, once grown up to its due stature in us. Let every man examine himself by this Rule.

8. And as this *Justice* is far above, yea, sometimes contrary to, the Justice of the Natural man (for with him to hate his enemies, to recompense evil with evil, is just;) so the *Holiness* is far transcending the Holiness of either the ancient or modern Scribes and Pharisees and Ze-  
*lotical Ceremonialists*. For all outward Ceremonies of *Time or Place, of Gesture or Vestments, Rites or Orders*, they are all but Signes and Shews; but the Body is Christ. Lastly, that the natural man phantasie not himself *Wise*, (as who is not of all precious things the most forward to appropriate that to himself?) that he phantasie not himself *Wise* before he be *Holy and Just*, let him examine his *Wisdom* by that square in the third Chapter of *S. James's Epistle*. *Who is a wise man and endowed with knowledge amongst you? Let him shew out of a good conversation his works with meekness of Wisdom.* But if you have bitter envying and strife in your hearts, glory not and lye not against the truth. This wisdom descendeth not from above, but is earthly, sensual and devilish. For where envying and strife is, there is confusion and every evil work. But the Wisdom that is from above is first pure, then peaceable, gentle, and easie to be entreated, full of mercy and good fruits, without partiality, without hypocrisy. The Righteousness then of the new Creature is a Righteousness far above the letter of *Moses's Law*, though exactly performed; it's *Holiness* more resplendent then the Robe of *Aaron* and all his Priestly attire, or whatsoever Ceremonies else God hath instituted or man invented; it's *Wisdom* far above all the thin-beaten subtilties of either the wrangling Sects or disputacious Schools, without contention or bitter contradiction.

9. So that it is plain from the constant scope of the Apostle both in this Epistle and every where else, That he does not vilifie true Vertue and Morality, but drives at an higher pitch and perfection thereof; and that the *Righteousness of Faith*, which he prefers before the *Righteousness of Works*, is not by way of exclusion of *Good Works* out of the Righteousness of Faith, but of urging us to *exacter and more perfect works of Righteousness* then could be performed under the dispensation of the Law. How wicked a treachery therefore is it against the Church of Christ, and how impudent a piece of boldness in those false Teachers that would bear men in hand, *That this doctrine of the being approved in the eyes of God by a dry and dead Faith, devoid and destitute of all real sanctity and holiness*, is not only a Christian truth, but the most choice and principal doctrine in all Christianity; when there is not any footstep of any such thing in all the Instructions and Informations of either Christ or his Apostles.

## C H A P. VII.

1. *That no small measure of Sanctity serves the turn in Christianity : 2. As appears out of Scriptures already alledged. 3. Further proofs thereof out of the Prophets ; 4. As also out of the Gospel, 5. And other places of the New Testament. 6. The strong Armature of a Christian Souldier. 7. His earnest endeavour after Perfection.*

1. **W**Herefore having sufficiently cleansed and oyled the first Wheel of this mighty Engine we are shewing the *Usefulness* of; we proceed now to the second, where if we do not use our diligence also, this *Machina* will not prove effectual for the purpose it was designed, *viz. for the destroying of the works of the devil.* Of whose stratagems and devices we being not ignorant, we will declare unto you what is most seasonable in this place; namely, That where he cannot corrupt our minds with this dangerous Error of *the sufficiency of an unsanctified and an unsanctifying Faith*, he will in the second place endeavour to persuade us *that a small measure of Holiness will serve our turn*; considering the Passion of Christ is of so great price in the eyes of his Father, who accepts of his death for an atonement for our sins, and that by his blood we are reconciled to God, and therefore any remiss desire, any lazy inclination to obedience will be enough; the Passion of Christ and the Imputation of his Righteousness will make out the rest.

2. But that this is really the suggestion of the Devil, not the meaning of the Gospel, I shall make evident from many Testimonies of Scripture. I might say, that many of those we have already alledged do clearly demonstrate the same. For what means that of *John*, where he declares *That he that is born of God cannot sin, because the seed of God remains in him?* What that of *Paul*, where he saith *That Christ came to redeem us from all iniquity, and purchase to himself a Church without spot and wrinkle, a Church holy and without blemish?* What means our Saviour Christ's setting the Rule of Righteousness at that exquisite pitch of perfection, accounting *tacit assents* to lust no less than adultery, rash and causeless anger a degree of murder, who has not only condemned retaliation, but has commanded us to do good for evil? I say, what is the sense of all this, but that we Christians are called to a *higher degree of perfection* in life and sanctity then ever any Masters of Morality and Religion in the world hitherto put men upon? And therefore the dispensation of Christianity is so far from allowing men in any immoral vices or defects, that it does not only cleanse from these, but lifts us up a degree higher, and never leaves till it has restored our Souls into a condition plainly *Divine*.

3. That this is the state that every Christian is called to, and ought to be unsatisfied unless his conscience tell him he is aiming at, and growing in some measure towards it, both the Prophetical descriptions of *the Kingdom of the Messiah upon earth*, and several other Testimonies in  
the

1 Joh. 3. 9.

Tit. 2.  
Ephes. 5.



the Gospel and Writings of the Apostles do still more fully witness. For besides those places that describe *the Reign of the Messiah* from the abundance of *Peace* and *Righteousness* which should overspread the Nations, as the waters cover the Sea; there are other particular passages that do prefigure *a very great measure of Holiness* that the Church of Christ should be conspicuous by, with clearer knowledge and greater activity to walk in the wayes of God. And I do not doubt but that which was fulfilled in a corporeal sense in Christs time, had also a more spirituall and more permanent meaning; namely, that of *Esay*, chap. 35. 5, 6. where *the eyes of the blind* are said to be opened, and *the ears of the deaf unstopped*, *the lame to leap as an hart*, and *the tongue of the dumb to sing*. Which lively does set out the condition of the true Christian believer while he makes his faithfull progress in Christianity, going on from strength to strength till he appear before God in Sion. Add to this *Zech.* 12. For that it is mystically applicable to our present purpose, appears from v. 10. *They shall look upon me whom they have pierced*: but what we were going to recite was v. 8. *In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them shall be as David, and the house of David shall be as God, as the Angel of the Lord before them.* As our Saviour saith of John the Baptist, *That* Matth. 11. 11. *the least in the Kingdome of Heaven is greater then he.* I shall close the Prophetick predictions with that of Malachi, chap. 3. speaking of the Angel of the Covenant, viz. Christ, and that dispensation he was to set afoot in the world, *Behold he shall come, saith the Lord of hosts: But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiners fire, and like fullers sope. And he shall sit as a refiner and purifier of silver; and he shall purifie the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.*

4. The very same thing which John the Baptist witnesses of Christ, *Matth.* 3. v. 11. *I indeed baptize you with water unto repentance; but he that cometh after me is mightier then I, whose shoes I am not worthy to bear: he shall baptize you with the Holy ghost and with fire. Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaffe with unquenchable fire.* To which you may add v. 10. *And now is the axe laid to the root of the trees: Therefore every tree that bringeth not forth good fruit is hewn down and cast into the fire.* Like that *Matth.* 15. v. 13. *Every plant which my heavenly Father hath not planted, shall be rooted up.* Which Scriptures do plainly declare to us, That the design of Christs coming was to consume utterly and to tear up by the very roots all error and wickedness out of the hearts of them that would receive him.

5. And this were sufficient to discover *what a high degree of Holiness* is expected of him that will be in good earnest a Christian. But I will not omit other places that sound to the same purpose. *1 Peter* 1. 13. *Wherefore gird up the loins of your mind, be sober and of a perfect hope in the grace that is brought to you through the revelation of Jesus Christ; as obedient children, not fashioning your selves according to former lusts*

in your ignorance: But as he that has called you is holy, so be ye holy in all manner of Conversation; (*ὅς πάντας ἀναστροφῇ*, in your whole conversation, in every thing you doe) Because it is written, Be ye holy, for I am holy. The same which our Saviour exhorts to in his Sermon on the Mount, Be ye perfect, as your Father which is in heaven is perfect. Paul also to the Ephesians, ch. 6. v. 10. Finally, my brethren, be strong in the Lord, and in the power of his might. Put you on the whole armour of God, that ye may be able to stand against the wiles of the Devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, even against the wicked Spirits of the air. Wherefore take unto you the whole armour of God, that ye may be able to stand in the evil day, and having vanquished all, to stand. Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness, and your feet shod with the preparation of the Gospel of peace. Above all, taking the shield of faith, whereby you shall be able to quench the fiery darts of the wicked: and take the helmet of Salvation, and the sword of the Spirit, which is the word of God. We shall add only a short speech to the Christian souldier thus harnessed from the Captain of our Salvation, Jesus Christ, Revel. 3. To him that overcometh will I give to sit with me in my throne; even as I also overcame, and am set down with my Father in his throne. Which things thus put together and carefully considered, cannot but awaken us out of that drouzy and lazy dream of un-operative Faith and sluggish sordid slavery to sin under pretence of invincible infirmity, into a full belief of the mighty power of Christ and of his Armature and Ammunition, whereby we are able to overcome all our domestick lusts, though abetted and incensed by the fiery Stratagems of the Devil.

6. To him that overcomes. When, I beseech you, is this overcoming? Is not Victory wone in the same field the battel is fought? and is not our warfare here upon this earth? wherefore it is plain our Victory must be here also. It is in this life we are commanded to kill and slay the old man in us with all his deceiveable lusts, who, while he is alive, will be alwaies plotting and inventing some evil device or other to undermine and root the Kingdome of Christ out of our hearts. And therefore we must be wholly the one or wholly the other. We cannot serve Christ and Belial, Light and Darknes cannot abide together. And verily the Apostle has furnished us with so compleat an armature, that we cannot but confess our selves stronger then the strong man that has hitherto kept the house; so that if he be not dispossessed, it is long of us. For the faithfull Christian Souldier is so well appointed (being girt with Truth, & his Heart fortified with Uprightness and Sincerity, his Mind with representations of Eternal life, his feet with readiness & unwearied resolution of walking as becomes the Gospel of Christ, his Memory with the choicest and most useful & encouraging Precepts of the Scripture, & his whole Soul bearing it self strong in the Faith of the power of God against all assaults and temptations of the enemies of our Salvation) that he cannot but get the day and stand Conquerour in the field, though his own domestick

2 Cor. 5. 16.

domestick lusts be assisted by the powers of the Prince of the Air that rules in the Children of disobedience. For this *shield of Faith* is able to *quench all the fiery darts of the Devil*. This is that Faith whereby the ancients *have subdued kingdoms and wrought righteousness*. And this is that whereby every Christian shall advance his conquests against the Kingdome of Darknes and Unrighteousnes as much as he pleases. For according to a mans Faith, so shall it be unto him. Hebrews 11.

7. Wherefore those that plead for a lazy Slacknes and Remisnes in these attempts, are not faithfull Christians but false brethren got amongst us. *He that puts his hand to the plough, and looks back; is not fit for the kingdome of God.* Again, *He that loveth Father or Mother more then me, is not worthy of me; and he that loveth son or daughter more then me, is not worthy of me.* Nay, he that loveth his own life more then Christ, is not worthy of him, nor can he be his disciple, as our Saviour himself has declared. How can then any be Christ's disciple that loves any lust whatsoever, though never so pleasant, though never so profitable, more then the Son of God that redeemed him with his own blood? Wherefore all true Christians have been in this point in good earnest in both practice, profession and praier, in breathing and contending after all exquisiteness of purity and integrity both of flesh and Spirit, perfecting holiness in the fear of God, as the Apostle exhorts the *Corinthians*. According to which also *S. James* in his Epistle general, chap. 1. v. 4. *Let patience have her perfect work, that ye may be perfect and entire, being defective in nothing.* Like that praier of *Epaphras* for the *Colossians*, chap. 4. 12. who is said there *to labour fervently for them in praier, that they may stand perfect and complete in the whole will of God.* Which is the same with *S. Peter's*, 1 Epist. the last chapter, *The God of all grace, who hath called us to his eternal glory by Christ Jesus, after that you have suffered a while, make you perfect, stablish, strengthen, settle you.* To which we will add that of the Author to the *Hebrews*, and so conclude. *Now the God of peace that brought again from the dead our Lord Jesus, the great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to doe his will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever, Amen.* Luk. 9. 62.  
Matth. 10. 37.  
Hebr. 13. 20.

## CHAP. VIII.

1. That the Christians assistance is at least equal to his task.
2. The two Gospel-powers that comprehend his duty.
3. The first Gospel-aid, The Promise of the Spirit, with Prophecies thereof out of *Ezekiel* and *Esay*.
4. Some hints of the mystical meaning of the last.
5. Another excellent prediction thereof.

1. **WE** have made it very evident That that degree of Righteousness that the Christian is called unto is no lazy, sluggish inclination to holiness, no maimed, halting, Hypocritical following after Christ; but a sound and chearfull endeavour, and at last a joifull acquisition of such a degree of Sanctity and Righteousness as far surmounts the pretensions of all other Religions whatsoever; and is indeed so exquisite and perfect, that nothing better can be desired or imagined. So holy and Heavenly a calling is the calling of a Christian. And indeed the expectation is so great, that if our aids and assistances were not proportionable, we could never arrive to the End of our calling. But our helps are in my apprehension far greater then our task, if we were not wanting to our selves.

2. We have hitherto seen how necessary inward Sanctification is to a Christian, as also to how ample a measure he is called. Both these he is indispenfably obliged to endeavour and breath after perpetually; as is manifestly declared by Christ, his Apostles, and the Prophets before them. Wherefore these two, I mean *The evidence that we are to be inwardly and really righteous, and not only so, but in an extraordinary manner,* are the *two Powers* of the Gospel that comprehend our great and ultimate duty of *being holy as he that has called us is holy, of becoming perfect as our Father which is in Heaven is perfect.* The following Gospel-Powers all of them are aids and helps to this design. The first whereof is *The Promise of the Spirit*, through Christ's Intercession; the second, *The Example of Christ*; the third, *The Meditation on his Passion*; the fourth, *on his Resurrection and Ascension*; and the last, *on the last Judgement.* These Powers are of such admirable efficacy, if rightly applied, that they are able to pul down every strong hold, and to cast out all evil imaginations, and every high thing that exalts it self against the knowledge of God, and to bring into captivity every thought to the obedience of Christ, as the Apostle speaks. No strength of habituated sin, no violence of any lust shall be able to stand before them.

3. The first of these Powers is *The Promise of the Spirit*; I do not mean for the *doing Miracles*, (for that was but a transient business, and accommodate only to the first Ages of the Church,) but for *through-sanctification* and cleansing us from all our sins, and for our perfect growth in Righteousness and Holiness. That this Power is a concomitant to the Dispensation of the Gospel in all true Believers, is apparent both from the predictions of the Prophets, and from the mouth of our Saviour and his blessed Apostles.

Esay 44. *Hear now, O Jacob my servant, and Israel whom I have chosen. Thus saith the Lord that made thee, and framed thee from the womb, and will help thee. Fear not, O Jacob my servant, and thou Jeshurun whom I have chosen: For I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed and my blessing upon thy offspring. And they shall spring up as among the grass, and the willows by the water-courses. Which Prophecie is most properly applicable to the Church of Christ who is the true seed of*

of Jacob: those *wrestlers* with God, and *strivers* to get in at the \* nar- \* Luke 13. 24.  
row gate that leads to life, they are the true *Jesurun*, the \* *upright* of \* From 71,  
heart and *sincere* seekers after God, those that truly hunger and thirst *restus*  
after righteousness; and therefore God will satisfy them by the super-  
natural assistance of his blessed Spirit.

Again, Ezekiel 36. ver. 25. prefiguring the blessed dispensations of the Kingdome of Christ; *Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your Idols will I cleanse you. A new heart also will I give you, and a new Spirit will I put within you; and I will take the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and doe them.*

Also Esay 41. v. 10. where certainly according to analogie of interpretations of Prophecie, (the seed of Abraham being a Type of the *Spiritual Church* of Christ, and their *warfare* not carnal but *spiritual*, nor the waters promised by Christ such liquors as run in Brooks and Rivers, but emanations of the purifying and refreshing powers of the *Spirit of God*) we may see with what close and faithfull assistance God is pleased to adhere to his true *Israel* in whom there is no guile, but they are sincerely waging war and to the utmost resisting all the Temptations of the World, the Flesh and the Devil.

*But thou, Israel, my servant, Jacob, whom I have chosen, the seed of Abraham my friend; fear thou not, for I am with thee; be not dismayed for I am thy God: I will strengthen thee, yea I will help thee, yea I will uphold thee with the right hand of my righteousness. Behold, all they that were incensed against thee, shall be ashamed and confounded, they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee; they that war against thee shall be as nothing and as a thing of nought. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not, I will help thee. Fear not thou worm Jacob, and ye men of Israel; behold I will make thee a new sharp threshing-instrument, having teeth; thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaffe. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them; and thou shalt rejoice in the Lord, and shalt glory in the holy One of Israel. When the poor and needy seek water, and there is none, and their tongue faileth for thirst; I the Lord will hear them, I the God of Israel will not forsake them: I will open rivers in high places, and fountains in the midst of the vallies. I will make the wilderness a pool of water, and the dry land springs of water.* This Prophecie is an exquisite description of those full and complete *Victories* the Church gets against Sin and Satan by the supernatural assistance of the Spirit of God.

Which *Promise* is again repeated in the following chapter, which though it be larger then the former, and part cited already to another purpose, yet I cannot refrain from transcribing the whole, it being so plain a Prophecie of Christ (as appears from the fore-part thereof) and  
of

Isai. 42.

of the power of his Kingdome through the Spirit for the vanquishing of all sin and wickedness in them that do truly believe. Behold my servant whom I uphold, mine elect in whom my soul delighteth. I have put my spirit upon him, he shall bring forth judgement to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and smoking flax shall he not quench; he shall bring forth judgement unto truth. He shall not fail nor be discouraged, till he hath set judgement in the earth: and the Isles shall wait for his Law. Thus saith God the Lord, he that created the Heavens and stretched them out, he that spread forth the earth and that which cometh out of it, he that giveth breath to the people upon it, and spirit to those that dwell therein: I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house. I am the Lord, that is my name; and my glory will I not give to another, neither my praise to graven images. Behold, the former things are come to pass, and new things do I declare: before they spring forth, I tell you of them. Sing unto the Lord a new song, and his praise from the end of the earth; ye that go down to the sea, and all that is therein; the Isles and the inhabitants thereof. Let the Wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit. Let the inhabitants of the rock sing: let them shout from the top of the mountains: let them give glory unto the Lord, and declare his praise in the islands. The Lord shall goe forth as a mighty man, he shall stir up jealousy like a man of war; he shall cry, yea, roar; he shall prevail against his enemies. I have long time holden my peace, I have been still and refrained my self; now will I cry like a travailing woman, I will destroy and devour at once. I will make wast mountains and hills, and dry up all their hearbs; I will make the rivers Islands, and I will dry up the pools. And I will bring the blind by a way that they know not, I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I doe unto them, and not forsake them.

4. It is a very high representation of that mighty power of God from above that assists his Church, and how Christ by the dispensation of the Gospel does set us free from the bondage of sin; how he opens the understandings of the ignorant, and procures liberty for those that were shut up in the dungeon of a dark conscience, and held in captivity under sin; how those that are dry and barren like the wilderness and the tops of rocks shall be watered with springs of living water, and how the villages that \* Kedar possesses, that is, those that are overshadowed with sorrow and darkness, a light shall spring up unto them, and how they shall give glory unto the Lord: for that he himself will be their champion, he shall fight their battels, and by the power of his Spirit and by that fire wherewith he will plead with all flesh, wither the top and flower of their pride, and dry up their restagnant lusts, and lighten their paths before them, and lead them forth into the land of Righteousness. These are the true Warfares and Victories of the Church

of

\* From קדר  
Obscurebratus,  
attritus fuit.



of Christ, as those that have the veil taken off from their eyes and hearts can easily discover. And surely with any other usefull sense then this cannot we ordinarily read the like descriptions of the Churches triumphs by Christ over her enemies, or by those that have been Types of him, as *David* was an eminent one. And therefore if I would read the 18 Psalm (*I will love thee, O Lord my strength, &c.*) I should hope for very small edifying thereby but in such a *Mystical* sense as this is, that is, by supposing that in me which partakes of Christ, that is, my inward Mind or Spirit, raising war against \* *Saul*, which is the power of the *Flesh*, the *craving* pit of Hell, that sin that lodges in this mortal body whose vain desires have no bottom nor end. \* שׂוּל  
Infernus, &  
לשׁוֹן petiit.

5. I might abound with these allegations out of the Prophets and Psalms; but I have given a Key into the hand of the judicious, and he may unlock those treasures himself, if he desires to have his Faith enriched and strengthened by those plentiful Promises of this assistance we speak of, made to them that are serious professors of the Gospel. I shall only adde one testimony more, which in my apprehension is very express, and that is *Isa. 35. Strengthen the weak hands, and confirm the feeble knees. Say to them that are of a fearfull heart, Be strong, fear not; behold, your God will come with vengeance, even God with a recompence, he will come and save you. Then shall the eyes of the blinde be opened, and the ears of the deaf shall be unstopped; Then shall the lame man leap as an Hart, and the tongue of the dumb shall sing: For in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land Springs of water: In the habitations of dragons, in the places where they lay shall be grass, with reeds and rushes. And an high-way shall be there, and a way, and it shall be called a way of holiness: the unclean shall not passe over it, but he shall walk in the way with them, and the simple shall not erre. No Lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there. And the ransomed of the Lord shall return and come to Sion with songs and everlasting joy upon their heads: they shall obtain joy and gladnesse, and sorrow and sighing shall flee away.*

## CHAP. IX.

1. *The great use of the belief of The Promise of the Spirit.* 2. *The eating the flesh of Christ and drinking his blood, what it is.* 3. *Further proof of the Promise of the Spirit.* 4. *That we cannot oblige God by way of Merit.* 5. *Other Testimonies of Scripture tending to the former purpose.*

1. **T**Hese places which we have recited out of the Old Testament cannot but warm and encourage him that reads them, by reason of the loftinesse of their Prophetical style, provided that he have in himself

self a facility of mystically applying of things to the great purpose they drive at. But what we shall adde out of the New, though they will not strike the phanſy with ſo high language, yet they will, it may be, reach ones Reason more ſurely, and extort aſſent more powerfully even from them that are loth to finde it true, *That there is ſuch a mighty ſupernatural aſſiſtance afforded from God, viz. the Cooperation of his holy Spirit in our conflicts againſt ſin.* Which perſwaſion is of great conſequence to make us reſolute in reſiſting all Temptations, and to gain the victory in every aſſault ; and therefore we will produce ſufficient evidences of the truth thereof.

2. And the firſt that occurs to my minde, is that of our bleſſed Saviour, *Luke 11.13. If ye, being evil, know how to give good gifts to your Children, how much more ſhall your Heavenly Father give the holy Spirit to them that ask him ?* And that this Diſpenſation of the Spirit of Sanctification is a common gift to all Chriſtians, appears out of what we have already recited out of *S. Matthew*, where *John* profeſſes himſelf only able to baptize with water unto repentance, but that the Baptiſme of Chriſt ſhould be with the holy Ghoſt and with fire, that is, with the power of the Spirit that will melt and purifie us as ſilver is purified in the fire. Alſo from *Joh. 6.* where Chriſt ſtyleth himſelf the Manna that came down from Heaven, and declareth, that he that eateth his fleſh and drinketh his bloud, hath eternal life ; with other expreſſions of the like nature. Wherefore his Diſciples began to be ſcandalized at it : but

Ver. 35, 51, 54. Jesus answered and ſaid, *Does this offend you ? What if you ſhall ſee the Son of man aſcend up where he was before ?* That will be a very ſtrange and ſtupendious ſpectacle to you, and ſuch as will aſſure you of my Divinity ; but withall remove my body ſo far from you, that you cannot then, if you would, miſtake ſo groſſly as to think I ſpeak of this body

Ver. 62. and bloud I carry now about with me. *It is the Spirit that quickneth, the fleſh profiteth nothing. The words that I ſpeak unto you, they are Spirit, and they are life ;* that is to ſay, They are touching the ſpiritual body, which is the inmoſt Temple of the holy Ghoſt, and which you are in ſome meaſure to partake of here, and which ſhall have its compleat refinement when I ſhall crown you with the perfection of *Life Eternal* at the laſt day. Or, They are ſimply concerning the Spirit, and that *Life* which I my ſelf am according to my Divinity, viz. *The Eternal Word* in whom is the Life, and that *Life is the light of men.* This is that which you are to feed on, and to drink into your Souls, when you have not my particular bodily preſence with you. For this Word and Spirit is every where to be taken in by them that breath and thirſt after this Heavenly ſuſtenance of their Souls ; and ſo is that fulfilled which he declares v. 56. *He that eateth my fleſh and drinketh my bloud, dwelleth in me and I in him.* For the eating of the fleſh is in ſome meaſure partaking of the ſpiritual body, and the drinking of the bloud the imbibing that life therewith that rayes out from the *Eternal Word* into all purged and purified hearts, whereby Chriſt dwelleth in them and they in him, and God in all.

3. Again, *Joh. 7.37. In the laſt day, that great day of the Feaſt, Fe-*  
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Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believes on me, as the \* Scripture hath said, out of his belly shall flow rivers of living waters. Which he spake of the Spirit, which they that believe on him should receive; as the Text it self expounds it. And therefore is a good ratification of the Mystical sense of those Prophecies we rehearsed out of *Esay*.

But these things are spoken more plainly and without a Metaphor, *Joh. 14. 15.* If ye love me, keep my Commandements. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth, whom the World cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you. Which Precept and Promise is like that of *Esay*, chap. 58. which is, that (if we seriously compose our mindes to do due acts of obedience to God) he will pour out his Spirit upon us. Then shall thy light break forth like the morning, and thy health shall spring forth speedily; and thy righteousness shall go before thee, the glory of the Lord shall be thy reward. He shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. That is, (as any spiritual Christian would be apt to interpret the place) If thou thirst after Righteousnesse, and in the mean time to thy utmost power do the outward functions thereof in thy duties to God and man, at length this Spirit of truth will break forth like the morning light within thee, and the emanations of the holy Ghost will so thoroughly refresh thee and strengthen thee, that with ease and pleasure thou shalt walk in all the wayes of God, which shall be like the flowry Alleys of a Paradise to thee, both to thine inward and outward man.

4. Not that our endeavours or desires are any obligation to God by way of merit on our part, but it is his mercy to the Soul that does in good earnest pant after him. For till he has compleated his work in us, all our works are worth nothing; and whenever they are worth any thing, they are not ours but his. And to this sense speaks Paul to Titus, chap. 3. But after that the kindnesse and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the holy Ghost, which he shed on us (or poured out upon us, as the Original has it) abundantly through Jesus Christ our Saviour. Like that of the Prophet, Thou shalt be like a watered garden.

5. Adde to these *Joh. 3. 5.* Jesus answered, Verily verily I say unto thee, Except a man be born of water and of the Spirit, he can in no wise enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is Spirit. And *Rom. 8. 9.* But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of God, he is none of his. And *vers. 26.* Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit it self maketh intercession for us with groanings that cannot be uttered. And also *1 Cor. 3. 16.* Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in

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you?

you ? And lastly, *Ephes. 3. 14.* ( For it were infinite to reckon up all places of Scripture that tend to this purpose ) *For this cause I bow my knees to the Father of our Lord Jesus Christ, of whom the whole Family of Heaven and Earth is named, That he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inward man; That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye may be filled with all the fulness of God, who is able to do abundantly above all that we ask or think, according to the power that worketh in us. To him therefore be glory in the Church by Christ Jesus throughout all ages, world without end. Amen.*

## C H A P. X.

1. *A Recapitulation of what has been set down hitherto concerning the Usefulness of the Gospel, and the Necessity of undeceiving the world in those points that so nearly concern Christian Life.* 2. *The ill condition of those that content themselves with Imaginary Righteousness, figured out in the Fighters against Ariel and Mount Sion.* 3. *A further demonstration of their fond conceit.* 4. *That a true Christian cannot sin without pain and torture to himself.*

1. **W**E have now abundantly proved out of places of Scripture, *The necessity of inward Sanctification and reall in-dwelling Righteousness, and the high pitch thereof,* together with the mighty assistance hereunto, *The Promise of the Spirit of God moving and cooperating in the inward man to the finishing and completing all his works in us, that we may be holy and blameless without spot or wrinkle or any such thing.*

We have also prevented all perverse glosses of false Teachers, whereby they would slacken and enervate the strength and efficacy of these three Powers of the Gospel we have hitherto spoken of, by introducing a bare, fruitless and sterile Faith, or the Imputation of an external Righteousness, that, according to their compute, is further removed from us then the highest Star. Which error, were it as harmless as groundless, any peaceable good Christian could be content to connive at it: but it being an old mischievous Stratagem against the Church, and so noted by the wisdom of the Apostles, an evil Machination found out by the Prince of darkness to undermine the Kingdom of Christ, no faithful Adherent to the interest of the Lord Jesus, and the advancement of his Rule and Power in the World, can with a good conscience slightly pass it over, but will use his best endeavour to undeceive the world in so dangerous a mistake.

2. And though I be now hastening apace to the next joynt of the Evangelical Engine I am describing, yet I cannot passe on with satisfaction to my self, before I have also added to the suffrages of the Apostles ( who

( who unanimously have voted this opinion, of being righteous without doing righteousness, a very dangerous Imposture and Deceit ) some rational Considerations that may make us still more sensible of the ill consequences thereof. For my own part, I must confesse that it is to me a thing utterly inconceivable how a man can be righteous here without Righteousnesse, or happy hereafter without Righteousnesse here; or how any true Christian can please himself in a Palliation more then a Cure, or can be satisfied with any thing but that Manna that came down from heaven, the very Flesh and Bloud of Christ in that sense I have interpreted it, or without feeding his Soul with that real Spirit of Righteousness, or the Divine Nature, which is *meat indeed and drink indeed*. For I do not understand how the condition of these Opposers of so Essential and Fundamental a Truth can be any other then what the Prophet \* *Esay* has prefigured in those that fight against *Ariel*, the Altar of Holocausts, (where the whole beastly nature is to be burned by the consuming\* Fire of God) and that lay siege against Mount \* *Sion*, the Hill of that *Driness* and *Thirst* which God has promised to irrigate with living Springs of water. *It shall be as when an hungry man dreameth, and behold he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and behold he drinketh; but he awaketh, and behold he is faint. So shall the multitude of the Nations be that fight against Mount Sion.* This is the condition of all Sects whatsoever that are contrary to them that thirst and hunger after righteousness: For these shall be really satisfied, the dew of Divine grace shall plentifully shew down upon this *Sion*, and they shall be filled with Spiritual Manna from Heaven; whereas the other, their hunger and thirst (that is, their wants and defects) being real, but not after real Righteousness, are fed only by imaginations and dreams, and whenever they awake out of them, will finde themselves destitute.

3. Nay, what is yet worse, a man may almost conclude that they are not so much as in a capacity of dreaming of celestial food. For that is a function of life, to dream of such things as are agreeable to such a species of living creatures; and those that dream of such things as are congruous to their nature, it is because they have had an enjoyment of them, and do sometimes enjoy them according to the order of Nature. And certainly he that is a true Christian, is not a mere natural man, but is that *New Creature* that is framed in righteousness and true holiness: and therefore he must be fed out of such Principles as he was generated from, not of the will of man but the Spirit of God; and therefore he does not only dream of, but really feed of that Manna that is from Heaven, that inward essential Righteousnesse that is from God. And as it is impossible for one man to eat, to drink and to breath for another in a *natural* way; so also is it alike impossible for any one person to eat and drink and breath in a *spiritual* way for another. And if we were wholly alive to that life that is most certainly in every Christian rightly so called, we should think it as inconvenient that any one should be righteous for us, as that he should be in health for us. For what comfort would it be, while we are in a tedious fever, a sharp fit of the stone or gout, that some other person should be sound and at ease for us?

M m 2

4. And

\* *Esay* 28.

\* From *אור* ignis and *אל* Deus.

\* ציון from *Siccatas*.

4. And therefore it is too shrewd an indication that men in this imaginary perswasion are in a manner *past feeling*, as the Apostle speaks, as being devoid of all divine life and sense; otherwise Sin and Immorality would be as harsh to their Souls as these Diseases are painful to their bodies. And hence it is that *S. John* saith, *That he that is born of God sinneth not, because the seed of God remaineth in him*; as I have noted above. For what Principle of life sins against it self? what Beast wilfully wounds it self? what Tree blasts it self? what life will so much as hurt it self any way? Will the Eagle swim in the Sea, or the Dolphin fly in the Aire? Will not all Creatures keep them to their own Element and Original, and fly their contrary Element as that which brings destruction, or at least a great deal of diseasement to them? What regenerate man then can endure to come near the Region of Sin? It can be no more pleasant to him then the Smoke to his eyes, or the Saw to his hearing. *How can I do this wickedness, and sin against God?* Nay how can I cut and lance and scorch my self, my better self, even Christ which lives in me, with whom I suffer as often as his image suffers?

And this may serve for a more generall taste of the unreasonable-ness of this wicked and mischievous Imposture that has ever more or lesse attempted the Church of Christ. But I shall bring you in a more punctual Bill of the losses and damages done thereby.

## CHAP. XI.

1. *That the want of real Righteousness deprives us of the Divine Wisdom, proved out of Scripture:*
2. *As also from the nature of the thing it self.*
3. *That it disadvantages the Soul also in Natural speculations.*
4. *That it stifles all Noble and laudable Actions;*
5. *And exposes the imaginary Religionist to open reproach.*
6. *That mere imaginary Righteousness robs the Soul of her peace of Conscience,*
7. *And of all divine Joy;*
8. *Of Health and Safety,*
9. *And of eternal Salvation.*
10. *That God also hereby is deprived of his Glory, and the Church frustrated of publick Peace and Happiness.*

1. **T**His sad reckoning may be comprized under these two general heads, *The Good of man* and *The Glory of God*. Those particulars in which the *Good of man* chiefly doth consist, be these:

1. *True Wisdom and a sound Judgement in things.*
2. *Noble and profitable Actions.*
3. *Honourable Repate.*
4. *Peace and Tranquillity of Minde.*
5. *Divine Joy and Triumph of Spirit.*
6. *Health and Safety here in this life.*
7. *Eternal Happiness hereafter.*

And now first that we are deceived and cheated of true Wisdom and a sound Mind by this fond supposal, *That we may be righteous, though we*  
be



be not righteous as Christ was righteous, that is, in doing of righteousness, will sufficiently appear from this, That Righteousness and Holiness is the only true way to Divine Wisdom and a sound judgement in things. Which may be made good both by manifold testimonies of Scripture, and from the nature of the thing it self. If any one will doe the will of God, he shall know of my doctrine, saith Christ, whether it be from God, or whether I speak of my self, John 7. And in the Psalms, The fear of the Lord (by which is understood Righteousness, the eschewing evil and doing good, as the Psalmist himself explains it) is the beginning of wisdom; a sound Judgement have they that doe thereafter, &c. And elsewhere, The secret of the Lord is with them that fear him, Psalm 25. 14. and he is mindfull of his Covenant to make them know it, as the Hebrew will be well rendred. And Job 32. I said Daies should speak, and multitude of years should teach wisdom: But there is a spirit in a man, and the inspiration of the Almighty gives them understanding. But how this Inspiration and Spirit of Wisdom has for its abode an heart really righteous, the Wisdom of Solomon will tell us; insomuch that he that is contented to forgoe Righteousness, must also of necessity fall short of Wisdom. Wisdom cannot enter into a wicked heart, saith he, nor dwell in a body that is subject unto sin. For the holy Spirit of discipline fleeth from deceit, and withdraweth her self from thoughts that are without understanding, and is rebuked when wickedness cometh in. Wisdom therefore and Unrighteousness cannot abide under the same roof. Our bodies cannot be both the Temples of the living God and of a deceitfull Idol.

And if it were needfull to add any thing Allegorical and Mysterious to these plain Testimonies of Scripture, we might also urge that this precious truth, That Wisdom rises out of Righteousness, was also shadowed out in the fourth days Creation, wherein the lights of Heaven were made. For that mysterious Jew on the place records this observable priviledge of the number Four, *Ὁ τετράγωνος ὁ ἀριθμὸς ὁ ἀριθμὸς ὁ ἀριθμὸς ὁ ἀριθμὸς*, That the Quaternarie Number is the first Quadrate, pariter par, or equally equal, the measure of Justice and Equity. Wherefore the number here of the Day being a Symbol of Righteousness, that which was created in that day, viz. the Lights of Heaven, may very well be the Symbols of divine Knowledge or Wisdom, viz. the Sun of Righteousness, as Christ is called; intimating that the Divine Wisdom is conceived and brought forth, or, if you will, created in Righteousness. So that this Intellectual Sun does not arise and shine upon our Minds til this fourth day, the day of Righteousness. But then that in the Proverbs is made good, Proverb. 4. 18. That the path of the just is as the shining light *וְהַדְרֵךְ הַיָּשָׁר כַּדְרֵךְ הַנֶּהָר* that goes on and shines *וְהַדְרֵךְ הַיָּשָׁר כַּדְרֵךְ הַנֶּהָר* til the firmitude or stability of the day; and that's at Noon, which is the Solstice of the day, where his altitude does not so sensibly vary. So that the sense is, That the path of the righteous is like the course of the Sun, who still climbs up, til he fully reach his Meridian: But the way of the wicked is as darkness, (as it is in the following verse,) they know not at what they stumble.

2. And thus it is plain from Testimonies of Scripture, That *divine Wisdom* and a sound Mind is not to be attained unto but through *Righteousness*: And that consequently he that forgoes *real Righteousness*, must of necessity lose *true Wisdom*.

But beside this there are also innate arguments taken from the things themselves, whereby the same Truth may be proved. For it is apparent that Corruption of the Will, like rust, eats away the strength, defaces the beautie, and obscures the brightness of the Understanding, and dulls the edge of the natural wit. But to point out more at large some Reasons why the *unrighteous* must be also *unwise*. The first is, *From the falseness of the wicked heart*; the second, *From the asymmetry or incongruity the vitious Mind has with divine Truth*. And for the former, it is a manifest reason why God does not commit the treasures of *Wisdom* to the unrighteous. For he will not put it into the custody of false men. How carefull the divine *Wisdom* is in this point, *Siracides* has very fitly described, chap. 4. *For first she will walk with a man by crooked waies, and bring him unto fear and dread, and torment him with her discipline, until she have tried his soul, and proved him with her judgements: Then will she return the straight way unto him, and comfort him, and shew him her secrets, and heap upon him the treasures of knowledge.* But why she will not commit this great and pretious treasure to polluted and unholy minds, is, as I have said, because of their faithlesness; they being so likely to abuse it: that is, they will either contemn it, as a swine does a pearl, preferring either the sensual pleasures or the riches or the honours of the world before it, and so quenching the good grace of God by their base lusts and evil desires, are cast off by God in a deserved scorn; (For the *divine Wisdom* is not so vile and cheap a thing as to intrude her self like an impudent woman into the familiarities of men, but is rebuked and checked and goes her way at the entrance and appearance of her bold corrivals, if they be entertained, viz. *The lust of the flesh, the lust of the eyes, and the pride of life*: and many such affronts will quite chase her away, so that whereas she sought after us before, she now sought after by us will be hard to be found: ) or else if we do not seem to contemn her and slight her, yet we may shew our selves faithles and treacherous in betraying her to other uses then God intended her. As if so be we should thence endeavour to exalt our own name, and please our selves in our own arrogancy, setting our selves above others; or use the quickness and sagacity of our Understandings to deceit, or the patronizing of evil in our selves or others; I say, because the unrighteous man would be subject to abuse thus treacherously the great gift of God, therefore the *divine Wisdom* may not lodge in his false heart: but in stead of that any fortuitous Opinions which his own natural inclinations, practices, education, or confusion of his own mind and conscience shall heap together in him hand over head; which he taking for Truth shall notwithstanding abuse, and shew the *divine Wisdom* how he would also use her if he could come at her, 'tis likely worse, or rather he would abuse himself worse with her then with those; that meat being worst for the sick which is best for them that are well.

But

But beside that the counsell of God is such that he will not give the gift of *Wisdom* to the wicked heart, there is also an incongruity, if not an impossibility, in the thing it self. The wicked man is incapable of it. *The natural man perceiveth not the things of the Spirit of God; for they are foolishness to him: neither can he know them, because they are spiritually discerned.* Οὐ γὰρ ἂν πῶποτε εἶδεν ὀφθαλμοῖς ἡλίου ἡλιοφάνης μὴ γαρ νῦν. *The Sun cannot be seen by the Eye, unless the Eye receive the likeness of the Sun, as Plotinus speaks.* Wherefore we doe very foolishly in that we bestow so much time in the exercise of our *καθημεριον*, and so little in the preparing and fitting of it, that afterward the use of it may be with good effect. If the Eyes be weak, muddy and dim, even almost to blindness, we are not so foolish as to think to perfect our sight by looking long, or often, or on many Objects; it makes our sight rather worse: but the disease of the Eye is first to be taken away, and then with ease and in a moment we may see more then before we could in many years by wearisome peering with our short sight; or rather (which is more to the purpose) we should be able to discern such things as in our former condition we should never have been able at all to discern.

So the Soul of man, in its unrighteous and polluted condition, does very unadvisedly with so much curiosity and anxious labour to endeavour the discoveries of divine Truths; for there is as yet *Lasum organum*, and she ought to commit her self first to the skill of a faithfull Physitian, to Christ, who is the healer of the Souls of men as well as he was of their Bodies, and so to be re-estated again into that state of health and soundness, (and Righteousness is this soundness of the Soul,) and then to use her Faculty when it is able to receive that whereby the Object is discovered. *In lumine tuo videbimus lucem, In thy light we shall see light.* But if the Eye receive no light, it discovers no Object: So if the Soul receive no impress from God, it discovers nothing of God. For it is most certainly true, *That like is known by like;* and therefore unless the *Image of God* be in us, which is *Righteousness* and *true Holiness*, we know nothing of the *Nature of God*, and so consequently can conclude nothing concerning him to any purpose. For we have no measure to applie to him, because we are not possessed of any thing homogeneal or of a like nature with him, and this only can be a measure; for *τὸ μέτρον συνέστις*, as the Philosopher speaks. But when we are arrived to that Righteousness or rectitude of Spirit or uprightness of Mind, by this, as by the Geometrical Quadrate, we also comprehend with all Saints what is that spiritual breadth and length and depth and height, as the Apostle speaks. What the Rectitude of an Angle does in Mathematical measurings, the same will this Uprightness of Spirit doe in Theological Conclusions.

3. And not to make this loss of *Wisdom* a jot less then it is, I further add, That Unrighteousness is encumbered with many distempers and impediments whereby even *Natural knowledge*, as well as *Divine Wisdom*, is much hindred in a man. Such are *Anger*, *Impatience*, *Self-admiration* or *Self-conceitedness*, *Admiration of persons*, or a *puffanimous*

*mous Over-estimation of them; Desire of Victory more then of Truth; Too close attention to the things of the world, as Riches, Power and Dignities; Immersion of the Mind into the Body, and the slaking of that noble and divine fire of the Soul by Intemperance and Luxury, with such like.* All which certainly are very great enemies to all manner of Knowledge, as well *Natural* as *Divine*. And as for *Anger*, which appears in disputes, that it blinds the Judgement, is an acknowledged truth, as those Proverbial sayings witness, *Impedit ira animum*, &c. and *Ira furor brevis*; and *Madness* and *Wisdom* do not consist together. This Passion placed upon Religious objects is called *Zeal*, and the Apostle, that there may be no mistake, calls it *Ζῆλον πικρὸν*, *bitter Zeal*. But this *inordinate Anger*, be it in things Humane or Religious, it is really a Whirlwinde in our Soul, and carries up with it dirt and straws and dust and all in to the Understanding, and does alwaies more or less blind the Judgement. And how great an enemy *Impatience* is to that choice piece of *Natural knowledge* which lies in *Mathematicks*, is evident from hence, That those Sciences either find or make the studiers of them of calm and quiet Spirits, as *Petiscus* truly observes. But whether the *Admiration of our selves, or of other Persons*, be more mischievous to the Truth, is not easie to define. For though we be more prone to admire our selves, yet we may with less checking admire another; it looking something like Friendship or Modesty: though commonly, if not alwaies, we have some lurking interest involved in the same, and so admire our selves in another with less Envy and Suspectedness. Wherefore the next way not basely to admire another is not conceitedly to admire ones self, or more favourably to look on a mans own conceits then on a strangers. For it will be very hard for one whom Self-love does not impose upon, to be imposed upon by any other person, whom he cannot love better then himself.

And as for *Desire of Victory*, the sense of that folly is, *That a man had rather seem wise, then be so*, or have the glory and fame then the possession of *Wisdom*. And he that is thus affected, must of necessity follow such things as are most obvious, plausible and popular; and so become a *fool amongst wise men* as well as seem a *wise man amongst fools*.

And as for *close Attention to the world*, that man ought to hold there be more Souls then One in a mans body, that will hold that *ambitious* and *covetous* men have any leisure to be much seen either in *Divine* or *Natural* things. For their plottings after Wealth and Honour, and the putting of their plots in execution, will take up the Animadversion of the Soul so much, that one *Animadversive* will not suffice for both these Provinces. So that it is possible that men that have not addicted themselves to any such projects, but have been ever imployed in the single search after *Wisdom*, may understand more in *Divinity* and *Nature* then they who by long diligence and industry have at last scrambled up to the top of Honour and Riches; a Position never allowed of either by the *Jewish Prelates* of old or the present *Cardinals*. Which has made the one bold persecutors of Christ, the other of the chief Christian Philosophers. As is manifest in the story of *Galileo*.

Lastly,

Lastly, *Immersion of the Mind into the Body, Sensuality and Intemperance*, that these be main impediments to *Knowledge*, is most plain. For seeing that the *Soul* in this state does depend on the *Brain* for *Phanſy* and *Memory* (without which there can be no *Understanding*) as well as on the *Eye* and *Ear* for *seeing* and *hearing*; it will follow that the *Brain* being altered and distempered by frequent excess; the Faculty of *Understanding* will also goe to wrack. For if the very clime or temper of the *Air* wherein men are bred and born does avail so much for wit or dulness, as has been alwaies acknowledged that it does, whence is that by-word of a *Bæotian wit*; certainly distemper in *Diet* will as much, if not much more. And it is known by too frequent and wofull experience, how many men of good natural parts have either buried them in *Gluttony*, or drowned them in *Drunkennes*, or consumed them by *Lust*. This Truth indeed is more easie to be understood then worthily to be deplored.

4. I have now sufficiently proved, That we are assuredly cheated of *true Wisdome* and a *sound Mind* by that mischievous conceit, That a man may be righteous, though he be not righteous as *Christ* was righteous, that is, really righteous.

And that we are also cheated of *all noble and profitable Actions* is as plain. For from whence should they arise but from these two fountains, *Righteousness* and *Wisdome*? And the former is here supposed to be wanting, from whence has been clearly proved the want also of the other. Wherefore the good and happiness of Mankind does here most miserably goe to wrack.

5. And therefore thirdly, *There is no ground of deserved Reputation amongst men*. But their mouths will be closed in silence, if not opened in reproach. For the *unrighteous Nature* will work in those that be really unrighteous; and the actions of unrighteousness, in those that will however be reckoned in the number of the righteous for some other cause then for being so indeed, will be more lavishly spoken against for their numbring of themselves amongst those that are godly. For the miscarriages of those that make no shew of Religion nor pretend to Holiness, are noted only by them that are holy, and they only take offence at it; but when they that are reckoned amongst the *Religious* do transgress, even the Wicked themselves, that are willing to wink at one another, will take great offence at these, and talk very loud against them. For their wicked Acts breaking through that external covering and outside of Religion, they are deservedly laugh at; as the Ass by the beasts of the Forrest, when his unfutable ears appeared through the Lions skin, and his rude braying betrayed his nature.

6. *This imaginary Righteousness does rob us also of Tranquillity and Peace of Mind*. For he that acts unrighteously, is in actual rebellion against right Reason and the Spirit of God; and he that is only imaginarily righteous, will not fail to act unrighteously; for *real Unrighteousness* will have its *real effects*, as well as poisonous Plants their fruit, and Serpents their spawn. Wherefore he that has no more then imaginary righteousness, carries a Kingdome of Rebellion in himself; and unless



unless he be given up to a reprobate sense, the peace and tranquillity of his mind cannot but be shaken. For verily the Rational Soul of man is not so utterly estranged from all Vertue and Goodness, nay indeed there is that congruity and connaturality betwixt them, that it will be a hard task utterly to break off that ancient league. For Vertue is natural to the Soul, Vice and Immorality extraneous and adventitious; else why do they call the cleansing of the Soul from Vice, the *Purging* of her? For *Purgation* is ἀφαιρέσις ἀλλοτρίου παθὸς, as the *Platonists* well define it, *the taking away of what is unnatural and improper*. Wherefore seeing that Vertue is natural to the Soul, it is reasonable to conceive it is better rooted then to be expunged quite of a sudden by any one Phansy or Opinion, and that the sense thereof will not so easily be washed out. And therefore it remaining there, and yet a man acting according to some unnatural or irrational conceit that he has taken up he knows not how unawares, he acting, I say, against this noble and innate sense of the Soul, he must needs be wounded and disquieted.

7. *Divine Joy and Triumph of the Soul is taken away.* For what is *Joy and Triumph* but the more fully and easie acting of any Nature according to its own principle? As the Flame when it has broke through the smoke and raw smotherings of the fewel into more free activity and more uncurb'd vibrations of its own splendour and light. And verily the Soul has found its own freedom and force and easie activity and natural complacency in the Spirit of Righteousness, when once it has from many incumbrances of the flesh and of the world broke out into that Divine flame, and so felt what is most perfective of her self and of her own happiness, and what suits her better then any thing that ever she had a sense of before. Which is a sign again that this is most natural to the Soul, her sense being most satisfied therewith. And in the high enjoiment of so enravishing a good, what can she doe less then breath out her pleasure in such like ejaculations as these, *Rejoice in the Lord alwaies, and again I say, rejoice;* and with the Psalmist, *Rejoice in the Lord, O ye righteous, for it becometh the just to be thankful?*

Prov. 3. 8.

1 Pet. 3. 13.

8. *That Health and Safety is taken away by this substituting of Imagination for real Righteousness,* is plain. For if the keeping of the Law is *health to the navel and marrow to the bones*, as the wise man speaks, what must Unrighteousness be, but a canker in the flesh and rottenness to the bones? And if that of the Apostle be true, *Who is he that will harm you, if you be followers of that which is good?* then what harm may you not fall into if you adhere to what is evil?

9. As we are deprived of *Health and Safety here*, so also shall we be defrauded of our *Eternal Happiness hereafter* by this imposture wherewith we are imposed upon by our own selves. For to say nothing by way of argument from the Reason of the thing, how incompatible and incongruous Heaven is to an unrighteous Soul, the Testimony of Scripture is plain in this matter; *For no unclean thing may enter into the holy City.* And 1 Cor. 6. 9. *Know ye not that the unrighteous shall not inherit the kingdome of God? Be not deceived; neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abusers of themselves with*



with mankind, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners, shall inherit the kingdom of God. And Hebr. 12. 14. Follow peace with all men, and holiness, without which no man shall see the Lord. And thus we see that all the Happiness of man and his real good is utterly subverted and destroyed by this mischievous imagination of being righteous otherwise then by true and living Righteousness.

10. And it is as plain that this imposture will rob God of his Glory, as well as defeat man of his Happiness. For whether we understand by the Glory of God the Image of God communicable to men; as the Image, that is, the light of the Sun, is the glory of the Sun: or whether we understand the acknowledgment of that Excellency and Perfection that is in God, first deeply conceived in our hearts, and then fully and freely professed by our mouths: both these are assuredly taken away by this false conceit. And of the former there is no doubt, being that the Spirit of Righteousness is that very Glory of God or Image of Christ. Wherefore whatever does intercept this, does really eclipse the Glory of God. And it is as true also of the other. For seeing that the most rich and precious Excellencies of the Divine Nature cannot be discovered by the Soul as they ought to be, but by becoming Divine, εἰ γέγονας τῷ θεῷ, & εἶδες αὐτό, If thou beest it, thou seest it, as Plotinus speaks; it must needs be that they cannot be worthily admired and extolled by any Soul but such as is Divine, that is, such a Soul as God has poured the Spirit of Righteousness and true Holiness on, without which it is impossible to see God.

To all which Particulars that concern every private man you may add that great summe of an incomputable damage that respects the Publick. For what Peace or Faithfulness can there be amongst men where the professed Myserie of their Religion is the Explosion of real Righteousness? Or what can possibly take place in stead thereof but Fraud and Falshood, foul Lusts, phrantick Factions, rude Tumults and bloody Rebellions? To which you may cast in the loss of our very hopes that the World should ever grow better, or that the holy Promises of God should take effect. For there is not a more cruel or butcherly weapon for the slaying of the Witnesses, nor a more impregnable Fort against the approaching Kingdome of Christ, and that millennial Happiness which many good and faithfull Christians expect, then this hell-hatch'd doctrine of Antinomianisme.

## CHAP. XII.

I. Of the attending to the Light within us, of which some Spiritualists so much boast. 2. That they must mean the Light of Reason and Conscience thereby, if they be not Fanaticks, Mad-men or Cheats. And that this Conscience necessarily takes information from without, 3. And particularly from the Holy Scriptures. 4. That these Spiritualists acknowledge

acknowledge the fondness of their opinion by their contrary practice. 5. An appeal to the *Light within them*, if the Christian Religion according to the literal sense be not true. 6. That the Operation of the Divine Spirit is not absolute, but restrained to certain laws and conditions, as it is in the Spirit of Nature. 7. The fourth Gospel-Power, The Example of Christ. 8. His purpose of vindicating the Example of Christ from aspersions, with the reasons thereof.

1. **WE** have now gone through the Three first Powers of the Gospel; of which Three the last, namely, *The Promise of the Spirit*, may seem so sufficient of itself to some, without any thing further, and I am sure does so to others, that professedly they take up here, and exclude, or at least neglect, all that advantage that accrues from the History of Christ, and hereby do antiquate the Christian Religion. These are those great *Spiritualists* that talk so much of *The Light within them*, and *the Power within them*; and boast that they want nothing without to be their Guide and Support, but that they can goe of themselves without any external help. For keeping to the *Light within them*, the Power of God and the Spirit of God will assist them, and will lead them into all truth. And truly I cannot but say Amen to what they declare. For I know assuredly that it is most true, if they would leave off their canting language, and say in down-right terms, That keeping sincerely to the dictates of Reason and Conscience, and the perpetually denying themselves in such things as they know or suspect to be evil, with devout addresses to the Throne of Grace for the assistance and illumination of the Holy Spirit, to discover and overcome all Error, Falseness, Pride and Hypocrisie that may lurk in their hearts; I say, I am well assured that this Dispensation, faithfully kept to, will in due time lead unto all Saving Truth; and that such a one at the last cannot fail to become a Christian in the soundest and the fullest sense, such as firmly adhered to Christ in the first and most unspotted Ages of the Church. But if they will call any hot, wild Imagination or forcible and unaccountable Suggestion, *the Light within them*, and follow that; this is not to keep to Reason and Conscience, but to be delivered up to a *reprobate sense*, and to expose a mans self to all the temptations that either the Devil or a mans own Lust or a sordid Melancholy can entangle him in.

2. Wherefore by *the Light within them* they must understand an *accountable and rational Conscience within them*, unless they be perfect Fanatics or Mad-men, or, what is worse, mere Impostors and Cheats, who would pretend to a Conscience, but yet *irrational and unaccountable* to any one, and hereby have the liberty of doing what they please, being given up at length to nothing but *Fury and Lust*.

And then lastly, *This Conscience within them* is not a thing so absolutely within them, that it can take no information from what is *without*. For it is manifest that this *Lamp of God* that burneth in us, is fed and nourished from external Objects. For the invisible things of him from the Creation of the World are clearly seen, being understood by things that

are made; for by these *from without* are we advertised of his *Eternal power and Godhead*. And as we are thus taught by the *outward Book of Nature* concerning the *Existence of God* and his *general Providence* in the world as to the necessities of life both of Men and Beasts; so may we also by *external Writings or Records* be more fully informed of a *more special Providence* of his to the Sons of men, concerning the State in the other world, and of that *Eternal life* manifested by Christ. But I grant that it is still this *Light within us*, that judges and concludes after the perusal of either the *Volumes of Nature* or of *Divine Revelation*.

3. But as he that gives his Mind to *Mathematicks, Architecture, Husbandry, Gardening*, and the like, if he out of a foolish conceit of *Light and Reason* being *only within one*, and *not without*, (as certainly neither Ink nor Paper, nor both put together, are any more partakers of the Light of Reason then of Sense and Life) would make no use of the Writings of *Euclid*, suppose for *Mathematicks*, nor any other Authour that has writ of such matters, and so of the rest of the Faculties I named, nor converse with any man by word of mouth, nor cast his eyes upon what they have done, but only think with himself and sit still by the light of his own lamp within dores; will be a very sorry Mathematician, Architect, Husbandman or Gardener: So certainly for *Moral and Divine Truth*, he that will be so taught by himself, that he will not use outward advantages, such as the Holy Scriptures especially afford, will be found at last to have been the Scholar of a very foolish and imperfect Master.

4. Besides that, these men contradict themselves in their own practices. For they vilifie that by which they have been taught, and retain the very phrases of what they have learned out of *Scripture*, and know not how to speak without *Scripture-terms*, nor can make any show without *Scriptural* allusions; and that grand Document of *keeping to the Light within us* they borrow out of *S. John's Gospel*: and yet they are so phrantick and peevish that they would fling away the staffe without which they are not able to make one step in Religion. Moreover if this *Light within us* is so precisely within us, that it wants no information from *without us*, why do they themselves scribble such abundance of Pamphlets, make Catechisms, set out Prophecies? why do they exhort, rebuke, nay reproach and raile against men to convert them, if what is *without* cannot reach that which is *within*? or why do they meet together to hear some one of their Assembly (after he has fallen down as in a trance, and got up again) dictate Oracles out of his disturbed breast? For his words which they hear are *without*, and beat upon the Ear; they are *not the Light within*. Wherefore it is plain, that the *Light within* may be informed by something which is *without*, whether by voice or writings: And if so, there is an obligation upon this *Light within* to be so considerate, as to seek the most punctual information it can from what is most likely to inform it from *without*.

5. And therefore they are with all diligence to examine the most venerable Records of Religion, and especially of that Religion under which they were not only born, but which is absolutely of it self the

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most renowned Religion that ever was in the World. Which therefore none but such as are utterly averse from all Religion, as being wholly given up to lust and prophaneness, can without examination dare to relinquish; and if they will examine it, I mean the Christian Religion, (as it refers to the Person of Christ, that died betwixt two thieves at Jerusalem, but rose again the third day, that ascended visibly into Heaven, and shall again return in a visible manner to judge the quick and the dead,) I appeal to this *Light within them*, to their *Reason* and *Conscience*, and that of the most cunning Impostors amongst them all, or of whoever will join with them, if the evidence for this Religion from *Prophecy*, *History*, and from *the Nature of the Religion it self*, is not such, as that nothing but Ignorance of the true meaning thereof and of its right design can hinder it from being acknowledged as a most certain Truth by any, but those that are afraid that any Religion that leads to Holiness, or promises any thing after this Life, should be found true.

6. As for that Objection taken from the mighty *Power of the Spirit of God*, as if that were so sufficient of it self, that belief therein and assistance therefrom would anticipate the mention and use of any other power whatsoever that may seem to confer to the End of the Gospel, the Sanctification of our Souls; I answer to this, That they that do after this manner argue, do erre not knowing the Scriptures. For this *Power of the Spirit* communicable to Believers is not an *absolute* and *omnipotent* Power, not to be resisted, not to be frustrated, if there be not due means and wise accommodations concurring with its workings or attempts to work. But I may in some manner illustrate the condition thereof from what is observable in *the Spirit of Nature*, the Principle of all natural Generations, Growths and Perfections; in which there is a kind of *Hypothetical Omnipotency* as to the work of Nature; that is, That this Spirit will not fail to assist and complete, provided that such and such circumstances in Corporeal Agents be not wanting. So is it also in this *Divine Spirit*, or the *Holy Ghost*, as it is communicable to us; it will certainly assist and finish its work, if there be no impediment on our side, which it behoves us to remove out of the way, nor any thing wanting which we can apply our selves to for the advance of our Faith & perfecting of the holy life; such as Meditating on the Scriptures, Confering with Holy men, experienced Christians, & Using with devotion and reverence all the Ordinances of Christ. For though this assistance of the Holy Spirit be unspeakably powerfull to the sincere and diligent; yet in the negligent and perverse, as I said, his attempts are frustrated. And therefore *Steven* expostulates with the Jews in this sense, *Ye stiff-necked and uncircumcised in hearts and ears, ye do alwaies resist the Holy Ghost:* and elsewhere we are exhorted *not to grieve the Spirit, nor quench the Spirit*. Which expressions do plainly demonstrate that the Communication of the Spirit is not *absolute* and *omnipotent*, but received according to certain laws and waies of God's own appointing; who of his infinite wisdom has traced out such a method in Christian Religion as is most accommodate to gain Souls to himself; of which we have

Acts 7. 51.

\* Ephes. 4. 30.

\* 1 Thes. 5. 19.

have heard part already, and shall now proceed to the Four last Powers of the Gospel, which are mainly instrumental to the work of the Spirit upon the Hearts of all true Believers.

7. And the first of these is *the Example of our ever-blessed Saviour*, who has given us no other Precepts then what himself was the exactest Pattern of; and himself such a Pattern of Life, that is, of Faith in God, of Humility, Love and Purity, that we cannot doubt in following his footsteps that we are in a wrong way, he being by voices from heaven and by his miracles upon earth proved and declared to be the only-begotten Son of God. Wherefore the nearer we keep to his path, the surer we are that we walk upon sound ground. Besides that he is our Lord and Sovereign, and therefore natural Ingenuity will urge us forward to compose our lives so as is most agreeable to his fashion. And he does expressly require this as a Testimonie of our love and loyalty to him; *If you love me, keep my commandments*: Of which a principal one is, *That as I have loved you, ye love also one another*. So he gives his disciples an Example of being humble one to another, in that he washed their feet. *If I then, your Lord and Master, have washed your feet, ye ought also to wash one anothers feet. For I have given you an Example, that you should doe as I have done to you*, John 13. And Matth. 11. *Take my yoke upon you, and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls*.

8. But I need not insist much upon this subject, I having amply enough shewn in the Second part of my Discourse, how the whole History of Christ, all his actions and deportments of himself, tend to the most effectual recommending of *the Divine Life* unto us. We shall only take the opportunity here to wipe off such stains as the foul and unsound breath of some blasphemous mouths have of old or of late endeavoured to stain this bright Mirrour of Divine perfection withall. Which will be not only a piece of indispenfable duty and loyalty to the Person of our Saviour, but also the better encouragement to his sincere followers; especially when I have added the Parallel of such accusations and imputations as bear very close analogie with those of our Saviours himself. For he has foretold of old what would come of it, *That the disciple should not be above his Master, nor the servant above his Lord. And if they have called the master of the house Beelzebub, how much more shall they call them of the household?* But how just the calumnies are against the one and the other, we shall now see.

### C H A P. XIII.

1. That Christ was no Blasphemer in declaring himself to be the Son of God; 2. Nor Conjurer in casting out Devils. 3. That he was unjustly accused of Prophaneness. 4. That there was nothing detestable in his Neutrality toward Political Factions: 5. Nor any Injustice nor Partiality

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ality found in him. 6. Nor could his sharp Rebukes of the Pharisees be rightly termed Railing; 7. Nor his whipping the Buyers and Sellers out of the Temple tumultuary Zeal; 8. Nor his crying out so dreadfully in his Passion be imputed to Impatience or Despair. 9. The suspicion of Distractedness and Madneſs cleared. 10. His vindication from their aspersions of Looseness and Prodigality. 11. The crooked and perverse nature of the Pharisees noted; with our Saviours own Apology for his frequenting all companies. 12. That Christ was no Self-seeker in undergoing the Death of the Cross for that joy that was set before him.

1. **T**HE former part of which Task though it may seem needless, if not ridiculous, amongst Christians, who cannot entertain any evil thoughts of that Person whom they deservedly worship; yet because all that live in Christian Commonwealths are not cordially such in no manner at all; for the convincing of them, if it were possible, of the Excellency of Christ, or at least for the better stopping of vain mouths from rash and unskillfull censures, I hold it not improper to recite to you a Charge or Bill of Inditement exhibited against that innocent and immaculate Lamb *Christ Jesus* by malicious and ignorant men; to the intent that he, whom they have so unworthily charged, may be as honourably dismissed and acquitted, *That his righteousness may be brought forth at the morning, and his judgement at the noon day.*

Psal. 37. 6.

And here that they may fly high enough at first, and strike deep enough even to a deserved taking away of life, *Blasphemy* must stand in the front, to give countenance and strength to the rest of their following accusations.

2. Then *Conjuring and dealing with the Devil.*
3. *Prophanation of the Sabbath.*
4. *Neutrality, or cold indifferency in publick Controversies.*
5. *Injustice.*
6. *Railings.*
7. *Tumultuary and injurious Zeal.*
7. *Impatience and Despair.*
9. *Phrensy or Madneſs.*
10. *Debauchery and Looseness of life.*
11. *Lavishment and Prodigality.*
12. And lastly, *Ambition and Self-interest.*

These are the several dunghills from whence wicked and perverse men would industriously dig out dirt to cast in the face of him who was the perfect Pattern of divine Purity and Righteousness. But let them ply themselves as fast as they can in these several foul pits, it will not be hard to find wherewith to wipe it off as fast as their impious diligence shall be able to cast it on.

And first let us consider what work they make in the first place as concerning *Blasphemy*. John 10. For declaring God his Father, and that He and his Father was one, he is there furiously accused of *Blasphemy*, and ready to be stoned. And John 8. They are also there ready to

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stone him for saying *He was before Abraham.* And *Matth. 9. 3.* He is there also accused of *Blasphemy* for saying, *Son, be of good cheer, thy sins are forgiven thee.*

And here in this first accusation *de facto constat*, Christ confesses, That *he is one with God*, That *he is the Son of God*, and that he has *power to forgive sins*, That *he was before Abraham*: but it is utterly denied, that in any of all this Christ did *blaspheme*.

For first, consider the very words of Christ, *I and my Father are one.* How unreasonably and inconsequently, did these dull and peevish Perversers of the words of him whom they so entirely hated for his good life and doctrine, deduce from that saying, *I and my Father are one*, that he, *being a man, made himself God*? For it is as childishly and ineptly inferred from thence by them, *That he made himself God*; as if they should conclude, That the *Body* is the very *Soul*, because the *Body* and the *Soul* are *one*, that is, *one man*. And it is no more *Falshood*, much lesse *Blasphemy*, for the *Humanity* of Christ (who was so really and lively actuated, informed, and united with *God*, as the *Body* is with the *Soul*) to pronounce of himself as if he were very *God*, then it is for the *Tongue* to say, *I understand, I believe, I perceive*, when neither the *Body* nor it *believes, perceives, or understands* any thing, but only the *Soul* with which it is so intimately united, and of which that which the *Tongue* speaks in such cases is to be understood.

And if this be duely considered and taken in, Christs saying also, *That he was before Abraham*, will not prove any *Blasphemy*. For Christ by reason of his so near union and essential conjunction with *God*, which *Athanasius* well resembles to that of the *Body and Soul*, may as properly and naturally profess himself to be *before Abraham*, yea, to *have been before the world was made*, as the *Tongue* of man may utter, *I shall survive after the death of this my body*; in which there is no ill sense nor incongruity in the judgement of most sober men. But besides this, that which the blinde Jews understood not, being hoodwinked with the thicknesse of their own particular Religion and unregenerate Nature, sometimes Christ speaks of himself under the notion of a *Divine Life* and *Union* communicable to the Sons of men in all Ages and Places. Wherefore the sense is this, That whereas the *Jews Religion* and *Topical and Temporary Holiness* began but as high as from *Abraham*; that of Christs, which he exhibited in that fulnesse to the World, was truly *Universall* both for *Time* as well as *Place*; a Light that enlightheth every man that cometh into the world; the Eternal Wisdom of *God*, that in all Ages makes those that receive it *friends of God and Prophets*, as the Wise man Wisd. 7. 27. speaks.

And it is no wonder that *Divine men* according to their higher or more intimate union with the Divinity lose their sense and remembrance of their *Particularities*, and pronounce of themselves rather according to the things they are so livingly united with, then according to their own vanishing circumscribed corporeal persons.

And now it being no *Blasphemy*, as is plain, to admit that one may be thus lively actuated by and united to *God*, in whom, if any where, the

minde of God must dwell; who can more reasonably remit sins then such an one and ~~a~~ manifest a Prophet as our Saviour declared himself by his signs and miracles done among the people? But our Saviour has so excellently answered for himself, and so appositely, as to the condition of his Opposers, that when I have rehearsed it, this first accusation will be more then satisfied. *Is it not written in your Law, I said, Ye are Gods? If he called them Gods unto whom the word of God came; and the Scripture cannot be broken; Say you of him whom the Father has sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know and believe that the Father is in me and I in him.* And surely at the very first sight this is a right sober plea to any unprejudiced Judge, that our Saviour was so far from a *Blasphemer*, that for his *Life* he was a *Saint*, or rather the Pattern and Original of all Saintship, for his *Miracles* the *Power of God*, and for his *Nature* and relation *Filius Dei, the Son of God*, in a very safe *Scriptural* and *Judaical* sense; to trouble their low apprehensions with no higher nor harder conceptions. Which Conceptions are notwithstanding not so hard as true: and the Writings of the Apostles and the Evangelists being judge (to whom every Christian is bound to appeal) I conceive it will easily appear to indifferent men, That the *Godhead* belongs to Christ really and essentially, not *titularly*, being as necessarily included in the *formalis ratio* of his nature, as three Angles in the notion of a Triangle. And in my own judgement, I cannot acquit those men who are so busie against the *Divinity* of Christ (whenas yet they would be called and esteemed Christians) from being guilty not only of high indiscretion, but of a very grand error in Christianity.

But the Jews, to whom this great Mystery of the *Coalition of God and Man into one person* was not then revealed, did very perversly to interpret Christs words into such a sense as they might with confidence call *Blasphemy*; whenas they might have interpreted them according to what was more compliable with the tenour of their own Faith. In this, I say, was their malice very remarkable, that they would not afford his saying an ordinary benigne interpretation, whose works and actions were so miraculous and divine, and his life so full of Goodnesse and Innocency.

2. But such was the perverseness of this stupid Nation, that even those things that should have wrought an acknowledgement of their *Messias*, made them more obstinate; and they must be less his friend, because he was a foe to the Devil, and deem him a Conspiratour against God, when it was his businesse to dislodge *Satan* wherever he found him.

Christ in the *second accusation* must by all means be represented to the world as a *Conjurer, and a dealer with the Devil*, Matt. 12. 22. Where the people being much amazed at that great Miracle that Jesus did in healing the possessed that was blinde and dumb, insomuch that they began to bethink themselves that this man might very well be the *Messias*; the

the wicked and envious Pharisees most impudently calumniate him, saying, *This man doth not cast out Devils, but by Beelzebub the Prince of the Devils.* But Christs Reply to this so hainous Calumny is as solid, as milde.

*Every kingdom divided against it self is brought to desolation; and every city or house divided against it self cannot stand. And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out Devils, by whom do your children cast them out? Therefore they shall be your judges. But if I cast out Devils by the Spirit of God, &c.* And here he clears himself by two excellent Arguments. The first supposes the Devils to be so wise and to love themselves so well, that they knew how to conserve, and would endeavour to conserve their own Commonwealth and Power; but if they should enable Christ to cast out their fellow-devils, it were a plain beginning of sedition and dissension, and a portending of ruine to their State. Nor could it be reasonably suspected that Christ was so deep a Complotter with the Rulers of Darknesse, and that he was of so much intimacy or interest with them, that this was done by way of *Collusion* betwixt the Devils and him, that in something else he might subvert the kingdom of God with greater ease and effect. For there can be nothing conceived more contrary to the Devils nature and interest, then *that Life* which Christ both taught and practised; besides his recommending of \* *spiritual worship*, which destroys Paganisme and the worship of Dæmons. Wherefore it was the more perversly done of the *Pharisees* to impute *this Miracle* to the Power of the Devil rather then the Spirit of God; whenas also their own Sons and Disciples were conceived by them to cast out devils by no evil Art, but merely by the Power of God; as divers Writers testifie, that both *Jews* and *Egyptians* were known to cast out unclean spirits by conjuring them in the name of the God of *Abraham, Isaac* and *Jacob*, and sometimes in the *Nomen τετραγεμαλον, κατὰ τὸ ὄνομα τοῦ ὄντος Θεοῦ*, that is, *In the Name of J E H O V A*, as \* *Theophilus* writes.

\* Joh. 4. 23, 24

\* ad Autolyicum; lib. 2.

3. The third charge is *Prophanenesse* and *Sabbath-breaking*, Luk. 6. where *Jesus with his disciples going through the corn-fields, they pluck the ears of corn, rubbing them with their hands, and eating them, and that on the Sabbath-day.* But here Christ apologizes for them by the example of *David* who ate the *Shew-bread*. And at the 11. verse, the *Scribes* and *Pharisees* are filled with madnesse, *because he healed a man on the Sabbath-day*; insomuch that they consult to do the utmost of despight unto him: for all one might have thought that Apologetical reason for the business might have prevented their choler, or asswaged it, *Is it lawfull to do good on the Sabbath-day or to do evil, to save life or to destroy it?* But methinks there cannot be imagined any answer so smart, and hit more home then that in the second of *Mark*, v. 27. *The Sabbath was made for man, not man for the Sabbath; therefore the Son of man is Lord also of the Sabbath.* Where the well-prepared Christian is taught in a short sentence worthy to be writ in letters of Gold, or rather in the Heart of every holy and understanding man, not only what concerns the *Sabbath*, but even the

whole businesse of Religion, That it is rather *Hominis gratiâ quàm Dei*; and that though *God's Honour* be mainly pretended in it, yet it is *mans Happinesse* that is really intended by it, even of God himself. Which wretched men of ignorant and dark mindes, and deeply leavened with the fowr *Pharisaical* leaven, understanding not, create much trouble to themselves and all the world besides in their peevish and inept prosecution of matters of Religion; they being no meet Judges of their either Apprehensions or Actions, whom the Divine Freedom and Benignity has transformed into a contrary nature to themselves.

4. Now for *Neutrality*, that seems so intolerable and detestable to those whose uncurbed desire of worldly advantage or humorous projects makes them even hate all that may be and yet are not instrumental to their precipitate designs; it is so far from being a *Fault* in our Saviour, that in my opinion it was a *very graceful Ornament* in the demeanour of so *Divine* and *Pious* a Personage as he was, who was set apart for better purposes then to attend *Political Squabbles and Dissensions*, which seldom fail of being begun and continued from any better Principles then *Envy, Ambition* and *Covetousnesse*.

Our Saviour being very craftily tempted to declare himself to be of judgement either for or against *Cesar* (*Matth. 22.*) by this Question, *Is it lawful to pay tribute to Cesar, or no?* he as warily avoids giving his sentence, for the justnesse of this or that cause, as may be; returning only this well-attemper'd Answer, *Give unto Cesar the things that are Cesar's, and unto God the things that are God's.* Ita Christus sapientissimè responsio & seditionis mota & violata Religionis calumniam in questione insidiosissima effugit, as that excellent Interpreter observes: and so he quits himself from appearing either *Herodian, Galilonite* or *Casarean*.

5. What semblances they can feign of *Injustice* or *Partiality*, will be picked out of such passages as these; His unseasonable cursing the Fig-tree for not bearing fruit, whenas the time of year was not for fruit; His blaming the Pharisees for long Prayers, when himself is recorded to have prayed a night together; and lastly, His quitting the woman that was taken in the very act of Adultery.

But as for the first; As the Fig-tree felt no hurt, so no hurt was done in withering it: but this was merely a *Symbolical* passage, whereby the judgement of God was prefigured against the unfruitfull Religion of the Jews, as I have above noted.

For *long Prayers*; Whereas our Saviour is said (*Luke 6.*) to have gone out into a mountain to pray, and continued all night in prayer to God; the Greek has it *ἐν τῇ προσευχῇ τῷ θεῷ*, not *πρὸς θεόν* which is more likely to signifie *in profencha Dei*, or *Divine Oratory*, or *Place of Prayer to God*; as is plain from that of the *Satyrist*,

*Ede ubi consistas, in qua te quero profencha.*

However it is to be conceived our Saviour condemned rather the Hypocrisie and affectedness of *long Prayers* then the mere length of them; it being

being impossible for any of so accomplished a Spirit as our Saviour to blame either the *shortness* or *length* of mens devotions arising out of a soberly-guided affection, not a vain affectation.

For *the acquitting the Adulteresse*, it cannot be interpreted as a countenancing of any such foul miscarriage, but as an exprobration to the Jews of their own wickednesses, which whenas they ought to have been conscious to themselves of, they should not have been over-forward to do execution upon those that were but sinners as themselves, especially that power of condemning and punishing being then in a manner taken out of their hands by the *Romans*. And here Christ did also worthily of that divine and benigne nature which dwelt in him, of which this fruit was but as an handful to that full Harvest the *Sons of Adam* afterward reaped from his Doings and Sufferings.

6. As for *the Imputation of railing*; One of the worst speeches that ever fell from his lips was when he called the Scribes and Pharisees *Hypocrites*; which, according to the propriety of the word, is as much as *Histriones* or *Stage-players*: and indeed the Scribes and Pharisees of old and their posterity ever since have so dressed up themselves and their Religion too, that that Title might deservedly have been entailed on them and their seed for ever. But Christ elsewhere seems more bitter, where he speaks out in plain English, *Ye are of your Father the Devil.* Joh. 8: But it was a Title that fell out so fittingly for them upon their vain boast of their Father *Abraham*, whose Sonship they had forfeited by being quite of a contrary nature to him, that it had been a piece of inexcusable Forgetfulness not to have reminded them of their true Descent and Pedigree, he having so full authority thereto.

7. That seeming *injurious and tumultuary Zeal*, where he whips the Tradesmen out of the Temple, and overthrows the Tables of the Money-changers, the very manner of the doing of it does justify the act; it being plainly miraculous, that a private man, destitute both of arms and authority from men, should drive so many both from their station and gain. Nor would this zeal, seem it never so tumultuous, look misbecomingly, if we did consider from whence it sprung. Our Saviour certainly conceived high indignation and sorrow in his heart, while he observed that scorn and contempt those blinde *Superstitionists*, the *Jews*, bore against the poor despised *Gentiles*, in thus profaning their Place of worship. But I may not stay here, especially having touched upon this \* Objection already. I will only cursorily note this, *That there was* \* Book 4. c. 8. sect. 3. *nothing could more effectually attempt to move that milde Spirit of our Saviour to Ire and Impatiency, then the scornful Pride and smooth Hypocrisie of great Pretenders to Religion.*

8. What is alledged against him of *Despair* and *Distrust in God*, is from those last dreadful and Tragical words, *Eli, Eli, lama sabachthani*: which being uttered in the very pangs of death and insufferable torture, if they had been more harsh and unreasonable then they seem, there had been little reason to accuse Christ for them; Christ then, according to his humane nature, being at the same disadvantage that those that lye in the highest Paroxysms of sickness, the actions of whom are rather to be



be deemed *Actiones Hominis* then *Humana*, and so they to be acquitted of them. But those words are so sober, that they want no such Apologie: especially if it be free to interpret them according to the latitude of the Hebrew Text, from whence they are taken. For *lama* will signifie *how* as well as *why*; and then it is nothing but a speech of one bemoaning himself in the present sense of his insupportable desertion.

9. What others gather of *Distractedness* in our Saviour and broken Forgetfulness, that he should pronounce himself *forsaken of him* who himself was, (for he was God,) and so complain of an impossibility; that Allegation argues more shortness of Understanding in themselves. For the *Humanity* of Christ was not God; for so he had not been *ὁ Θεὸς καὶ ὁ ἄνθρωπος*, God and man, but *ὁ Θεὸς*, twice God: but he being only God by *Union*, even that union holding, there may be this desertion of the Humanity. As the Sun, at Christ's Passion, not disjoined from the World, yet for the time deserted the World by withdrawing its light from it. But if this will not doe, there is another way to make good this *Imputation of Madnes* against Him who was deservedly styled the *Wisdom of God*. And this they will confirm even by the verdict of his own friends, Mark 3. 21. *And when his friends heard of it, they went out to lay hands on him; for they said, He is beside himself.* But indeed this is the fate of all almost that are *more then ordinarily wise*, to be accounted little better then *mad*. For they having either higher or contrary apprehensions to the vulgar, and consequently acting many times contrary to them, they can hardly escape the suspicion of *Madnes*; the multitude of their judges, even the meanest of them, having not so mean a conceit of himself, but that he is even infallible in those things which he has for so long a time together held as true, without any controll in himself or of others. And I remember a passage somewhere in *Trismegist*, where the Instructor in high mysteries, when he had enlightened his Son *Tatius*, forewarns him of the reproach he would undergoe from the Vulgar, that he would certainly seem to them as a man *distracted*. And this also was the condition of *Democritus*, whom the people out of over-much pitty and officiousness desired *Hippocrates* to use his best skill to cure, as troubled with the *Phrensy*: which he intending to set to the next day, was over night advertized by a divine vision or dream, that it was not *Democritus* that was *mad*, but the People. And to return again to the Text alledged, if we follow the not-unprobable conjectures of some, the people will also be here found to be the *mad-men*, and not Christ. For *ὁ ἄνθρωπος* will agree as well with *ὁ ἄλλος* as with Christ, and the actions of the Multitude are more suitable with *madnes* then any thing recorded there of him. For the people did tumultuously flock together, and was so troublesome, it seems, that men could not eat their meat quietly for them: wherefore there being that fervour and heat in the multitude, Christ's friends went out *καταλαβόντες αὐτὸν*, to take Christ by the hand, and lead him out of the *Croud* or *ὁ ἄλλος*, the Multitude; *ἐλθόντων γὰρ ὅτι ὁ ἄνθρωπος*, For it was said, the Multitude or People are mad or beside themselves. Which is a thing too often credible, whether this Text prove it or no.

10. As



10. As for the Tenth and Eleventh accusations of *Debaucherie and Looseness of life, Prodigality and needlesse Lavishments*, which are a near strain to the height of the worst kind of *Madness*; they are expressly set down in Scripture. And our Saviour himself knew what a fame went of him. Luke 7. 33, 34. *John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a Devil. The Son of man is come eating and drinking; and ye say, Behold, a gluttonous man and a wine-bibber, a friend of Publicans and Sinners.* For in the following verses that woman in the city, which is said to be a *sinner*, which bestowed so much cost and affection upon our Saviour, was such an one, *prostituta pudicitia mulier*, as *Beza* interprets it: But what her demeanour was toward our Saviour Christ is there set down, *She stood behind him weeping, and began to wash his feet with tears, and wiped them with the hairs of her head, and kissed his feet, and anointed them with the ointment.* Which ointment in the other Gospel is said to be a *box of Spikenard very pretious*. Which familiar and affectionate officiousness and sumptuous cost, together with that sinister fame that woman was noted with, could not but give much scandal to the *Pharisees* there present. For that dispensation of the Law under which they lived making nothing perfect, but only curbing the outward actions of men; it might very well be, that they being conscious to themselves of no better motions within then of either *Bitterness* or *Lust*, how fair soever they carried without, could not deem Christ's acceptance of so familiar and affectionate service from a woman of that fame to proceed from any thing better then some loose and vain principle; and that therefore the Prophet was grown idly-minded, or that he was no Prophet at all. But he was both a *Prophet*, and *constantly sober-minded*, and unblamable even in this matter. For he knew that she had been sometime a *Convert*, as well as heretofore a *Sinner*, whose *Conversion* our Saviour, he having several times conversed with her, either begun or confirmed by that his conversation. For he balk'd no company, as a good Physitian declines no patient nor disease. And certainly that great miracle which *Jesus* wrought upon her brother (for this was *Mary* the sister of *Martha* and *Lazarus* whom Christ raised from the dead) could not but fully settle her in a firm faith and love of God and *Jesus Christ* whom he had sent. Whereby her heart at that time being full of the joyful remembrances of the mercy and goodness of God every way exhibited to her by this man Christ, (as Remission of sins, true Instructions in Righteousness, Newness of life, and the regaining of her dear brother *Lazarus* from the grave;) out of a deep sense of the love of God, and thankfull regard to him through whom all that was manifested and made good to her, she did overflow with kindness and thankfulness: the expressions whereof moving no sense of evil to our Saviour, (his sanctified body being as pure and immovable as consecrated marble, the golden wings of the Cherubims in the Temple, or that very alabaster that bore in it the pretious ointment,) it had been not only Incivility but even Impiety to have given any check or discountenance to this devout Convert in this her full carier of sincere love and thankfull affection. Which  
certainly,

certainly, whatever it seemed to those pittifull Spectators, those strait-laced *Pharisees*, was an odour of sweet favour unto God, and as holy Incense filled the court of Heaven, as well as the opening of the box of ointment filled the house with an acceptable sent to all but *Judas* (whose *Covetousness* made him with a handsome pretence to the poor, exclaim of the act as *profuse* and *prodigal*;) and to the abovesaid *Pharisees*, who doubtless thought all the perfume lost, saving that see thereof they felt in their own Nostrils.

11. But it is observable that such was the perverse and wicked ingenie of those crooked *Superstitionists*, that true Goodness in no kind of drefs would please them. In *John the Baptist* there was that eminent Severity and Austerity of Life, accompanying an unreprouable Integrity and Purity of heart, that he might, one would think, have commanded them to that which was good; but he must have a *melancholy Devil in him*. Our Saviour came in a more pleasant and careless garb, laying aside that awfull and rough severity that was in the other, intermingling himself with all companies, taking not at all upon him, being as other men are in every thing, sin only excepted; (which manner of life as it is of more perfection then the other, as supposing more Benignity of nature, and more firm radication in Goodness, so fewer men are capable of it, much less unsteddy and unresolved youth, who are to fly from suspected company as from the devouring plague;) yet, I say, these wretched *Pharisees*, as true Detesters of real Holiness and Godliness, whatever they pretend in the shadow thereof, cannot give our Saviour a good word, but interpret his good nature *good-fellowship*, or *debauched company-keeping*, and his serviceable intermingling himself with all sorts of men (Publicans and Sinners not excepted) for their good, *friendship and countenance to what is evil*. But our Saviour Christ has sufficiently apologized for himself in this matter in these few words; *The whole have no need of the Physitian, but those that are sick*. And in another Similitude he fitly represents their cross nature by what is said of those in the song the little children sung in the market-place; *We have piped to you, and ye have not danced; we have mourned to you, and ye have not lamented*: that is, These inept and unwieldy-spirited fellows, the *Pharisees*, could not be moved to what was truly good, neither by the *sad and austere* deportment of *John*, nor by the *more free and unaffected* carriage of our Saviour.

12. And therefore let us leave them at last as remediless, & examin the last allegation, which is taken out of one of his own followers and friends, Hebr. 12. v. 2. *Looking unto Jesus the Authour and finisher of our faith; who for the joy set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God*. Here cavillers will insinuate to the derogation of that perfect Righteousness in Christ, that he was a *Self-seeker* in all that toil and sorrow he underwent for the Sons of men, nay an ambitious *Kingdome-seeker*, (For *That Joy* which sustained him was *This Throne* mentioned in this Text; as I confess cannot be denied by any:) and that therefore all these *Acts* and *Sufferings* of our Saviour, that seemed so *Heroical*, do proceed but from a Merce-

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nary Principle. But this Allegation is very easily answered. For whether we understand by *This Throne or Kingdome* a more undisturbed enjoyment of the Divinity and fuller possession of God, which speaks a more powerfull and high exaltation of the *Humane* nature of Christ, and his more free fruition of the *Divine*; and this respects our Saviour Christs own good; or whether we understand That Power he should be endued with, whereby he led Captivity captive and procured gifts for men, trampling down the powers of Hell and Darknes for the rescue of the Sons of Adam from their long bondage; *This Throne, This Kingdome, This Power* aimed at, implied in our Saviour neither *Ambition* nor *Mercenariness*. For the desire of a fuller Fruition of God was not *Ambition*, but *Divine Love*; which he not affecting in that Luciferian way, *Similis ero Altissimo*, but through an humble enravishment of Spirit in the remembrance of that Divine Beauty, was so far from committing any sin, that he did that which is Weakness or Sin not to commit. And as *Jacob* could not properly be said to be either a *Self-seeker* or *Mercenary* in respect of *Rachel* for whom he served so many years, and whom he so entirely loved; but in respect of *Laban* and his sheep-keeping he might be said to be *Mercenary*, and a *Self-seeker*; (for he served him only for *Rachel's* sake :) so Christ being enamoured of the Divine Nature, for love whereof he went through so much drudgery and misery upon Earth, could not in respect of that glorious and soul-ravishing Beauty which he sought to enjoy, be said to be either *Self-seeking* or *Mercenary*; when it was the very Presence of God that he was so taken with, as a Friend is with the lovely person of his Friend.

But now for *That Power* he foresaw he should be invested withall, of leading Captivity captive and procuring gifts for men; being that it was for the Universal good of others, why might he not please and solace himself in it in the midst of his many tedious encumbrances, without the least suspicion of *Ambition* or *Blame*?

Wherefore maugre all that has been hitherto objected or can be devised against that accomplished Pattern of all Righteousness, that immaculate Lamb Christ Jesus, we will conclude with that Song of praise sung in the Apocalypse by the Elders before the throne of the Lamb.

*Worthy is the Lamb, that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.* And let every Creature which is in Heaven, and on the Earth, and under the Earth, and such as are in the Sea, and all that are in them, help to fill up the heavenly Quire and say, *Blessing, and honour, and glory, and power be unto him that sitteth on the Throne, and unto the Lamb, for ever and ever.* Revel. 5. 12, 13.

## CHAP. XIV.

1. *The reason of his having insisted so long on the vindicating of the Life of Christ from the aspersions of the Malvolent.* 2. *The true Character of a real Christian.* 3. *The true Character of a false or Pharisaical Christian.* 4. *How easily the true members of Christ are accused of Blasphemy by the Pharisaical Christians.* 5. *And the working of their Graces imputed to some vicious Principle.* 6. *Their censuring them prophane that are not superstitious.* 7. *The Pharisees great dislike of coldness in fruitless Controversies of Religion.* 8. *Their Ignorance of the law of Equity and Love.* 9. *How prone it is for the sincere Christian to be accounted a Railer, for speaking the truth.* 10. *That the least Opposition against Pharisaical Rottenness will easily be interpreted bitter and tumultuous Zeal.* 11. *How the solid Knowledge of the perfectest Christians may be accounted Madness by the formal Pharisee.* 12. *His Proneeness to judge the true Christian according to the motions of his own unsaved corruptions.* 13. *His prudent choice of the vice of Covetousness.* 14. *The Unreasonableness of his censure of those that endeavour after Perfection.* 15. *His ignorant surmise that no man liveth virtuously for the love of Vertue it self.* 16. *The Usefulness of this Parallelisme betwixt the Reproach of Christ and his true Members.*

1. **A**ND thus you have seen Christ vindicated from all those several Suspicions and Aspersions laid upon him by malicious and ignorant men, whereby they would represent him as not possessed of, nor acting from so Noble and Divine a Principle of Righteousness as he himself profess, and his Followers have ever witnessed of him. In which I confess I have been something more large than might have been expected in pleading the cause of a Person so perfectly pure and innocent. But I considering our Saviour Christ not so much in himself, as in his members, I mean, his true members, who have one common Spirit with him, and how they are liable to the same accusations and misconstructions of spitefull and inconsiderate men that himself was in the flesh: I thought it fit more fully to insist upon the clearing and well and rightly interpreting of all the Carriages of Christ, that thereby those that call themselves his members, may know better how to interpret one another, or if they be not so themselves, that they may however learn not to judge rashly and inconsiderately of them that are, and walk indeed as he walked.

And that my foregoing pains may be the more effectual to this purpose, I shall not stick to second them, so far as to shew how men ordinarily cast the same or the like soil and dirt upon the truest members of Christ, that they did upon Christ himself.

2. And that you may take in this with the more evidence, give me leave to prefix in your mind the right Image of a true Christian, or living member of Christ. And such an one is he, who is a branch of the same

same Vine, has derived into him the same Sap and Life, partakes of one and the same Divine spirit with Christ; the fruit whereof is *to love* Mark 12. 31. *God with all a mans heart and with all his Soul, and his neighbour as himself; and to doe so to others as he himself would be done to.* And that I Matth. 7. 12. may not name that only which seems nothing in too many mens eyes, I add also, *To know and acknowledge the only true God, and Jesus Christ* John 17. 3. *whom he hath sent.* And surely whosoever has this in its due measure and vigour of life, is conscions to himself and finds the sweet of so great and glorious an accomplishment of Mind, that whatever the Wit or Humour of man can add to it; will seem of little more value then dust and straws we tread under our feet.

3. And now I have told you what a true and living Member of Christ is, let me also tell you what a *false* or *titular* or *Pharisaical* Christian is. And he is this, One that has not the Divine Sap or Spirit derived to him, as being and growing in, and becoming one with the true Vine Christ Jesus; and is not possess'd nor is sensible of that Sufficiency, Joy and Satisfaction that is in the inward Life of Christ, and the Spirit of Righteousness and eternal and undispensible Truth of God: But being dead to what is most necessary, pretious and saving in Christianity, and only alive, or mainly, to the Spirit of the world, loves himself with all his heart and all his soul, and God and his Neighbour only for his own sake: or rather uses and rides his Neighbour, having haltered him or obliged him with some prudentially and judiciously-bestowed courtesies; and worships God rather then loves him, *nè noceat*, beseeching him that upon a special Dispensation, though he be no better then others, nor ever intends nor hopes to be better, yet that it may be better with him in the end then with other folk. *Let me die the death of the righteous, and let my latter end be like his.* Num. 23. 10. Or it may be, what is little better then that, in stead of the living Righteousness of Christ, he will magnifie himself in some humorous pieces of Holiness of his own. For he imagines there is a God, and that it is safe to make a friend of him one way or other; and therefore, that his conscience may be the better excused from those things that are more weighty and substantial, he will take up things according to his own humour and phansie, as fasting twice in the week, making long prayers, hearing long sermons, sticking curiously to some unnecessary, uncertain and fruitless opinions concerning God and Religion, such as are warrantable neither out of Scripture nor Reason, and growing very hot and zealous in the agitation of these things (though to the Disturbance of the Church of God and Injury of his Neighbour) yet these trinkets and trumperies of his own humour and complexion, this Heat, this Noise, this Zeal, these are the Altar, Fire and Holocaust wherewith he sacrifices to God, and presents himself an *Oblationer* before the Almighty. And all this to be excused from that which is the very End of all Religion and Worship, that is, the sacrificing of our own corrupt life, and acquiring that prize that is set before us, the holy Spirit of Righteousness, Equity and Purity; whose moderation and guidance is the Light of the world and the Life of man.



4. And having thus, though but loosely and rudely, scattered the delineaments of these two opposite professors of Christianity (the *true Christian* and *Pharisaical Humorist*,) I shall from hence, as from the Cause and Original, derive evidence and light to what I shall now propose to you by way of *Parallelisme* betwixt what our Saviour in his own person suffered of false Accusations and Aspersions, and what his true and living Members are obnoxious to from that Spirit of *Pharisaisme* that has ever and does to this very day rule still in the world.

And first of the first Accusation that was laid to our Saviours charge, viz. *Blasphemy*, *He hath spoken Blasphemy*, *Matth. 26*. It is apparent, the Pharisaical nature being desirous to be excused from destroying and bringing to nothing in ones self all haughty and ambitious Designs, Self-seeking, Covetousness and Intemperance, doth easily endeavour to make amends for this, and to pacifie the conscience and approve ones self to God, by laying out all our parts in spinning excellent high Subtilties and amazing Mysteries from any hints taken in Scripture, and in adorning the nature of God and Religion according to the garishness of a mans own natural Phansie and Nicety of Wit. Whence it may come to pass that these Traditionary *Pharisees* having made it their business to rack their natural unregenerate minds to find some magnificent conceptions (as they imagine them) to bestow upon the Deity; that one freed by Christ (who is *the Truth that makes one free indeed*) by not admitting or gainsaying these high and divine inventions of theirs concerning God and Christ, wherewith they have wrapped him and clothed him (though they doe but what *Dionysius* did to the golden vestments of *Jupiter*, take them off and put on a linsy-wolsy one,) may well be suspected and accused of *Blasphemy* and injury to God, when it is nothing but a refusal of the *groundless Conclusions* of rash and inconsiderate men, or else worse, that of purpose cloth God and Christ and represent him to the people in such a dress as will make most for the countenancing their own Hypocrisie, Profit and Interest. I will only name one instance of many. How has the *Roman* Clergy forced and rack'd their wits to make good the grand mystery of *Transubstantiation*, whose ordinary Priests must have greater power of working miracles then the Devil could invent to puzzle our Saviour withall? For what is *the turning a stone into bread* in comparison of *turning bread into God incarnate*? And yet a Mass-priest after the uttering of a few formal words of Consecration, has brought about the prodigie. And he that will be so bold as to call *bread but bread*, and *not Christ* or *God*, how can he chuse but be thought to *blaspheme*? But yet this *Blasphemy* is not against the Nature of God or Christ, but against the forgery and fictions of men, and so indeed is no more *Blasphemy* then *Bread is Christ* or mans Phansy the Deity. The Rule therefore that Christians are to take notice of here is this; There being so much Humour and Interest and Stupour of Education that may begin or continue false conceptions of God; if any one profess himself that he cannot conceive such things as some so peremptorily and imperiously obtrude upon his belief, that he is not straightway to be accounted a *Blasphemer of God*, it haply



haply being but a dissent only from the conceits of men.

5. The second Asperſion caſt on our Saviour was, *That that miraculous good that he did, was from the power of Satan, not of God.* And methinks it is not hard to find ſomething parallel to this in ſome Asperſions caſt upon his true members by raſh *Phariſaical* cenſure. Which is this; The eximious and exemplary life of good and holy men is many times (by thoſe that are more addicted to ſuch a dreſs or outward plat-form of Religion conſiſting of certain Ceremonies and Opinions, then to the truth and eſſence of Religion it ſelf) imputed to corrupt natural principles, ſuch as *Vain-glory* and *the eſteem of the World*, *Political advantage*, and the like; which answers to the *Phariſees* giving out that Chriſt caſt out Devils by *Beelzebub* the Prince of the Devils. So ſay our modern *Phariſees* of ſuch as are not of their Sect; if thoſe men live never ſo holily and unblamably in this preſent evil World; exerciſing Vertue and avoiding Vice, that it is not from any Divine Principle in them, but from the inſtigatiſon of *Pride* the Prince of Vices.

6. So in the third place, They that affect even more then a *Judaical* ſtrictneſs in the obſervation of the *Sabbath*, (though God knows it is too many times that their conſciences may be the more free to work unrighteouſneſs all the week after,) yet they will take upon them to cenſure them of no leſs crime then *Prophaneneſs* that obſerve neither the ſame meaſure of Superſtition nor Hypocriſie with themſelves.

7. Fourthly, *Neutrality and cold Indifferency in publick controversies*, how can it poſſibly chuſe but ſeem very abominable to the *Phariſee* or formal Profeſſour? For they knowing no other Religion then what conſiſts in certain diſpenſable and unneceſſary Opinions and Performances; when they are ſhaken and hazarded, he that will not engage to the utmoſt then, as if God and true Religion it ſelf were at ſtake, cannot but be deemed very unworthy and deteſtable. Whenas to be but coldly and indifferently affected in things indifferent, is in all reaſon to be eſteemed juſt and good.

8. Nor is it a whit ſtrange to hear the *Phariſaical* Tribe complain of the true regenerate Chriſtian as *Unjuſt*; whenas the one acts according to an outward Rule or Tradition which was made for the meeting with their own wicked and untamed corruptions, (*malonodo malus cunneus*) and which notwithstanding they craftily and perverſly make uſe of by leguleious cavills to the injuring of one another or them that are better then themſelves; but the true Chriſtian acts and judges according to the living Law of Equity and the Eternal Love of God ſpringing up in his heart.

9. Sixthly, As for the accuſation of *Railings and Revilings*, even a ſober and wel-carriaged Chriſtian may well be ſubject to that calumnie. For the *Phariſee* bearing himſelf very high in the opinion of his own either Formal or Phantaſtical righteouſneſs, making a ſhift rather any way to perſwade himſelf he is righteous and religious then by partaking of true Religion and Righteouſneſs indeed; he acting therefore according to the nature he really has, not according to what he phanſies him-

self to be; it cannot but happen that the true Christian, endued with the Divine nature and spirit of Righteousness, not intending at all to *raile* or *revile*, but using the most easie and unaffected propriety of words, calling a Spade a Spade, as the Proverb is, doing but so as *Adam* did in innocency, giving the creatures names according to their natures, it cannot but happen, I say, that the Actions and Persons being foully bad of such as notwithstanding be in their own conceit as good as any, when they be called by what names express the truth of their natures and no more, that yet they will presently judge the *ὀνομαζόμενος* a *Railer* and *Reviler*.

10. Now for *tumultuary Zeal*, I must confess that *Pharisaical Hypocrisie* is such an abominable provoking thing in the sight of all the Sons of God, that it can scarce fail scorching and heating their tender and lively spirits, no more then a natural flame can fail to swinge and pain our natural flesh; which none of us can suffer with such patience, but we are ready to testify our sensibleness both by gestures, actions and words. Besides that in a moderate and well-guided zeal against the *Pharisaical Interest*, all being so rotten there, so sore and patched over with pitiful plaisters, the least Action or Opposition will make them cry out, even afore they be hurt, being conscious to themselves how unsound and unable they are to abide the least measure of rough handling. So that the least vigour of Opposition in good earnest against their hypocritical and unwarrantable waies will by them be deemed but *bitter and tumultuous Zeal*.

Eightly, The just and seasonable bemoanings of the dear servants of God and fellow-members of Christ, when Nature is very much oppressed with adversity or torment, are not to be judged rashly the Symptoms of Impatience or Despair. For the expressing of the sense of ones Misery is no Vice, since the suppressing thereof may be no Virtue, but rather a Symptom of *Pride*, or affectation of *Spartanism*.

11. And now in the ninth place, as for that *Asperion of Madnesse and Phrensy* the true Christian has often cast upon him by the *Pharisaical Religionist*, the Cause of it is plain from either of their natures, or from the nature of *Madness* it self. For as *Sottishnesse* and *Dotage* is the extinguishing of Reason in *Phlegme* or *Cold*; so *Madness* is the disordering, discomposing and dissipating the Phansy and Reason in the distemper of *Heat*. Wherefore, wherever the *Heat* exceeds the Sense and Reason of him that speaks or acts, there comes in so much of *Madnesse* as there is of that Excess. But as concerning *Sense and Reason*, sith it is all one to be absent as not to appear, therefore it must needs follow, that those that speak with much zeal & vigour things very true in themselves, yet to others very incredible or unintelligible, must be by them reputed no better then *mad-men*. And hence it was that the Governour told *Paul*, that *too much learning had made him mad*. And hence probably may be the ground of that ordinary saying, *Nullum magnum ingenium sine admixtura insania*. Partly because no great Wit can well be but with some good measure of natural Heat and Activity of Spirit, and

and partly, or rather mainly, because the improvement of these parts and wit by subtil search into things have produced such Conclusions, so Paradoxical and opposite to the vulgar conceits of men, and yet of such evidence of Reason to the Inventors of them, that they asserting with heat and confidence the Conclusions to be true, to such men as were not capable of the subtilty of the reasons which infer them, could not chuse but get to themselves for their pains the reputation of men whose brains were seasoned with some strinklings at least of *Madnesse and Phrensy*. And according to this analogy may it very well be said, *Nullus insignis Christianus*, &c. That there is no notable Christian that will not seem to have some spice of madness in him, especially if he be judged by the formal stiff *Pharisee*, whose Postures and Actions are alwaies kept as it were in an outward wooden frame, as a childe in a standing stool; his Traditions and accustomary Opinions being as deeply scored and carved in his Memory, as the outward and obvious shows of things at the first sight in the world are scralled out in the rude furrows of an Idiots brain. And as the unskilfull Rustick would suspect him scarce sound in his senses, that should confidently speak any thing that should palpably cross or cancell those gros scralings the sensible shew of this world has writ in his Imagination: so certainly the formal *Pharisee* would not stick to judge him mad, that with zeal and boldness pronounced such things that were not parallel nor agreeable to the Preconceptions and Prefigurations of his prejudiced Mind; but most of all if such things as he could get no conception at all of, they being not upon the same levell opposite, but so high removed, that they would be out of his reach of apprehension. Surely the more earnest a true member of Christ should be in such points, the more *mad* he would appear in the eyes of the cool prudential *Pharisee*.

12. As for the three last *Aspersions* that were cast on our Saviour, and his true Members are accordingly liable unto, the mere formal Christian being judge, viz. *Debauchery and Looseness of life, Lavishments and Prodigality, Ambition and Self-Interest*; I shall briefly dispatch them all. And to the first this general consideration appertains, By how much every one is weak himself and obnoxious to temptations, by so much more suspicious he is that others transgress, when there is any thing that may tempt out the corruptions of a man; or where there are any Signs or Effects of that which in some persons is naught, though those Signs or Effects in themselves are neither good nor bad. Here the formal Christian consulting with what is alive and operative in himself, viz. his inward corruption, judges the best of men after his measure, and concludes that how he should be affected, what he should doe or suffer in such or such cases, that any one placed in the same cases and conditions doth suffer or act the like. And the more scandalous and offensive must the conversation of the most perfect and purified be, for as much as their Invulnerableness and Insensibleness in the midst of such vanities as others are moved with that are alive unto sin, cannot but make them more innocently free and careless in things that of themselves are not really evil.

13. As for the matter of *Prodigality*, it is obvious to conceive that *Covetousness*, sitting judge, even *Frugality* it self shall be branded with that name; and that *Covetousness* being so clean and dry and creditable a sin, (as being so perfectly opposite to the mad roaring garb of the Spend-thrift) there will scarce be found a *Pharisee* that will be so imprudent as not to retain so profitable a Vice. Wherefore the *Pharisee* being *covetous*, the true Christian, whom that *Noble and Divine nature* according to which he is regenerate has made more *liberal*, must needs by him be sentenced as *Improvident* and *Prodigal*.

14. Lastly, for the imputation of *Ambition and Self-interest*. It is no *Ambition* or *Pride* earnestly to endeavour as much as in us lies to be renewed into that glorious and divine Image of Christ, and to contend to the utmost for the accomplishment of the same. For in this Image is very eminently contained that most healthfull and comely disposition of the Mind, *unaffected Humility*. For whereas the Image of Christ grows not up but from the destruction and (if it were possible) perfect annihilation of our own stubborn and stout Will, that eagerly and peremptorily ever seeks its own satisfaction, and whenever it finds it glories and arrogates to it self the success; it must needs be, by how much more perfectly the true Image of Christ is recovered in us, that by so much the more fully we are freed from all *Pride* and *Arrogancy*. So that as it cannot be the puff of *Pride* that should drive us on to endeavour after so high a pitch of *Perfection*, but the Divine breath of God in the Soul; no more can that pitch of *Perfection* once attained to be any cause of *Pride*, sith that *Humility* is of the very Essence thereof. For it is as contradictory and unreasonable, as if we should say that we become *proud* by becoming *humble*.

15. As for *Self-interest*, the accusation is of that nature of the Devil's against Job, *Doth Job serve God for nought?* Men devoid of the Spirit of Righteousness and unacquainted with the Power and Pleasure of Divine Worth and Grace, can phansy nothing there desirable but the external fruits thereof, such as Honour and Esteem among men, or a future Reward from God. Wherefore it must needs be that the *Pharisee* or outward *Formalist*, perceiving nothing of pleasure and sweetness in Holiness and Vertue in himself, if he observe others much devoted thereunto, that he must judge them to make use of those things for some other more pleasant enjoyment, as *Praise* and *Applause*, or a *future Reward*; and that they are not delighted with the things themselves. Whenas certainly a true member of Christ and one really regenerate into his Image, could no more cease from pleasing himself and enjoying himself in the sense and conscience of this *Divine Life*, and the results thereof, all holy and becoming actions, then the Natural man can cease from the enjoyments of the Body, though he knows ere long his Body shall afford him no more enjoyments. And yet I must also add, That it is the next door to an Impossibility, that one that is become thus *Divine*, should not have his Heart fully fraught with the most precious hopes of future Immortality and Glory: *He asked life of thee, and thou gavest him even a long life for ever and ever.*

16. I have now finished my *Parallelisme* betwixt the Revilements cast upon our Saviour and those that his truest Members may be obnoxious to. Which pains I think I have not at all misplaced, they tending only to the stopping of the mouths of carnal Censurers, and the animating sincere Christians, that they may not be discouraged from following so excellent an Example by the affronts and reproaches of the World, but that they may know their own Innocency, Safety and Freedom, while they keep in the true way, that is, in Christ the Son of God, who making us free, we become *free indeed*; that is, free from the deceits of our own lusts, and free from the awe and terrour of imperious and superstitious men, that would obtrude their own Errours upon us with as much earnestness and make them as indispensable as the infallible Oracles of God. We having therefore spoken what things we thought most requisite concerning *The Example of Christ*, we proceed now to *his Passion*, which is the *fifth Power* of the Gospel.

## CH A P. XV.

1. *The Passion of Christ the fifth Gospel-Power, the Virtue whereof is in a special manner noted by our Saviour himself.* 2. *That the Brazen Serpent in the Wilderness was a prophetick Type of Christ, and cured not by Art but by Divine Power.* 3. *That Telestial Preparations are superstitious, manifest out of their Collections that write of them;* 4. *Particularly out of Gaffarel and Gregory.* 5. *That the Effects of Telestimes are beyond the laws of Nature.* 6. *That if there be any natural power in Telestimes, it is from Similitude; with a confutation of this ground also.* 7. *A further confutation of that ground.* 8. *In what sense the Brazen Serpent was a Telestime, and that it must needs be a Typical Prophecie of Christ.* 9. *The accurate and punctual Prefiguration therein.* 10. *The wicked Pride and Conceitedness of those that are not touched with this admirable contrivance of Divine Providence.* 11. *The insufferable blasphemy of them that reproach the Son of God for crying out in his dreadfull Agony on the Cross; wherein is discovered the Unloveliness of the Family of Love.*

1. **A**N D truly this fifth Gospel-Power, the *Passion of Christ*, is of so great efficacy and concernment, that our Saviour seems with more then ordinary delight to have ruminated on the wonderfull effects that it would have in the world. John 12. 32. *And I, if I be lifted up from the earth, will draw all men unto me; signifying thereby what death he should die, as the Text witnesses.* This shews what a *powerful Engine* our Saviour himself thought *his Death* would prove to draw all the World after him. Which is a demonstration that the Mind of a Christian ought to dwell very much *in the meditation of the Death and Passion of Christ*. The use whereof appears in another intimation of  
our



our Saviour's, though more Typical, yet the Analogie is so plain, that no man can miss it. John 3. *And as Moses lifted up the Serpent in the Wilderness, so shall the Son of man be lifted up; That whosoever believeth on him should not perish, but have eternal life.* This is so perfect a Representation of our Saviours Passion, that I cannot but blame my self for not entring it amongst other Prophecies that I alledged for the *Messiah's* suffering.

2. And it will still appear more plainly that it was intended a Prefiguration or Typical Prophecie of Christ, if we consider that *Moses* was not put upon it by any natural skill, as if the Effigies of this Brazen Serpent did by any power of *Art* or *Nature* heal the *Israelites* of their bitings of the fiery flying Serpent. But it was an immediate direction of God, by whose supernatural power the cure was wrought: As the

\* Chap. 16. 6. Author of the Book of \* *Wisdom* expressly has noted, namely, *That he that turned towards that σμβολον σωτηριας*, as he styles it, *the sign of Salvation, was not saved by the thing that he saw, but by him that is the Saviour of all.* For beside that the whole mystery of *Telestes* is but a superstitious foolery, much a-kin to and dependent of that groundless Pretence of such wonderfull influences as the ancient Pagan Ignorance attributed to the Stars; the very matter of this Serpent was inconvenient and improper for this Effect, as Interpreters on the place have observed. To which I might add that there is not any example of any *Telestes* that were ever known to cure the diseasement after this sort, that is, by only looking thereunto. And that those that have been made against Scorpions or other hurtfull Creatures, they have chased them out of the place or killed them upon the Spot; but if any one were stung by these venomous Serpents, there was a tactual application of the Remedy to him that was hurt.

3. And yet I will not so much stand upon this, as that the whole business of *Telestematical* Preparations is superstitious, and that they have no Effect by any natural Virtue or Influence. This methinks I plainly discover out of their Collections that seem most pleased in the representing of these Curiosities to the eye of the world in their Writings; *Gaffarel* especially, who does with plenty of words, but no reason at all, endeavour to make us believe that the power of *Telestes* is natural: but I never knew any cause managed with more slight, more loose and more frivolous arguments in my daies. But out of his own mouth I shall be able to condemn him, and upon these two accounts. First, in that according to his own Conjectures and Relations, the erecting and preparing of these *Telestes* is, as we contend, superstitious or pagani-cally Religious: and then secondly, That the effects of them, where they have any, are plainly beyond the power of any natural cause.

4. As for the first, himself does profess that he is of opinion that the first Gods of the *Latines*, which they called *Averrunci* or *Dii Tutelares*, were no other then these *Telestematical Images*. And his reason is, that they made some of these *Tutelar Gods* under certain Constellations: which is no wonder say I, the Host of heaven being the Deities of the Pagans, & *Telestes* and *Astrology* both rags of that ancient Superstition.

And



And *Apollonius Tyanens*, who trotted and truded about the world so much to restore the Heathen Religion, had an excellent gift (if Historians do not belie him) of consecrating *Telesmes* against *Storks*, *Gnats*, *Inundations of Rivers*, *Winds* and *Storms* and other *noxious Things*: Which notwithstanding that nasute Sophist *Philostratus* was willing to omit in his Legend of him, as being very solicitous to save him harmless from the imputation of being a *Magician*, as a man may observe by several passages in him. So that either way the natural efficacy of *Telesmes* is discovered to be but a figment.

But that their Formation is but a Paganical Superstition, those more exact Collections and Transcriptions of *Gregory* will further clear, if a man do but peruse them. For there he may see how in the building of Cities they did not only consult the Rules of Astrologie for a fit Configuration of the Heavens, but also sacrificed, and that sometime with mans blood, to the *Genius* of the place, erecting a figure of Brass whereinto, as they thought, they *Telestmatically* conveyed the *Tutelar Deity* of the City. Which Statue was therefore placed in some safe Recess, or else in some eminent place: but wherever it was, there they conceived was contained the Fate or Fortune of all. Of this sort doubtless was the Trojane *Palladium*, and the *Lame* and the *Blinde* that the soul of *David* so hated, 2 *Sam.* 5. as *Gregory* has with very good reason, I think, concluded.

5. This is enough to intimate from what Principle these *Telestmatical* Fooleries sprung, let them be of what kind they will. And the *Effects* of them, such as are recorded, are plainly such as cannot be imputed to the power of the Heavens, if we carefully consider the circumstances of things. As for example, what influence from Heaven can be derived upon a City for having the first stone of it, or any one stone of it, laid under such an Aspect? What is this to the whole City that shall be so many months, it may be years, in building afterwards? Besides that I have already demonstrated the whole Artifice of \* Astrology to be but a Foppery. So that certainly it is nothing but the Consecration of the City and the Recommendation of it to the Tutelage of a *Demon*. And though we should admit that the *Telestmatical* Figure of a *Stork* (suppose) or a *Scorpion* may drive away *Storks* or *Scorpions*, how should the *Telestmatical* Statue of a Man drive away Men, and keep a Fort or Country impregnable from the incursions of the enemy? as the silver Statues did buried in the confines of *Thracia* and *Illyria*, that *Valerius* commanded to be digged up and taken away: upon which those countries within a few daies after were overrun with the *Goths* and *Hunns*. Besides, it is much that the humane Statues should make such a difference as to take part with some men and be against others, when the *Telestmatical* Figures of other Creatures drive away Creatures only of the same *Species*. Which are things utterly inexplicable from the Laws of Nature.

6. If there be any Natural Power in these things, it must be from *Similitude*: but it is most ridiculous to think that this *Similitude* has any thing to doe with the Stars. For though there be the name there (suppose)

\* Book 7. chap. 15, 16, 17.

pose) of a *Scorpion*, yet there is no *Scorpion* there nor the Image of one. But if there were any *Antiscorpionical* Power in that Constellation; that Matter or Metall that will receive it at all, will receive it in any other figure as well as in the figure of a *Scorpion*, and in some, it's likely, better. But this Influence, being nothing but some thin particles that must pervade the pores of this Brazen Serpent, can as easily goe out as come in, and will give place to the next influence, and so never be the same. It is simply therefore the *Similitude* of a brazen *Scorpion* that must drive away the *Scorpions*: which no man can imagine any reason for, if the experience be true, but the communitie of the *Spirit of Nature*, and that Instance of one Chord trembling while that which is unisone to it is struck, and of Sympathie in Persons by reason of *Similitude* and *Cognition*; as in those two young children, brothers, and extremely like one another, born at *Riez* in *France*, who if one were sick, sad, sleepey, the other would be so also. Which are the most plausible reasons that *Gaffarel* alledges for his so-dearly-beloved Conclusion. If therefore *Scorpions* and *Gnats* fled from the place upon the making of such a Figure of a *Gnat* or *Scorpion* (suppose) in brass or in any other metall, I should think the reason was, because the *Spirit of Nature* being harshly affected in the body of that which has so complete a similitude with such a creature, may in some measure raise an harsh sense in those creatures, and therefore finding themselves in such a place in an unpleasing temper, they will be sure to keep far enough from it. But if this be a right cause, such a *Telefme* may be made without any regard to the Configuration of the Heavens. Whence again all these *Astrological Ceremonies* will be demonstrated to be but Fooleries.

But I shall demonstrate further that this also is a Foolery, and that there is no *Natural* efficacy at all in *Telefmes*, and that from their own History. For either *Gregory* or *Gaffarel* tells us, that if part of a *Telefme* be broken off, the Effect ceases. (Which we might have alledged as an argument that the virtue is in the Figure merely.) And they instance in a *Telefmatical* Crocodile whose chap was broken off; For then the Crocodiles returned. Which to me is an Indication that the Effect is not from the *Spirit of Nature*, but from some ludicrous and deceitfull *Demons* that love to befool Mankind. For if *Telefmatical* Emerods and the *Phallus* work upon those parts, why should not the above-named *Crocodile* that wanted but a chap work upon all the parts of the Crocodiles but their chaps; which would be diseasement enough to keep them away? And the *Phallus* *Gregory* mentions, (which he rightly, I think, reckons amongst these *Telefmes*) cured or diseased the privy parts of the *Athenians*, according as they received the Deity to which they were consecrated. From whence a man may conjecture concerning the rest of these Trumperies.

7. Again, these *Telefmes* are made against such things as have no life nor sense in them, as against *Fire* and *Water*. Of which the engravements can have no such similitudes, one would think, as to engage the *Spirit of Nature* to act any way; and yet *Gaffarel* tells us a very reverend story of a *Telefme* against *Fire* found under a bridge at *Paris*. Which

VVhich certainly if it had any *natural* power to preserve the City from great Fires, such as would destroy the Houses, it would also have hindred them from lighting their candles at a tinder-box, and warming their fingers in a frosty morning. And yet this curious Philosopher seems to lament the losse of that *Telefme*, they having thereby, as he saies, exposed the City to frequent Scale-Fires ever since. But let the *Telefsmatical* Sculpture of *Fire* and *Water* be never so like, insomuch that we may hope that it may affect the *Spirit of Nature* something; there being no sagacity nor sense in the River *Lycus* (suppose) which *Apollonius* curb'd with such a device, nor in *Fire* now existent, (much lesse that which is to come) how can they *withdraw* themselves from such places where *Telefmes* are laid up, they having not, as Animals have, the power of spontaneous motion?

Lastly, There are *Telefmes* that have no similitude at all with the things they are to keep off; as that Man on Horseback in brasie set up at *Constantinople* against Pestilential Infection, which (say they) being once demolished, the City has been extraordinarily subject to Plagues and fearful Mortalities. That Ship also of brasie there *Telefsmatically* consecrated against the dangers of that tempestuous Sea, it had no similitude at all of either the Water or *Vinde*: but yet of such force it was, that a piece of it being broke off and lost, the Sea returned to its former Unrulinesse; but being found and put together, the Sea became quiet again. They took it therefore apieces again, for experience sake, and the Windes and Sea were suddenly rough and boistrous, so that a Ship could not come up into harbour; but the brazen Ship being again handsomely compacted, the Windes and Sea were again peacefull and calme.

Wherefore if a man do but cast an indifferent eye upon the whole matter, it will be very difficult for him not to pronounce, That he that can believe that the power of *Telefmes* is natural, is more irrationally credulous then the most simple *Superstitionist* in the world.

8. Out of what has been said it is evident that the *Brazen Serpent* erected by *Moses* in the Wildernesse was not a *Telefme* in that sense *Gassarel* would understand the word, that is, a Sculpture, Statue or Similitude of something made so by Astrological Art, that what Effects it has for the keeping off evil or remedying what has already befallen, is merely from the concurrence of natural causes, though the Application of them was Artificial; the chief whereof is the Influence of the Heavens and the Figure of the *Telefme*. For it is apparent there can be no such. But if they mean by a *Telefme*, such a Figure of some creature consecrated in a way of Religion for the services above-named, nothing hinders but that the *Brazen Serpent* may be a *Telefme*, whether from the Hebrew  $\text{סלש}$  which signifies an *Image*, or from  $\text{πλεσμα}$  which denotes *Consecration*. And this of *Moses* was both a warrantable and effectual *Telefme*. For it was by the prescription of God himself, and throughly did the effect it was set up for. But the cures that it did being supernatural, and neither the Figure nor the Matter of the Serpent contributing any thing to the healing of them that were bitten by those fiery flying Serpents, it is plain that *Moses* had been left free from making any such *Telefme* of the Figure of

a Serpent, (there being nothing in the thing it self to invite him to it) had not God moved him thereto. Nor can we imagine any other cause why divine Revelation should suggest such a thing unto him, unlesse there were some mystery in it. Something therefore that did notably concern the Church of God was denoted thereby; and what I was a going to say at first, having removed all obstacles I now again resume and dare pronounce, That it was a plain, though Typical, Prophecy of the *Messias* his Passion, and of the use of it, and so clear, that no words could have more punctually prefigured it to us. For the Analogy and Resemblance is most exquisite, if we cast our eye upon the whole Scene of things.

9. For how naturally doe the *Israelites* in the *Wildernesse* represent the Church of Christ in the World; and their being bitten with fiery flying Serpents, our being poisoned and pained with vexatious lusts, and remorse of conscience when sin has entred into our Souls? What could more lively represent our Saviour upon the Crosse, who knowing no sin, yet was made \* sin for us, then this *Brazen Serpent* set upon a pole in the Camp of *Israel*? Which indeed had the outward shape of a fiery flying Serpent, but was so far from being a Serpent, that it had nothing of a Serpent but the external form thereof, and healed all them that were bit with those poisonous and deadly Serpents. So our blessed Saviour devoid of Sin himself, yet being in the most ugly outward appearance of Sinfulness that could be put upon him (he suffering betwixt two criminal Malefactors, as it was prophesied of him, *that he should be numbred amongst the transgressors*) he is in this posture (where he looks so like Sinfulness it self) unto the whole Church of God, when they are smitten with the fiery excitements of Sin, or the deadly pangs or remorse of Conscience, those rancorous wounds that Sin leaves in the Soul when she has been once bitten therewith, he is, I say, thus hanging upon the Crosse, if they look upon him with the eye of Faith, the most soveraign Remedy and the most presentaneous asswagement of their Pain and Malady that can be offered to the thoughts of men, I am sure, of any humble and well-meaning man.

10. But for those that are self-conceited, of a perverse Reason, and of an high-flown *Luciferian* Temper, that prefer the subtilty of their own opinionated Wit and curious search into all secrets, and magnifie their own natural Worth before the Friendship of him that loved us even to the death; these men are not fit Relishers of the Sweetness of that abundant Goodness and kinde Condescension of Divine Providence in his manifestation of Jesus Christ to the world: as neither the fiery *Enthusiast*, filled with the sense of his own foolish Revelations and Divine Visitations (as he phantasies them,) so stout, so stiffe, and so perfect (as the flatteries of his own Imagination would bear him in hand) that he findes nothing but God and himself worth thinking of, and will be an immediate Reteiner to the Almighty, without any Interposal whatsoever. To that height and hardnesse is he swollen in his own conceit. But the true Character of him is that which the Apostle *Jude* has given him, that he is but a mouth filled with great swelling words, puffed up, sensual, knowing

*knowing not the Spirit.* Such as these are those also in too great a measure that wholly neglect *the meditation on Christs Passion*, though it be of so great efficacy for the quenching and suppressing of all the restless and fiery motions of Sin in them. But execrable Blasphemers are they, whose Pride and Conceitedness has made them reproach the person of Christ in his highest Agonies on the Crosse, and impute that to a sinful weakness and imperfection, that was but the due effect of the weight of his Sufferings, who bore the Sins of the whole world, and made an atonement with God for them. Yet because he cryed out in the words of that Psalm, which is a lively Prophecie of his Sufferings, *My God, my God, why hast thou forsaken me?* <sup>Psal. 22.</sup> therefore must that Fanatick Fool of *Amsterdam*, and his illuminate Elders, that boast so much of *Perfection*, be more perfect then the Son of God himself, whose certain appearance in the World is so clearly demonstrated out of the ancient Prophecies of the Old Testament, and so manifestly ratified by the Miracles recorded in the New.

II. I appeal to all men if *Satan* himself could vent any thing more despightful and scornful against the endearing sufferings of our ever-blessed Saviour, who out of tender love to Mankind underwent those dreadful agonies of Death, and waded through the heavy wrath of God for sinners, then these Wretches have, that would recommend themselves to the World under the false Flourish and Hypocritical Title of *the Family of Love*; whereas by antiquating the use of the *Passion of Christ*, and thus villainously reproaching Christ upon the Crosse, they demonstrate to all the world, that they have not the least sense or skill in so *Divine a Mystery*, but are wicked *Apostates* from God, who is that pure and Divine Love, and Underminers of the Kingdome of his Son Jesus Christ: In which neither such high-flown *Enthusiasts* nor any dry churlish *Reasoners* and *Disputers* shall have either part or portion, till they lay down those Gigantick humours, and become (as our Saviour Christ, who is that unerring Truth, has prescribed) *like little Children*; <sup>Matth. 19. 14.</sup> for of such as these onely is the Kingdome of Heaven, as the Prince of that Kingdome has declared. These therefore he embraced and blessed when he was alive; these he dying on the Crosse stretched out his armes to receive; to these he wept drops of blood, that they might shed tears; for these he was scourged, that they might chastise the exorbitancy of their own lusts and evil concupiscences; for these he shed his most precious blood, that they might die to Sin, and live to Righteousness, by that power which raised Jesus Christ from the dead. This is the Foolishness of the Crosse, a Scandal not onely for such as are *Unbelievers*, but even to many of them also that would be accounted zealous and knowing Christians.



## CHAP. XVI.

1. *The End of Christs Sufferings not onely to pacifie Conscience, but to root out Sin; witnessed out of the Scripture.* 2. *Further Testimonies to the same purpose.* 3. *The Faintnesse and Uselesnesse of the Allegory of Christs Passion in comparison of the Application of the History thereof.* 4. *The Application of Christs Sufferings against Pride and Covetousnesse.* 5. *As also against Envy, Hatred, Revenge, vain Mirth, the Pangs of Death, and unwarrantable Love.* 6. *A General Application of the Death of Christ to the mortifying of all Sin whatsoever.* 7. *The celebrating the Lords Supper, the use and meaning thereof.*

1. **B**UT that this is the meaning of Christs Sufferings, that is, That we should also suffer in the Flesh, and mortifie our sinfull members, besides what our Saviour himself has intimated in comparing himself to the *Brazen Serpent* in the *VVildernesse*, the sight whereof did not onely assuage the pain of them that were bitten, but take away the poison, (whence we may reasonably conclude, that the looking on Christ on the Crosse is not onely to heal the Stings of Conscience upon sin committed, but to destroy the Poison and corruption of Sin out of us, that we may not sin any more) is plain, in that the Apostles themselves also do urge the Use of *Christ Crucified* to both those ends and purposes. Saint *John* 1 Epist. chap. 2. *My little Children, these things write I unto you that you sin not. But if any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins. But this use of the Crosse, namely, Propitiation and the Peace of Conscience, all men catch at. There is more need of producing such places as shew the other use thereof, for the Mortification of our sins. That of Saint Peter, 1 Epist. chap. 4. is very expresse. Forasmuch therefore as Christ has suffered for us in the flesh, arm your selves likewise with the same minde: for he that hath suffered in the flesh, hath ceased from sin; That he no longer should live the rest of his time in the flesh, to the lusts of men, but to the will of God. For the time past of our lives may suffice to have wrought the will of the Gentiles, when we walked in lasciviousness, lust, excesse of wine, revelling, banquettings and abominable Idolatries. To which sense he speaks at least as fully, Chap. 2. ver. 19. For this is thank-worthy, if a man for conscience towards God endure grief, suffering wrongfully. For even hereunto were ye called: because Christ also suffered for us, leaving us an Example, that we should follow his steps; Who did no sin, neither was guile found in his mouth; who when he was reviled, reviled not again, when he suffered, threatned not, but committed himself to him that judgeth righteously; who his own self bare our sins in his own Body on the tree, that we being dead to Sin, should live unto Righteousnesse; by whose stripes we are healed. For ye were as Sheep going astray, but are now returned to the Shepherd and Bishop of your Souls. What can war-*

rant



rant the use of the Crosse for the cure of sins more plainly then this?

2. But we will hear also what Saint Paul saith, 2 Tim. chap. 2. ver. 11. *This is a faithful saying, If we be dead with Christ, then shall we also live with him; if we suffer, we shall also reign with him; if we deny him, he will also deny us.* This is most certainly true as well of inward Mortification as of outward trouble; and the mention of the death of Christ is to support our Spirits in the enduring of both. And Philip. 3. ver. 10. *That I may know Christ, and the power of his Resurrection, and the fellowship of his sufferings, being made conformable to his death; viz. That as Christ died upon the Crosse, so he might be crucified to the world and all the vain Lusts thereof: and those that walk otherwise, he cannot but proclaim them enemies to the Crosse of Christ, whose God is their belly, and whose glory is their shame, who minde earthly things,* ver. 18. And Galat. 6. 14. *But God forbid that I should glory save in the Crosse of our Lord Jesus Christ, by which the world is crucified to me, and I unto the world; that is, The world is but a dead spectacle to me, my affections being dead to it. I will close all with that excellent place, Rom. 6. 3. Know ye not that as many of us as were baptized into the Lord Jesus Christ, were baptized into his death? Therefore we are buried with him by Baptisme into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newnesse of life. For if we have been planted together in the likenesse of his death, we shall be also in the likenesse of his Resurrection. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we might not serve sin. For he that is dead, is freed from sin.*

3. You see how the most urgent Exhortations of the Apostles to kill and overcome our Lusts are back'd and edged, if you will, with a reflexion upon the Crucifixion of our Saviour. Which allusion, if it were no more then that odde perverse Sect (which I have so often named) would make it, (who desire to allegorize away the whole History of Christ to a mere Fable, as if it were nothing but a mere fictitious Representation of things to be morally transacted in us) truly the Argument were nothing. For the death of a Ram or a Goat would serve to represent the sacrificing of our sensual Lusts, rather better then the death of Christ, who was so innocent a person. But the stress of the Argument lyes in this, That a person not onely so immaculate and innocent, but so holy and sacred, so honourable and Divine; that the Son of the living God, declared so from Heaven, foretold evidently by the mouths of the most infallible Prophets, and that at the distance of so many Ages, and undeniably demonstrated to be such by his own Miracles, and by that Miracle of Miracles, his Resurrection from the dead, and his visible Ascension into Heaven in the eyes of his Disciples; that this so noble and Divine a Person, that this Son of God should in dear Compassion and Love to Mankind give himself up, not onely to a poor despicable beggarly life, but be contented to be whipped and scourged, and put to a death both painful and shameful with Thieves and Malefactors, and this merely to atone the wrath of God, and open the gates of Heaven to

bewildred mankind that were wandring further and further from their primeval Happines; This is such an Argument as would melt the hardest Heart, and awake the dullest Understanding into a quick and chearful apprehension of that duty that so nearly concerns him, viz. to be, if it were possible, more resolutely willing to die to all his sins and worldly vanities, then Christ was to lay down his life to redeem him from them.

4. *This mighty Power of the Death of Christ* is of such invincible efficacy to them that will but seriously dwell upon the Meditation thereof, that no strong hold of Sin will be able to resist it; no evil and inordinate affection, but the consideration of this *Passion* will calm, keep under, and utterly subdue. The very counting *the circumstances of his Sufferings* will put us out of conceit even with those Vices that we have most familiarly entertained, and still all those Perturbations and Disquietnesses of Minde that the crossiest accidents of the World and our own Weakness can expose us to. Art thou *a lover of money*? how canst thou abstain from blushing, whilst thou remembrest that *Covetousnesse* betrayed and sold thy Saviour for thirty pieces of Silver? or refrain from communicating *thy goods* to the poor, when Christ has been so prodigal of *his blood* for thee? Art thou *proud*? how canst thou but be ashamed to exalt thy self, when the onely begotten Son of God took upon him the form of a Man, yea of the lowest sort of men, and humbled himself, and became obedient to death, even the reproachful death of the Crosse, that he might teach us *Humility*, *that the same minde might be in us that was in him*, as the Apostle speaks? Art thou neglected, scorned, or reviled? Thy Saviour was buffeted, mocked and spit upon. Are thy Inferiours preferred before thee? *Barabbas* was held a more worthy person then *Jesus*. Are thy friends false to thee? Christ was betrayed by *Judas* with a kisse. Dost thou fall from, or fall short of thy expected honours? *Jesus* wore no earthly Crown but that of Thorns, nor Scepter but a Reed, nor any Robe but such as the abusive Souldiers put on him to make legs to him and mock him. Art thou traduced for one as not sound in thy Religion? Thy Saviour was accused as a *Blasphemer*. What motion therefore or disturbance of *Pride* shall be able to disquiet thy minde, if thou do but reflect on thy Saviours Sufferings?

5. And for *Envy, Hatred and Revenge*, how canst thou harbour the least touch or sense of them, while thou lookest upon him who out of love laid down his life for us, even then when we were Enemies to him, yea, for those very persons that crucified him, praying unto God for them, *Father, forgive them, for they know not what they do*? And if thou be transportable into *vain Mirth*, what can better calm that giddy temper then the remembrance of *his Sadnesse*, whose Soul was sorrowful even unto death? And if the highest and most searching *Afflictions* attempt thee, what can more strongly arm thy *Patience*, then if thou ruminat on that bitter cup, the consideration whereof put thy Saviour into such an Agony, that he sweat drops of blood that fell down to the ground? And lastly, if *Lust* and *Wantonnesse* do assault thy Soul, the most present

Remedy

Philip. 2. 5.  
1 Pet. 4. 1.

Luk. 23. 34.

Remedy is the contemplation of thy dying Lord and Master, who with his out-stretched arms on the Crosse to embrace thee, presents himself a Corriual in thy strongest Affections. Look upon his inclined Head, not crowned with roses but wounded with thorns; view his half-closed Eyes, heretofore filled and beautified with lucid Spirits, whose milde motions were the perpetual Interpreters of his Kindness and Compassion to the Sons of men, but now overcast with the heavy cloud of Death. Kisse his cold and pale Lips, and receive his last breath, and tell me if thou didst not hear this whisper in it, *Canst thou love any thing better then me, who out of love do undergo this painfull and reproachfull death for thee?*

6. But what I have appropriated to this foolish Passion of *Wantonneſſe*, may equally take place in *any inordinate affection*; and our Saviour may justly expostulate how unkindly, how ungratefully he is dealt with, when his pretended Disciples refuse to mortifie any *lust* whatsoever for him, who gave up *himself* to death for them. This consideration is so urgent and convictive, that none that have the least spark of Ingenuity can be able to resist it. And therefore whatever conceited high-flown Fools may imagine of *the Croſſ of Chriſt and the meditation of his Crucifixion*, as a thing that may rather fit Children in Christianity then grown men; I say, it is *the great Power of God to Salvation*: and so long as a man findes any sin in him, he is to have recourse to it for his cure, as the *Israelites* in the *Wildernesse*, as often as they were bit with the fiery flying Serpents, were to look up unto the Brazen Serpent which *Moses* had erected in their Camp. And those that make no use of the benefit thereof, I should suspect them to be no *Israelites*, but a generation of *Vipers* or *Serpents* themselves, to whom the poison of Sin is so congenerous, that it is their nature and pleasure, no pain at all to them; so that they desire no cure, but flee from the Crosse, as *Scorpions* do quit the place where a *Teleſme* is erected against them.

7. But our Saviour Chriſt knew *the power and efficacy of his Paſſion* so well, that he made a speciall provision for the *Commemoration* of that often which it was fit he should suffer but once. This we usually call the *Eucharist* or *the holy Communion*. A Solemnity never to be antiquated, till our Saviour return again to judgement viſibly in the clouds of Heaven, as *S. Paul* intimateth, *1 Cor. 11. 26. For as often as you eat this bread or drink this cup, you do ſhew the Lords death till he come.* For the solid use of it cannot cease till then when all is accomplished. For so long as men are to have any growth in Godlineſſe, or are to animate themselves to any holy designes, or sin is to be encountred with, or thanks to be given for the victories of the Croſſ, the holy *Eucharist* cannot poſſibly cease.

For the most proper *Preparation* for the receiving of the Sacrament is a *ſerious Meditation on the Paſſion of Chriſt*, which is commemorated therein. The consideration whereof, what mighty power and efficacy it has for the vanquishing and ſubduing of all manner of ſins and corruptions, I have given ſufficient intimation. So that every Celebration of the Communion should be as it were a repeated Reſolution and cor-

roborated Conspiracy in the blood of the New Covenant, 'to do our utmost against all the Powers of Sin, of Darknes, and of the Devil; and this upon the sense of that great Love and Loyalty we owe to our dear Saviour and Sovereign *Jesus Christ*, who died for us, and poured out his own blood to glue and cement us to himself and to one another. So that the Mystery of Christian Religion is a Mystery of the deepest and dearest Friendship, and of the most indissoluble Union of Affection that can possibly be excogitated. Wherein neither Distance of Place nor Time can make any division, but it holds together Heaven and Earth, and binds what is past to what is present, and actuates and invigorates what is present, to a prosperous and successful bringing on that which is to come. Thus it is with all those that are true Christians, and do really communicate in the blood of Christ; They have one Minde and one Heart, they have one Vote and one Interest, which is the Advancement of the Kingdom of the Lord Jesus Christ in the world in Truth and Holiness, and that Christian Peace, Faith and Love may flourish even to the ends of the Earth.

## CHAP. XVII.

1. *The sixth Gospel-Power is the Resurrection and Ascension of Christ. The privilege of this Demonstration of the Soul's Immortality above that from the Subtily of Reason and Philosophy.*
2. *The great power this consideration of the Soul's Immortality has to urge men to a Godly life:*
3. *To wean themselves from worldly pleasures, and learn to delight in those that are everlasting:*
4. *To have our Conversation in Heaven:*
5. *The Conditions of the Everlasting Inheritance,*
6. *Further enforcements of duty from the Soul's Immortality.*

1. **T**HE sixth Gospel-Power is the Contemplation of the Resurrection and Ascension of Christ; in respect of which stupendious event the Apostle has declared how it is Christ Jesus that has abolished death, and brought Life and Immortality to light through the Gospel. For truly whatsoever Traditions there were amongst the Jewish Rabbins, whatever Disquisitions or Conclusions amongst the Philosophers, whether Platonists or Aristoteleans, concerning the Soul's Immortality, they were either so uncertain and fallacious in themselves, or so subtil and unintelligible to the People, that they could not satisfie the World concerning this so important a matter. And if a man should write never so accurately and Apodictically of this point, the use thereof would reach but to a few, namely such as are of a very patient and comprehensive Spirit, that have leisure and take delight in perusing of subtil and close-wrought contextures of Reason; which to most men is a toilsome and tedious thing. And when a man has writ and read all he can of this Subject, and has met with the very best and most Demonstrative arguments for the Conclusion; yet for

2 Tim. i. 10.

for use and service, the Recollection of them is voluminous and cumbersome, as well as the Collections from them doubtful and fallible, at least to them that are not fully masters of their Reason. But as the *Resurrection and Ascension* of our Saviour is certain, as known to be *de facto* by abundance of Witnesses; so is the Remembrance and Representation of it to our mindes at once, and strikes strong upon our Phantasie, and reaches our Reason with that powerful conviction, that believing this, we cannot any longer doubt of either *the Existence of God*, or *our own Immortality*. And if we once be but well assured of *the Existence of God* and of *our own Immortal state after this Life*, methinks this alone should be able to lift us above all the Snares that Satan has laid in this World to entangle us.

2. *Mortality*, one would think, if well considered, might give us some check from too eager pursuit of Honours and Riches, from worldly Plots and Designs, as also (for fear of diseases that accelerate death) from over-lavish Indulgence to Sensuality and Intemperance. But the *Certainty of a Life to come*, the condition whereof shall be such as our Demeanour here layes the seeds of, whether for *Happiness* or *Misery*, and that in a measure unspeakably above what happens, or can happen in this life; this consideration must have such virtue in it, if we duly meditate upon it, that it should win us with all willingnesse to forsake all the unlawful Pleasures and Projects of this transient World, to get some sure Interest in that which is to come, and not to trust all in one bottom, if any thing at all, I mean in the leaking vessel of this mortal Body, which is ever and anon ready to sink or topple over, and so to drown all the hopes we placed in it. Wherefore, as ye heard out of Saint Peter, 1 Pet. 2. 11. we are, like Strangers and Pilgrims in this life, to abstain from fleshly lusts which war against the Soul; that our Minds going out impolluted of the Foulness and Contagion of this defiled Earth they sojourn in, may be received into the happy Society of just men made perfect, as the Author to the *Hebrews* speaks. Heb. 12. 23. Whenas if they go out foul and impure, their Reception must be accordingly, they being given up into the power of those deformed Fiends of Hell, the very thoughts of whose sight and company might be enough to affright any man that is not Atheistically sottish from assimilating himself to those nasty Gaol-birds by repeated acts of Vice and Wickedness. Besides what smart of punishment shall reach both their outward Senses and guilty Consciences by the inevitable rod of God's Justice upon them.

3. VWherefore it is most indispensably rational, *to use this VWorld as if we used it not*, and to addict our selves to such Pleasures as are most proper to the other State; such as are those most delicious touches & senses of the Divine Love, or that pure and intellectual Affection which S. Paul calls *Charity*: VWhereby we delight in the good of another, as if it were our own; whereby we rejoyce in the wisdom & goodness of God displayed in his Creatures; whereby we ardently desire the advancement of the Kingdom of Christ infinitely before any private advantage whatsoever, and do faithfully assist and earnestly expect the joyful accomplishment and finishing of the great Mystery of Godliness in the fullest period thereof,



thereof, to a final Triumph over Sin and Satan, and a perfect Redemption of the Church of Christ into the glorious Liberty of the Sons of God.

Colof. 3. 1.

4. These are the warrantable Pleasures of the Soul that has a designe upon the Life to come, of a Soul that is risen with Christ, and therefore seeks those things that are above, where Christ sitteth on the right hand of God. And upon this very consideration the Apostle enforceth his Exhortation, *Colof. 3. Mortifie therefore your members which are upon earth, Fornication, Uncleanesse, inordinate Affection, evil Concupiscence, and Covetousness which is Idolatry.* And our Saviour in his Sermon on the Mount, *Lay not up for yourselves treasures upon Earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, nor thieves break through and steal. For where your treasure is, there will your heart be also.* And therefore Saint Paul professes of himself (and exhorts others to imitate him) that his minde is wholly taken up with those things which are above, *Philip. 3. 17. Brethren, be followers of me, and mark them that walk so as ye have us for an example. For our conversation, τὸ πολιτεύμα ἡμῶν; our municipal affairs, our negotiations of greatest concernment are in Heaven, of which City we are, and from whence we look for our Saviour the Lord Jesus Christ, who shall change our vile bodies, that they may be fashioned like to his glorious body, according to the working whereby he is able even to subdue all things unto himself.*

Revel. 21. 27.

5. And verily he that through Faith is once possessor of these things, it is a wonder to me how he can think of any thing else. As the Prisoner could not abstain from the pleasure of thinking of the known day of his Liberty, or a poor man of an Inheritance that would certainly fall to him within the term of a few years. And if it were Conditional, as this of the Kingdome of Heaven is, we may easily conceive how much he were concerned to have a care punctually to observe the Conditions propounded, or earnestly to endeavour to get such Qualifications as that he may not forfeit the enjoyment of that Fortune which otherwise would naturally fall to his share. And how they are to be qualified that are to be Heires of that everlasting Inheritance, the Scripture doth plainly set out; there must no *unclean thing* enter into the Holy City. None can be Heirs of this Kingdome but the *sons of God*, nor any be the *sons of God* but those that are led by the Spirit of God, *Rom. 8.* And what are the Fruits and Effects of that domestick Guide, the Apostle has plainly told us already, *Galat. 5. That the fruits of the Spirit are Love, Joy, Peace, Long-suffering, Gentlenesse, Goodnesse, Faith, Meekness, Temperance. And they that are Christs* (in whose Title alone it is that we can lay claim to Heaven) *have crucified the flesh with the affections and lusts.* And again *Rom. 8. If ye live after the flesh, ye shall die; but if ye through the Spirit do mortifie the deeds of the body, ye shall live: that is to say, ye shall live the life of Peace and Joy and Righteousness here, and of Eternal Glory hereafter.*

6. Wherefore we see what an urgent Power the Meditation of future Happi-



*Happiness* is to the Believer, to make him endeavour to the utmost to be Partaker of the *Divine Nature*, and to aspire to a due measure of Holiness, without which we shall necessarily be frustrate of our expected Happiness. The consideration whereof cannot but wean him from all the exorbitant desires of the *Pleasures, Profits or Honours* of this World. Which though they had not intermingled with them many vexations and distastes, much care and solicitude, but were certain for this life and entire; yet *Life* being uncertain, and the longest terme thereof but like a Dream, or a Post that goes by, in comparison of our future abode elsewhere, I dare leave it to the worldly mans own computation, what a pitiful bargain he has made in forgoing *what is to come* for these temporary Enjoyments: worse far then he that sold his Birth-right for a mess of Pottage. But I shall not dilate any further on so plain a matter. All the Wit and Rhetorick of Man cannot move him whom those known, but weighty, Words of our Saviour will not; *What will it profit a man* Mark 8. 36. *to gain the whole World, and to lose his own Soul?*

C H A P. XVIII.

1. The Day of Judgement, the seventh and last Gospel-power, fit as well for the regenerate as the unregenerate to think upon. 2. The Uncertainty of that Day, and that it will surprize the wicked unawares. 3. That those that wilfully reject the offers of Grace here, shall be in no better condition after Death then the Devils themselves are. 4. A Description of the sad Evening-close of that terrible Day of the Lord. 5. The Affrightment of the Morning-appearance thereof to the wicked. 6. A further Description thereof. 7. The Translation of the Church of Christ to their *Æthereal Mansions*, with a brief Description of their Heavenly Happiness.

1. WE come now to the Seventh and last Power of the Gospel, which is *The consideration of the dreadful Solemnity of the Day of Judgement*; the very mention whereof from the mouth of Paul made *Felix* the Governour to tremble. And I must confess it is so hard an Engine, that it is more fit to beat upon the obdurate hearts of the Unbeliever and Unregenerate, that are crusted over with Iron and Flint, then for battery against the truly Regenerate and sincere Believers; for those other Powers of the Gospel are more proper and abundantly sufficient for carrying them on with courage and constancy in the waies of God. But there is in the *Day of Judgement* an Object not misbecoming their most serious thoughts; which is the perfecting and finishing of the Redemption of the Godly. *We shall not all sleep, but we shall all be changed*, and that for the better. For whatever is mortal, then shall put on Immortality; and none of the Saints shall be worse clothed then in a Body of an Heavenly and *Æthereal* consistence. This is that incorruptible 1 Cor. 15. 51

2 Tim. 4. 8.

ruptible crown of Glory, of Life and of Righteousness, which the Apostles mention, and S. Paul expressly declares to be laid up for him against that day, namely, the Day of Judgement; Which the Lord the righteous Judge shall give him at that day, and not to him alone, but to all those that love his appearing: that is to say, Whose affections and consciences are so sincere, that they longingly expect when he will consummate and finish the happiness of his Church; and should be so far from fear, that their hearts would exult for joy, to hear the sound of the Trump, and see the Sky grow bright by the overspreading of his Heavenly Camp in the Air.

2. This Meditation therefore reaching as well the unconverted as the converted, it had been ill omitted of us. And that it may take the better effect, we are to suggest what will be able to break down or prevent such false and foolish Fortifications as the Minde of man may rear up against it, to bear off the powerful Assaults it makes upon his Soul and Conscience. These are chiefly two. The one, the long Intervall of time from hence to that Day, which makes the terror thereof little, as things seem lesse the farther they are removed from our eyes. The second is, the hope that within so long a space they may have time to repent and be converted, though they live as they list in this life: For they may prepare themselves for that Day in the other life which is to come. But to the first I answer, That the approach of this Day is very uncertain, (by reason of the obscurity of Prophecies and of the very Completions of them) and is left so, for the present exercise of the good, and the perpetual vexation of the wicked both in this state of things and that which is to come. His appearance therefore will be sudden like a Comet or blazing-Star, which no man could tell when it would first appear; but more terrible and minacious by farre, not threatening the death of this or that Prince, or the change of this or that State, but the overturning of all States and Kingdoms, and the burning up the Earth with all the Works and Inhabitants thereof with unquenchable Fire. And that evil which a man does not know but may begin to morrow, if duely thought upon, cannot seem at a great distance, but near at hand, and ready to surprise him.

3. To the other I answer, That he that wilfully rejects the offers of Grace and Opportunities of becoming holy and good in *This life*, he shall have no more priviledge in the other then the Devils themselves have, who, as S. Jude expressly tells us, are reserved in everlasting chains of Darknesse unto the Judgement of the great Day; who shall then inevitably undergo the Fate of Sodom and Gomorrha, who are set forth for an example, suffering the vengeance of eternal Fire. And what manner of Persons these are, Jude and Peter have both very graphically described: such as had totally evaded all obligation to true Holinesse and Righteousnesse, and were of an impure and foul conversation, Filthy dreamers, defiling the Flesh, despising Dominion, and speaking evil of Dignities; Followers of Balaam, perverting the truth for a reward; Spots in the Christian Societies, feeding themselves without fear; Clouds without water, blown about with every winde of false doctrine; Fruitless Trees; Raging waves of the Sea foaming

*ming out their own shame; Wandring Starres to whom is reserved the blacknesse of darknes for ever. No more hope of them therefore then of Lucifer and his accursed Accomplises. And S. Peter pronounces the same sentence of them, for they are plainly the same persons, namely, bold and daring spirits, arrogant and self-conceited, despising government and reproaching authority; such as speaking great swelling words of vanity, allure through the lusts of the flesh, in much wantonnesse, those that were clean escaped from them that live in error; Day-rioters, having their eyes full of adultery, that cannot cease from sin, or forbear the recommending of the liberty thereof to others, but beguile unstable souls; Having their hearts exercised with crafty and covetous practises; Wells without water; Clouds carried about with Tempests, adjudged to utter darknes for ever. For with the Devils they are cast down into Hell, and delivered up even as they to chains of darknesse, to be reserved to the day of Judgement, 2 Pet. 2. So that there is no more hope of such impenitent Sinners that have laid waste their Consciences, and wilfully neglected or resisted the manifold convictions, clear illuminations, and frequent offers of Grace and Assistance from the dispensations of the Gospel, after this life, then there is of those old Apostates, the wicked spirits that are kept as Prisoners in Hell, till that fearful and terrible Day of the Lord.*

4. *That Day of the Lord wherein all unbelieving Flesh shall tremble, and every Face gather blacknes. For this will prove a day of Wrath indeed, a day of Anguish and Distresse, a day of Devastation and Desolatenesse, a day of Darknesse and of Gloominesse, a day of Clouds and of thick Darknesse; a day of the Trumpet and Alarm against the fenced Cities and the high Towers, not of Judah only, but against all the Nations of the Earth. For the Lord himself will descend from Heaven to revenge him of his Enemies. He shall take to him his Fealousie for compleat Armour, and turn the whole Creation into weapons of his displeasure. His severe wrath shall be sharpened for a sword, and the World shall fight with him against the unwise. Then shall the right-aiming Thunderbolts go abroad, and from the Clouds as from a well-drawn Bow shall they fly to the mark. And hail-stones of wrath shall be cast as out of a Stone-bow, and the waters of the Sea shall boil and rage against them, and hot scalding Flouds shall overflow them and drown them: and they shall be blown about with fiery Windes, and wearied out with the whirlwinde, and they shall have no Peace nor Solace for ever. The Moon and Stars shall withdraw their shining, and the Sun shall be turned into bloud. For nothing but Mists and Fogs and Stench, nothing but sulphureous Vapours, smoring Heat, dark Clouds charged with horrid Thunder and Lightning, immense Earthquakes and innumerable Eruptions of subterraneous Flames, crackling Volcanoes, smoaking Mountains, high flakes and tortuous streams of Fire from burning Forrests and Woods, lowd Shreeks and howlings of affrighted Men and Beasts, grim and grisly Apparitions, deep and dreadful Groans of tormented Ghosts; nothing but such uncomfortable Objects as these shall fill up the Scene of the Earth and Air, when once that Final Vengeance has seised upon the Wicked.*

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5. This

5. This is the sad *Evening-cloſe* of that terrible Day of the Lord; and the Morning-Appearance thereof will not be much more chearful to either the Hypocrite or Prophane perſon. For the hopes of the Hypocrite cannot but fail, and his heart ſink like a ſtone, while he ſees the righteous Judge that tries the heart and reins coming in the clouds of Heaven to execute vengeance on the wicked, and to deliver the godly from that imminent fate that attends the Earth. And the proud ſcoffing *Epicurean* that laugh'd at Religion as a piece of weakneſs and foolery, and impudently denied there was either God or Providence in the world, he will then to his utter ſhame and confuſion acknowledge *his own Philoſophy*, which he thought ſuch an high piece of wit before, the moſt unhappy Folly and Madneſſe he could have light upon. For he ſhall be confuted to his very outward Senſes, when he ſhall ſee Chriſt himſelf appear with all his Heavenly Hoſt attending him; when he ſhall hear the ſound of the Trump, and ſee forthwith the whole Air filled with his glittering Legions conſiſting of Saints and Angels. *For the Trump ſhall ſound*, ſaith the Apoſtle, and then thoſe that have already departed this life ſhall immediatly appear in their celeftial Harneſs, in their *glorified bodies*. For thoſe that are alive ſhall not prevent thoſe that are dead, but rather the contrary. For thoſe that ſleep in Jeſus will God bring with him, and harneſs them with the bright Armour of Life and Immortality, whereby they become part of that glorious Angelical Hoſt wherewith our dread Sovereign and bleſſed Saviour Jeſus Chriſt will face the Earth a while, to the exceeding great aſtoniſhment and terrour of the wicked World.

6. Out of which by the Miniſtry of his Angelical Troops will he gather his Saints that are found alive in the fleſh from all the corners of the Earth, as the Angels plucked *Lot* out of *Sodom*, when the City was to be deſtroyed with Fire and Brimſtone from Heaven; a Type queſtionleſs of this Final Judgement. And whether it be by the quick deſcent of fiery Chariots, like that of *Elias*, who was ſafely thereby conveighed to Heaven, and about a thouſand years after converſed with our Saviour on the Mount; or bright ſhining clouds, gliftering with the glory and luſtre of their celeftial guides, be made foot-ſtools for them to get up on (for there is no fear that the weight of their Bodies ſhould break through, their Earth and Fleſh being of a ſudden changed into pure *Aether*;) or whatever other pomp and ſolemnity there may be in their transportation from the reſt of the World unto that glorious Company that ſtrikes all mens eyes with amazement, while they look up into the ſky; This viſible Selection of the Good from the Bad muſt needs fill the hearts of the Wicked with unſpeakable Dread and Horreur.

And that partly by reaſon of the preſent wonders of this unexpected ſupernatural Viſitation, which thus ſuddenly has ſurpriſed them through unbelief; and partly from the ſad preſage of what will follow, even that horrid and diſmal Tempeſt which we have already deſcribed, that endleſs Night of Thunders and Lightnings and Earthquakes, of roarings and howlings and utter confuſion and deſtruction for ever.

7. Which direful vengeance having once entred upon that execrable  
crue,

crue, forsaken of God and given up to the merciless Rage of the incensed Elements, the victorious Church of Christ retreats with the rest of the Angelical Hosts, marching up the Ethereal Regions in goodly Order and lovely Equipage, filling as they go along the re-echoing sky with Songs of Joy and Triumph. For this is *the greatest day of Solemnity, the highest Festival* that can be celebrated in the Heavens; whose Inhabitants if they rejoice at the conversion of *one sinner*, what Joy and Rejoicing must they express at the complete *Redemption of the whole Church*? when Jesus Christ the Prince of our Salvation, *who is able to save to the \* utmost*, has perfectly redeemed us body and soul, and leading Captivity captive, rescuing us from the power of Hell, Death and the Devil, does resettle us again in our own Land, and reestablish us into the ancient Liberties of the Sons of God, making us fellow-citizens with the pure and unpolluted Angels, and free Partakers of all the Rights and Immunities of the celestial Kingdom; even of that Kingdom where there is Order and Government without Envy and Oppression, Devotion without Superstition, Beauty without Blemish, Love without Lust, Sweetness without Satiety; where there is outward Splendidness without Pride, Musick without Harshness, Friendship without Designe, Wisdom without Wrinkles, and Wit without Vain-glory; where there is Kindness without Craft, Activity without Weariness, Health without Sickness, and Pleasure without Pain; and lastly, where there is the Vision of God, the Society of *Christ*, the Familiarity of Angels, and Communion of Saints; where there is Love and Joy and Peace and Life for evermore.

\* Heb. 7. 25.

Upon the consideration of which ineffable Happiness, what inference can be more genuine than what *S. Paul* has made already on the same Subject? *Wherefore, my beloved Brethren, be steadfast, unmoveable, alwayes abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord.*

1 Cor. 15. 58.

## CHAP. XIX.

1. *That there can be no Religion more powerful for the promoting of the Divine Life than Christianity is.* 2. *The external Triumph of the Divine Life in the person of Christ how thoroughly warranted and how fully performed.* 3. *The Religious Splendour of Christendom.* 4. *The Spirit of Religion stifled with the load of Formalities.* 5. *The satisfaction that the faithfully-devoted Servants of Christ have from that Divine homage done to his Person, though by the wicked.*

I Have now sufficiently exposed to your view *the Nature and Use of this seven-fold Engine*, these *Seven Powers of the Gospel*, how potent they are to beat down every strong hold of sin, and to raise up the *Divine Life* and Spirit of Righteousness in us. That they have done so little execution in Christendom hitherto, that disquisition I shall deferre

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till its due place. In the mean time I appeal to all the World if there can be invented a Religion more powerful for this purpose then the Christian Religion is.

2. But for the *external Triumphs of the Divine Life* in reference to the *Person of Christ*, the *Usefulness* of our Religion in that point is demonstrable not only from the *Frame* thereof in it self, but from the long and constant *Effects* it has had in the Christian World. For as for the *Frame of our Religion*, we have therein a full warrant to do the highest Divine homage to Christ that we can express; He being so clearly therein declared *The true Son of God*, not only by several Testimonies from Heaven, but also by that supernatural manner of his generation in the womb of the Virgin by the overshadowing of the Holy Ghost, by his mysterious union with the Eternal Word, by his miraculous Resurrection from the dead, and by his visible Ascension into Heaven, and Session now at the right hand of his Father. This is warrant enough to do all *Divine homage* to our blessed Saviour, as to *the only-begotten Son of God*. And truly the Church, to give them their due, has not been sparing; the very constitution of our Religion being so effectual for this purpose. For so Divine a Person as Christ was, namely, *The very Son of God*, and yet condescending to undergoe so horrid a death for the World; how could engaged Mankind stint themselves from shewing of all manner of expressions of Love and Devotion toward him?

3. Wherefore they erected innumerable magnificent Structures of Temples, Chappels, and other Religious Edifices, and consecrated them to his Name: They endowed the Christian Priesthood with ample Riches and Dignities; set up Church-musick, sung divine Anthems in honour of our Saviour, adorned their Churches, celebrated his *Passion* with unexpressible reverence, instituted Festivals, and filled both Time and Place with such variety of Ornaments, that a man might observe that the greatest part of the Splendour and Pomp of Christendom was in reference to their Religion. Which certainly would have been a very goodly and lovely spectacle, if *Superstition*, *Hypocrisie*, and *Ecclesiastick Tyranny* could have been kept out.

4. But this *External Worship* and the *Ceremonies* thereof, things equally performable by the evil and the good, by the regenerate and mere natural man, these took growth enormously, and like rank Weeds choaked the Corn: or, what happens in full and over-fed bodies, in which natural heat and activity is very much lost, the huge load and bulk of *visible Formalities* extinguished the *Life and Spirit* of Religion.

5. But however *this outward Homage to our Saviour* continued and does continue in a great measure over the face of Christendom to this very day, though their expressions are not alike courtly every where. Which continuation of *Divine Honour* done unto him cannot but gratifie his faithfully-devoted Servants, they having a deep resentment of the *shameful Sufferings* their Lord and Master underwent out of his dear love to them; and therefore do naturally rejoyce at this Tribute of Divine Adoration



ration the World gives to so holy and sacred a Person, it being so suitable a part of compensation of his Humiliation and Reproach. Besides that they receive some satisfaction, that Divine Providence has so brought it about touching the true Members of Christ, whose Principles are so opposite to the Guise of the world, and their Persons so contemptible, that yet the World are fain with the lowest prostrations to adore that in Christ, which they kick about and trample upon so in his despised Members.

But I will insist no longer on this Theme, having spoke enough of it elsewhere. We have now shewn *the Usefulness of the Mystery of Godliness in all holy and religious respects*: I shall adde only a word or two in reference to things of this Life, and so conclude the fourth part of my Discourse.

## CHAP. XX.

1. *The Usefulness of Christianity for the good of this life, witnessed by our Saviour and S. Paul.* 2. *The proof thereof from the Nature of the thing it self.* 3. *Objections against Christianity, as if it were an unfit Religion for States Politick.* 4. *A Concession that the primary intention of the Gospel was not Government Politick, with the advantage of that Concession.* 5. *That there is nothing in Christianity but what is highly advantageous to a State-Politick.* 6. *That those very things they object against it are such as do most effectually reach the chief end of Political Government, as doth Charity for example,* 7. *Humility, Patience, and Mortification of inordinate desires.* 8. *The invincible Valour that the love of Christ and their fellow-members inspires the Christian Souldiery withall.*

1. **T**hat Christianity contributes also to the Happiness of this present World, is evident both from the Testimony of Christ and his Apostles, and also from the nature of the thing it self. *Matth. 6.* Where our Saviour having exhorted us not to be over-sollicitous for the things of this Life, food and raiment, setting before our eyes the care of Divine Providence in Creatures of far lesse price then our selves; how the Fowls of the Air are provided for, that neither sow nor reap, nor gather into barns; how gloriously the Lilies of the Field are arraied, that neither weave nor spin: he concludes, That we should not so eagerly and carefully seek after those things as worldly-minded men do; *But seek ye first the kingdom of God (saith he) and his righteousness, and all these things shall be added unto you.* For your Heavenly Father knows that ye have need of all these things. And Paul to Timothy, *Godliness is profitable for all things, having the promise of this life and that which is to come.*

1 Tim. 4. 8.

2. And if we consider the nature of the thing it self, there is an accrue-  
ment of present Happiness from true Christianity, not only by virtue of  
Q. 3 Promise;

*Promise*, but even by *natural dependence of Causes and Events*; especially when that Christian frame of Spirit has arrived to any considerable degree of perfection and maturity. For there is *no such obliging person* in the world as a *mature and ripe Christian*, nor any truer Policy then to be *obliging*. Which Temper the more sincere it is, the more taking it is, and the more sure Fortress against adverse Fortune. Wherefore what advantage *Humanity* has, he has it in the greatest measure. Besides that his *calm and castigate spirit* makes him *sensible & discreet* above all expression, and of a *sagacity* beyond all conceit of the unregenerate man. His *Faithfulness* also and *honest and chearful Industry* have their proper blessing attending them. And his *moderate desires of Riches and Honours* and his *laudable use of them*, unblemished with any blot of either *sordid Covetousnesse* or *vain Ostentation*, prevents or beats back the ill-aimed darts of *secret Malice* and *Envy*. And if but a meaner share of the things of this world be allotted to him, yet his contentments are not the lesse, he finding that true which both *David* and *Solomon* have pronounced, *That better is a little that the righteous has then great possessions of the ungodly*. And when more unsupportable pressures and *afflictions* fall upon him, such as great *Fits of Sicknesse*, *Imprisonment*, and the *Approaches of Death*, his Advantages in this Condition are unspeakably above what any other mortal is capable of. For the more these urge his outward man, the more his inward is inflamed and excited to the exercise of those powers that are most holy and precious; and needing no admonition, (though so fit and apposite as that of *Epictetus*, Νῦν ἐστὶν ὁ ἀγὼν, καὶ ἡδὲ παρῇσι τὰ Ὀλύμπια) the Circumstances of things themselves will assuredly awaken this Christian Champion to the exertion of all the strength of his Soul, and to the successful use of his spiritual weapons wherewith he is armed against the day of battel. For *Faith* and *Devotion* and invigorated *Meditations of the other State* will so fortifie his spirits and strengthen his minde, that in all this affliction he will become more than Conquerour through the power of Christ that enables him to all things. And by how much the enjoyments of this present life are diminished, the more his thoughts are cast upon those that are to come.

3. This brief Intimation shall suffice to shew how serviceable Christianity is for comfort and solace in this present life to every true Christian in his *private Capacities*. But I must not omit to discover also that advantage which a *Communitie* has by becoming truly Christian. Which I am forced to the rather, because some have not stuck to pronounce of Christianity as of a Religion never intended for *bodies Politick*, and very disadvantageous for *publick Concerns*: As if Christian *Humility*, *Mortification of the Flesh*, and *Patience of Injuries*, would so cow and soften a Nation, that it would make them as *helplesse* as *innocent*, and thus betray them to the victorious Fierceness of their invading Neighbours; and the Precepts of *Charity* so indispensably urged but slacken the hands of those that are able to work, and fill the whole Land with lazy beggars. Such like Cavils as these have some ill-willers not only to Christian Religion, but (as I suspect) to any Religion that would curb their inordinate affections, invented and cast abroad; but more to the detecti-

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on of their own ignorance and shame, then of any Imperfection or Unfitness in Christianity, whereby it may not be the Religion of the most flourishing States and Kingdoms that can be constituted.

4. In answer therefore to the proposed Objections, I will in the first place acknowledge with them, That the Gospel was not intended primarily for the advantages of this Life, nor bore in it any Politick design for the administration of Publick affairs of State; but for making men in their private capacities good and happy, and for working their spirits into such a frame of Life and Holiness as would most certainly assure them of that Joy and Glory that is laid up for Believers in the other World. But withall I cannot but take notice, By how much it is plain that there is no Political or Worldly Design in the Gospel, by so much the more evident it is that there is no deceit nor falshood therein; and that it is not the cunning contrivance of some *crafty Law-giver*, but an holy, sincere and infallible Testimony of the Will of God concerning the True way of Salvation, and of the everlasting Happiness of the Souls of men.

5. But though I have been so liberal as to allow them thus much, yet I deny That there is any thing in Christian Religion but what is not only not inconsistent with, but highly advantageous to a State or Kingdom that becomes truly Christian. For empty noises and names of things do nothing. Wherefore I shall affirme, That whatever advantages other Religions may be thought to have for conscientious obedience to the supreme Powers and faithfull dealing betwixt man and man, (which is the universal scope of all Religions as they are made serviceable to bodies Politick) Christianity has these, and upon more evident and unquestionable grounds than any Religion else whatsoever. For what Religion is there in the World that can give that demonstration of a *Life to come*, that Christianity doth in the *Resurrection* of our blessed Saviour, that infallible pledge of immortal Happiness to all his followers? The truth therefore of Christian Religion rightly represented being so irrefutably convincing to both the learned & the unlearned, the Heart and Conscience not only of the People but also of the Magistrate will be the more irresistably bound to the performance of their mutual duties one to another. The Result whereof is an unviolable *Peace*, and with that, all such comforts of Life as the best Laws and Governments pretend to aime at for making a Nation happy.

6. Nay I adde further, that those things that they object against Christianity are such as, if a Nation become truly Christian, do most effectually reach the chiefest Ends of Political Government. Of which one main one is *mutual succour in time of need*. And what is more proper for this than *Charity*? Nor is there any fear that this proneness to help one another shall relaxate the endeavours of the generality of the body Politick, but it only sweetens their care and industry, and takes off that torturous solicitude that must naturally attend those that know too well, that if they cannot hold up themselves, they must certainly perish. Which desperate consideration forces them to all possible tricks & frauds for *Self-Preservation*. Which uncomfortableness of life and the evil temptations thereof are prevented in a *Common-wealth* that is *truly Christian*, and

and consequently *sincerely Charitable*. Neither will *Laziness* thereby be nourished; this same Christian frame of Spirit making them all more ambitious of *doing* then *receiving good*; according to that noble saying of our Saviour, *It is a more blessed thing to give then to receive*.

Act. 20. 35.

7. And as it is without controverſie that *Humility*, the patient Suffering of injuries, and the Mortifying the exorbitant desires of the flesh, do tend most certainly, in a Polity that is become thus Christian, to a constant Peaceableness and a faithful and impartial Administration of Justice in all things, (For from whence is Warre and Dissension, Violence and Injustice, but from the inordinate lusts of the Flesh, from Pride and Desire of disproportionable Revenge?) so is it as true also that they make us not a whit more liable to the invasion of our Enemies, as becoming thereby more cow'd or soft in Spirit. For a due castigation of the lusts of the Flesh rendreth the Body more healthful and hardy; whereas Luxury will certainly make it rotten and effeminate, and expose it to all manner of diseases. And it is a very unskilful conceit to think that *Humility* will make them such tame things, that the enemy may take them up and carry them away at his pleasure: For Christian *Humility* does not consist in being content to be brought under bondage by men, but in not despising others, and not arrogating any thing to our selves, nor seeking unjust dominion over others for our own pleasure and satisfaction.

8. Nor does *Patience toward particular injuries* inure the Christian at all to be remiss in making resistance against an unjust Invader of his Country and Liberties. For the very same Principle, namely the *Divine Love*, that prompted him to bear *private wrong*, the damages whereof he could better reckon up, will as forcibly urge him to resist such *publick Violence* done against the body of Christ, who are more dear unto him then the apple of his eye, and their Concerns as much beyond his private Interest as their Number exceeds his single Person. His *Love* therefore to Christ who died for him, and whose Cause then shall really lie at the stake, His sincere affection to his fellow-members, to whom their dying Lord left that sacred legacy of mutual love, sealing it on their mindes with his own stupendious example; who being so high above them, yet stooped to the shameful and bitter death of the Cross, that they might love one another so ardently and entirely, that if need required they would not stick to lay down their lives one for another; His firm belief in the Providence of God and his special assistance to them that fight his battels; His moderate love of this present World, and certain expectation of the immediate enjoyments of the Happiness of the other life upon the quitting of this; The consideration, I say, of all these things will arme our Christian souldiery (let them be in their private demeanour as *milde* and *humble*, as *tame* and *lamb-like* as you please) with such miraculous *valour and courage*, that I cannot but presage that that Benediction of *Moses* will not fail to attend their enterprizes, *Five of them shall chase an hundred, and an hundred of them shall put ten thousand to flight: For the Lord will go before them, and the God of Israel will be their Reward*. What Nation therefore can grapple with such a people as this? For there is neither Strength nor Counsel against the Almighty.

Levit. 26. 8.

Isai. 52. 12.

BOOK

# B O O K IX.

## CHAP. I.

1. *The four Derivative Properties of the Mystery of Godlineſſe.* 2. *That a measure of Obscurity begets Veneration, ſuggeſted from our very ſenſes.* 3. *Confirmed alſo by the common ſuffrage of all Religions; and the nature of Reſervedneſſe amongſt men.* 4. *The rudeneſſe and ignorance of thoſe that expect that every Divine Truth of Scripture ſhould be a comprehenſible Object of their underſtanding, even in the very modes and circumſtances thereof.* 5. *That Contradictions notwithstanding are to be excluded out of Religion.* 6. *And that the Divinity of Chriſt and the Triunity of the Godhead have nothing contradictions in them.*

1. **W**E have now finiſhed the *four Primary Properties of the Myſterie of Godlineſſe*, having treated of the *Obscurity, Intelligibleneſſe, of the Truth, and Uſefulneſſe* thereof: and have already intimated that there ariſe from theſe *four other properties* (which if you pleaſe you may call *Derivative*;) as from the *Obscurity* of this Myſtery ariſes *Venerability*; from the *Intelligibleneſſe*, *Communicability*; from *Truth*, a *Power of gaining Aſſent*; and laſtly, from *Uſefulneſſe*, an *affectionate prizing of it, and a Zeal or deſire of promoting the knowledge and virtue of it in the World as much as we can.* It remains therefore that we ſpeak ſomething of theſe, but with all brevity poſſible.

2. *That a due meaſure of Obscurity makes a Myſtery the more venerable,* is a Truth ſuggeſted to us by ſeveral obſervations. How *Shades and Silence* affect our very *Senſes*, every one can witneſs who is not of ſo courſe a contexture of Body that onely groſs and fierce Objects can move him. But he whoſe *Senſes* are more paſſive and delicate, can with pleaſure relate how he is affected when he enters into ſome *ſhady and invious Wood or Grove*; the thickneſs of whoſe Trees and redoubled Shadows ſtops his ſight and hopes of ever paſſing through all that growes on that Sacred ground; but what he ſees, he approves of as delightful, and conceives a peculiar pleaſure in that confuſed divination or obſcure representation of things there, where his Eyes cannot reach, nor his Feet approach. The *Silence* alſo of the place encreaſes the *ſolemnneſſe* thereof, in which (as *Plutarch* ſaies well) there is ſomething *profound and myſterious*. And for this very reaſon the *ſhadieneſſe and ſtilneſſe of the Night* ordinarily ſeems a very venerable object to thoſe whoſe *Senſes* are ſo quick and fine, that they can feel and relish all manner of mutations in Nature: which impreſs enriched the Poets Phantſie with that expreſſion,

*Noxque tenebrarum ſpecie reverenda tuarum.*

3. The common *Suffrage* alſo of all Religions gives with us, who have alwaies affected ſomething not eaſily Intelligible at firſt ſight: And their  
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Temples were so built as to have their *Adyta*, some more Sacred and inaccessible places in them. And we may further observe, that *Sparingness of speech* and *Reservedness* in men does naturally conciliate reverence to them. For there is still something behind in them impervious and inaccessible, which if they would impart, they might lessen their respect and become more contemptible. For it is very obvious to humane Nature to brood some strange over-weening conceit of those things they know not, and to neglect and slight that which they know. These are Thieves that willingly leave the house when they have carried away all the treasure. But perpetual expectation continues respect. And what makes matter if the bottom of the Well be fathomless, if the Water we reach be but pure and useful? Wherefore those that contend for such an *absolute plainness and clearness in all points of Religion*, shew more of clownishness and indiscretion than of wit and judgement; and their zeal is not so much for Truth, as out of Pride & Vain-glory; they taking it very ill that any thing in the Myserie of Godliness should be so mysterious, as that their conceited *Reason* should not be able to comprehend it.

4. But I demand of those great Pretenders to *Reason*, who would usurp or monopolize that Title to themselves in matters of Religion, By what Faculty can they demonstrate, that the Divine Oracles should mention nothing to us but what is the adequate Object of our Understandings, and that we shall not be puzzled in our endeavouring to comprehend the *modes and circumstances* of that *General Truth* which they propose to us? For the *General* proposal may be useful to us, whenas the *curiosity of Circumstances* may serve for nothing but the feeding of our foolish desire of devouring all Truth we can meet with and priding our selves in the booty. I speak this in reference to the *most obscure Articles* of our Religion, touching the *Triunity of the Godhead* and the *Divinity of Christ*. For that the Holy Scripture does affirm both, I have already sufficiently shown. And being that they come to us with the same authority that the whole new Testament does, we cannot with any face deny the assertions and yet profess our selves Christians. For the adverse party have no plea but the *Incomprehensibleness of the manner of the thing*: which allegation is most unjust and ridiculous.

For that which comes to us by *Divine Revelation* is as certain as our *Senses*. But our *Senses* do assure us of such things as no faculty can conceive how they are such as our *Senses* warrant them to be. As for example, *The immediate Union of Matter with Matter*, and *The power we have by Will and Thought to move any member of our Body*; These things we know to be, but are as *incomprehensible* as any thing that the Scripture has declared of the *Triunity of the Godhead* or *Christ's Divinity*. And therefore all their Arguments against those two Articles are weak and vain. For it is sufficient that for *those useful purposes* I have often mentioned they be proposed in the Scripture; but in a more shady, obscure and general way; that being enough to serve the End they are proposed for. And if any one be at a loss how to conceive the Mystery, let him make it up with devout admiration and humble veneration: *Affections* better becoming every holy man, than a fierce and peremptory pursuit of his own conceited

Book 1. c. 4.  
sect. 8, 9, 10.  
and c. 5. sect. 1,  
2, 3, &c.



ceited Reason, and bold attempt to pry into those things that God has thought fit to hide from him. Which is as saucy and clownish as forcibly to unveil or unmask some noble Matron or modest Virgin whether they will or no.

5. But that no fraud be done to Truth, nor mankind left liable to all the incredible forgeries and fables of covetous Priests and Impostors, we shall more carefully limit this our exaction of *Reverence* only to such Articles of Religion as are recommended to us not only upon account of *Divine Revelation and Serviceableness to some laudable end*, but are also clear from contradiction and impossibility. For for my own part I am well assured That God, who made our Faculties, will never offer any thing to us to believe, that upon close debate does plainly contradict them. Else all Religions were alike credible, and the Moons coming out of *Mahomet's* sleeve as passable as the History of *Jonas* his being three dayes and three nights in the Whales belly, and afterwards coming out alive. Which, though it be miraculous, is not at all impossible.

6. And therefore I do with all confidence imaginable assert, *That the Divinity of Christ, and the Trinnity, so far forth as the Scripture has declared it self in these points, have nothing of contradiction nor impossibility in them.* Nay, I will go one step further. *Athanasius* his Creed, which one would think is expresse enough concerning this Mystery, if certain words in it be but varied in that latitude of sense which they are capable of, and not only so, but must of necessity have in the Creed, there may be such an interpretation made of it as the most captious Reason can finde no cavil against.

## CHAP. II.

1. *That there is a latitude of Sense in the words of Athanasius his Creed, and that One and Unity has not the same signification every where.* 2. *The like in the terms God and Omnipotent.* 3. *Of the word Equal, and to what purpose so distinct a knowledge of the Deity was communicated to the Church.* 4. *In what sense the Son and Holy Ghost are God. That Divine adoration is their unquestionable right. And that there is an intelligible sense of Athanasius his Creed, and such as supposes neither Polytheisme, Idolatry nor Impossibility.* 5. *That there is no intricacy in the Divinity of Christ but what the Schools have brought in by their false notions of Suppositum and Union Hypostatical.* 6. *That the Union of Christ with the Eternal Word implies no Contradiction, and how warrantable an Object he is of Divine worship.* 7. *The Application thereof to the Jews.* 8. *The Union of Christ with God compared with that of the Angels that bore the Name Jehovah in the Old Testament.* 9. *The reasonableness of our Saviours being united with the Eternal Word, and how with that Hypostasis distinct from the others.*

1. Now

1. **N**OW that there is necessarily understood *this latitude of variety in the sense of several of the words of the Creed*, is apparent from the consent of those that do subtilize this Mystery to the utmost curiosity. For it is impossible for them or any else to think that *the Godhead of the whole Trinity is One* in the same sense that *the Father considered alone is One*, or *the Son or Holy Ghost so considered*. For then there being no more *Unity* in the single *Hypostases* then in the whole *Trinity*, every *Hypostasis* will be *Triune*, which no man will assert. Wherefore there is a *latitude of sense* in the word *One* or *Unity* allowable in the Creed.

2. So when *the Father* is said to be *Omnipotent*, *the Son Omnipotent*, and *the Holy Ghost Omnipotent*, it is evident that *Omnipotent* has not the same sense in all. For the *Father* has the power of *Eternal Generation* of the *Son*, and both *Son* and *Father* of an *Eternal Emission* of the *Spirit*; but *the Son* does not proceed from *the Spirit*, neither is *the Father* generated of *the Son*. Yet *the Spirit* and *the Son* which are both from *the Father*, how infinitely do they exceed the *Creation* of the *World*? And the like may be said of the term *God*; by which if you understand That which is first of all in such a sense as that all else is from him, and he from none, the *Son* and the *Spirit* cannot be said to be *God* in this signification, because the *Father* is not from them, but they from the *Father*.

3. And therefore it is further manifest that the word *Equal* is not to be understood mathematically and absolutely, but in an *useful reference to us*. Which is a Key that will easily open the whole Mystery of the Creed, which God did not communicate to the world to spin and weave unprofitable cobwebs out of; but did thus explicitly impart the knowledge of his *Divine glory*, that understanding *the Distinctness* of his *Godhead* in the *Triunity* thereof, the *Divinity of Christ* might the better be conceived, and how warrantable an Object he is of our worship & *Divine Adoration*. For it passing through the *Titles* of the *Humanity* to the *Eternal Son of God*, there cannot be the least scruple or show of *Idolatry* in such *Divine worship*.

4. For *the Son is God*, and *the Holy Ghost is God*, as well as *the Father*, that is to say, they are all *Eternal*, *Omnipresent*, *Omniscient*, *Omnicreant*; and therefore *Divine Adoration* is due without question to *the whole Trinity* from the *Creatures*. And not upon this account onely, but because they are *so perfectly One*, and have *the same indivisible Omnipresency*, and therefore are *One entire Godhead*, *One coequal Glory and Majesty coeternal*. I say then that *this latitude of sense* being once admitted, which is necessarily implied, the meaning of *Athanasius* his Creed may prove such as no imputation of either *Polytheisme*, *Idolatry*, or unconceivable *Impossibility* can be alledged against it; and the end of this Mystery fully served in such an intelligible Interpretation. But I shall not undertake any such Paraphrase in this place. And what I have already ventured at is rather by way of Essay or invitation to others to make trial; then peremptory assertion in so profound a point, that deserves rather our humble admiration then curious disquisition. It is sufficient that so far as Scripture has determined of this Article, it is without exception or Contradiction.

5. The

5. *The Divinity of Christ* in my apprehension is a more easie Object of belief, being as intelligible as the Union of our Soul and Body. For as they two make up one man, so God and Man make one Christ, as *Athanasius* himself has expressed it. This the Schools call *Hypostatical Union*, which has no intricacy in it but what they themselves have bestowed upon it. For every *Substance* is of it self an *Individual Substance*, and *Universals* but a *Logical* notion arising from our comparing of Substances of like nature together. Neither is there any Substance but by due preparatory modifications may be capable of being united with some other Individual Substance, and these *Two* Individual Substances become *One* whole Substance. Which yet are not so *One* as that they cease to be *Two* Numerical Substances; because they are no otherwise said to be *One*, I am sure are no otherwise *One*, then by the apt *Union* of one with another. Which yet hinders not but that they are still; and if they are, they are *Two*: namely, my *Soul* and *Body* are still this Individual Soul and this Individual Body, though they be, as they term it, *Hypostatically* united. For it onely implies conjunction, not confusion of Substances, nor any losse of the Individuality of the Substances thus conjoined: For there is no Substance conjoinable with another, but remains this Individual Substance, even for that very reason because it is a Substance, every Substance being of it self *Individual*, as I have already said, and yet conjoinable with another Substance: whence it is plain that the *Scholastick* notion of *Suppositum* is a mere foolery.

6. Out of which we may easily understand how that *the Humanity of Christ* and *the Eternal Word* may be *Hypostatically* united without any contradiction to humane Reason unsophisticated with the fopperies of the Schools, and both their Hypostases remain still entire. Of which I will exhibite this as a more sensible representation. Suppose a vast Globe made all of solid Gold, saving one very small section which we will suppose of Silver. This individual Gold and this individual Silver, remaining still this individual Gold and Silver, make up one entire Globe, which is not an entire Globe without either. So in Christ, made up (as I may so speak) of the *Second Hypostasis of the Trinity* and of that *humane Person* that conversed at Jerusalem; He is that individual Silver, and the other that individual Gold, and both these together *One Christ*, the sphere of whose Divinity filling all things, and being every where at hand, cannot but be a warrantable Object of our Prayers and Invocations, as the passive Humanity of Christ the prop of our Faith and confidence by his bitter Passion and Intercession.

7. What *Superstition* therefore can there be, or least suspicion of *Idolatry*, when we pray unto Christ, if we do but think of him to whom we pray? For the *Eternal Godhead* does so outshine every thing in this Object of Devotion, that our minde is in a manner wholly transported into God, though with a due reflexion of honour upon the Person of our Saviour, in virtue of whose Death and Intercession we make our addresses. Which Truth might also passe with the Jew, without any scruple at all, if he do but call to minde with what devout Humility their fore-fathers have \* adored the presence of Angels. To whom in their Law \* *Jehovah*,

\* Exod. 34. 8.  
\* Gen. c. 18, 28  
19. Exod. c. 34  
14. 32. & 34.

the most holy name of God, is also attributed. And if an *Angel*, that sustains the Person of God onely by way of *Embassy*, has this divine honour; how much more then is due to Christ, who is *Jehovah* not onely by *Title* and *external Function*, but by *real Union* with the *Eternal Son of God*? Which the *Platonists* in their *Triad* also call  $\tau\omicron\delta\omicron\upsilon$ , the same in Greek that *Jehovah* is in Hebrew.

8. Or if they could imagine that there was so extraordinary a kind of Union of these *Angels* with God, where so high a name is attributed to them, as being in such an *universalizing* Rapture that they had lost the sense of their own *Personalities*, and were wholly actuated by God, who used them as fully and commandingly as our Soul does our Bodies; yet this may fall short in a two-fold respect of that Union which is betwixt the *Humanity of Christ* & the *Eternal Word*. For first, it may not be of the same kinde, but differs as much, it may be, as the union of a Spirit with a dead Corps does from the union of the Soul of Man in an healthful body. Or if it could be admitted that there was some Principle excited and awaked, or some way inserted into the Essence of an Angel, whereby he might have real and vital union with God; yet it being but *temporary*, it is not to be compared with this lasting and durable union in the *Messias*. Nor does the visible presence of the Angel warrant Divine worship more to him then to Christ. For Christ according to his higher and more adorable nature is every where present.

9. I conclude therefore that the *Divinity of Christ* is not at all repugnant to Reason, I mean his *Real and Physical union*, as I may so call it, with the *Eternal Word*. For being that it was this *Word* or *Eternal Wisdom* whereby God made all things, it is very decorous and congruous that that great Instrument of the restoring so choice a piece of his Creation as *Man* is, should be united particularly to the  $\Lambda\omicron\gamma\omega$  or *Eternal Word*. Nor is it unconceivable how he may be united particularly and immediately to this Hypostasis, and not the other two, from what we observe in Nature. For even the Faculties of the Soul residing in the same part of the Soul, according as the part of the Body is tempered or modified, one Faculty may exert it self in the part, and another be silent and take no hold thereon. And further it is evident, that though the *Holy Spirit of God* and the *Spirit of Nature* be every where present in the World, and lie in the very same points of space; yet their actions, applications or engagings with things are very distinct. For the *Spirit of Nature* takes hold only of *Matter*, remanding grosse bodies towards the centre of the Earth, shaping Vegetables into all that various beauty we finde in them; but does not act at all on our *Souls* or *Spirits* with divine illumination, no more then the *Holy Spirit* meddles with remanding of Stones downwards, or tumbling broken tiles off from an house. Which things rightly considered and improved make this Mystery intelligible enough for those that are fit for such Speculations. So that I need adde nothing more, having already proceeded further then I intended, in zeal against the fraud of some, and indiscretion of others, who so confidently maintain, That some main Points in Christian Religion are not onely *obscure* (which I willingly acknowledge, and that thereby our Religion is the

the *more Venerable*;) but also *repugnant to Reason*, which I utterly deny, and shall in its due place shew the sad inconvenience of so rash an Assertion.

C H A P. III.

1. *That the Communicableness of Christian Religion implies its Reasonableness.* 2. *The right Method of communicating the Christian Mystery.* 3, 4. *A brief example of that Method.* 5. *A further continuation thereof.* 6. *How the Myſtagogus is to behave himself towards the more dull or illiterate.* 7. *The danger of debaſing the Goſpel to the dulneſs or ſhallowneſs of every weak apprehenſion.*

1. **T**HE Second *Derivative* Property of the Mystery of Godlineſs is *Communicability*. For in that it is *Intelligible*, it becomes hereby *Communicable*. Whence it appears what *Communication* I mean: not ſuch as is competible alſo to Magpies and Parots, that is, a ſound of words or phraſes, which thoſe Birds are able to repeat after us; but a Rational impartment of the matter, whereby a mans Underſtanding is ſatiſfied of the real grounds of our belief. This duty the ancient Chriſtians were charg'd with, as appears 1 Pet. chap. 3. v. 15. *Be ready alwaies to give an answer to every man that asketh a reaſon of that hope that is in you, with meekneſs and reverence,* Ἑτοιμοὶ πρὸς ἀπολογία πᾶντι αἰτῶντι ὑμᾶς λόγον. And if we be ask'd a *reaſon* of our belief, and the Apoſtle requires us to answer, aſſuredly he was not conſcious of any *Unreaſonableneſs* of the Chriſtian Faith in his time. That of that witty Father of the Church, *Credo quia impoſſibile*, however it might pleaſe the *Answerer*, it could never ſatiſfie the *Oppoſer*. This would not prove ἀπολογία καὶ βεβαίωσις τῷ εὐαγγελίῳ, as S. Paul ſpeaks, a *defence and confirmation of the Goſpel*, but rather an expoſing it to deriſion and contempt. For he that will acknowledge *Impoſſibilities* in his Religion, gives up the Cauſe without blowes, and yields at once all that his adverſary deſired, namely that his Religion is nothing but a Forgery or Foolery.

2. *Intelligibleneſs* therefore muſt precede *Communication* in him that communicates the Mystery to another, ſo far as he does venture to *communicate* it. Otherwiſe if he once give his Tongue leave to out-run his Underſtanding, what hopes has he of ſeeming *intelligible* to another when himſelf underſtands not what he ſaith? Whence unleſs he meet with a fool, he himſelf will be ſure to be found one, or accounted an Impoſtor or Mad-man. So little edification can there be in ſuch Diſcourſes.

But if a man would be a prudent Imparter of Chriſtian Religion indeed, he is not onely to take care that what he pronounces of the Mystery is *intelligible* to himſelf, but alſo to be very circumſpect how he ſpeaks any thing to any one before they be capable of receiving it. And therefore if he would uſe a right Method, he muſt *begin* with ſuch



things as are the ~~most easy to conceive~~ and the most capable of Demonstration, and also are the most certain pledges of the Happiness which they may expect who desire to be real and cordial Embracers of Christianity.

3. "As for example, They are to declare how Christ is the *Messias* expected of old of the Jews, though rejected by them when he came: That he is the Son of God, miraculously born of a Virgin: That he was a Sacrifice for sin, and underwent the shameful death of the Cross out of love to us: That he was raised from the dead the third day, and ascended visibly into Heaven, and thence is to be expected as Judge of the quick and of the dead; and that then those that believe on him shall be crowned with the highest glory and immortality, their vile bodies being changed into the similitude of his Heavenly body: And that the Resurrection of Christ is a palpable earnest of the purpose of God to reward us thus with everlasting life. Such like things as these are to be *communicated first* by way of proposal, they neither vexing nor wearying the apprehension or imagination of man by any difficulty of conception, but are so strange that they may well call out the closest attention, and put a man upon the most eager inquisition to be satisfied whether they be true.

4. The terms of the question therefore being thus easily intelligible, in the next place it will be expected that they evidence *the Truth of the Narration*: which is to be done from those clear Prophecies of the coming of the *Messias*, in the *Old Testament*, and of what he was to do and to suffer; and by a rational evi~~den~~ce of the incorruptedness and authentic~~ness~~ of the History of Christ in the Gospels and the rest of the Writings in the *New*. And after this, orderly and by degrees, they are to be led on to those things that are more obscure and mysterious, and yet to the patient and well-prepared mind both true and intelligible. For though some few points in Christianity may be obscure; yet so far forth as the Scripture defines any thing of them, they are both intelligible and true. So that *Truth and Intelligibility* is in every warrantable part of Christianity, at least to those that have their understandings exercised in rational Speculations. But for others whose parts and im~~po~~iments have rendered them less fit for any meditation that is subtle and obscure, they may content themselves with the safe adhesion to the forme of Sound words delivered in the Scriptures.

5. Out of which they are very intelligibly instructed of *the Divinity of Christs Person*, in that they read there how he was declared *the Son of God* by voices from Heaven: That he was begotten not by man, but by the overshadowing of the Holy Ghost: That he did such Miracles also as became *the Son of God* to do, being utterly above the power of nature: That in him dwells *the fulness of the Godhead bodily*, whereas it dwelt in the Temple of the Jews onely *Typically*. And therefore there is far greater reason that the devotions of Christians should be directed \* towards Christ, then those of the Jews towards the Holy Temple; towards which they alwaies worshipped, when they put up their supplications to God, though they were far distant from it. That the

\* Revel. 21. 22.



Word also is said to be made flesh, to wit the Word that was in the beginning with God, when all things were made; and that this Word also was God; and that God was manifested in the flesh by the appearing of Christ in the World. John 1. 14.  
1 Tim. 3. 16.

6. That these things are thus really and in truth, the Authentickness of the Scriptures makes good. But for such as are unexercised in Metaphysical speculations, that have not so much as considered the Union of their own Soul with their Body, nor once heard of distinction real and formal, and other settled notions requisite for the more express apprehension of such high points as the Conjunction of the Divinity and Humanity in Christ and the Triunity of the Godhead; the best instruction can be given to them by the *Myrtagogus* is, that they would make that up in humble Adoration that they want in Knowledge: and that God of his mercy imparted these Mysteries to the World for use, and not for curious and vexatious speculation: and that they should be so modest as not to think that utterly unintelligible that themselves for the present cannot apprehend.

7. That the Truth of the Gospel is a standing and immutable thing, not to be altered and changed according to the capacities of men; and that if nothing should be exhibited to their belief but what they will all affirm they have a satisfactory conception of, they will at last tread down Religion to nothing. For they will not stint themselves there, I mean in the rejection of the Divinity of Christ, and of a Triune Deity; but the notion of Angels and Spirits, and of an Immaterial Soul, and lastly of any Being whatsoever that is truly spiritual, will appear so inconceivable to some, that at last Religion will be tumbled down as low as mere Body and Matter, and will find no Object but the visible World, and the Sun and Stars must be the greatest Deities. And so either the ancient Pagan Superstition or else down-right Atheisme must take place.

#### CHAP. IV.

1. The due demeanour of a Christian Myrtagogus in communicating the Truth of the Gospel.
2. That the chieftest care of all is that he speak nothing but what is profitable for life and godliness.
3. A just reprehension of the scopeless zeal of certain vain Boanerges of these times.
4. That the abuse of the Ministry to the undermining the main Ends of the Gospel may hazard the continuance thereof.
5. That any heat and zeal does not constitute a living Ministry.

1. Some such account as this will the prudent Communicatour of the Mystery of Christianity give to him that asks a reason of his Faith, declaring his sense of things with meekness and fear, as S. Peter speaks, that is to say, with patience and mildness towards him whom he informs, and with holy respect and reverence towards God whose Messenger in 1 Pet. 3. 15.

some sort he is; and therefore ought to be careful that he mistake not his errand in any thing, nor mingle of his own what he has no commission to speak, nor distort the truth out of fear or favour, nor make himself suspected by any levity or affected vanity in style or words, that are misbecoming a matter of so great importance. For quaintness of wit and studied eloquence may tickle the Ear for a time, like a Musical aire the while it is playing: but a faithful and serious declaration of the most weighty parts of our Religion will wound the very Heart, and captivate the Soul to the Obedience of Christ.

2. And above all things, he that either of himself adventures, or has any better call to this office, let him ever have in his eye the *Usefulness* of the Mystery he intends to communicate, remembering that that is an *Universal property* thereof; and that, if either his inadvertency or curiosity has carried him into any *Useless* speculations or Theories, he is most certainly led out of his way, and that he is now imparting humane inventions which are nothing at all appertaining to the Gospel of Christ; that he is now feeding his charge not with the sincere milk of the Word, but the brackish sweat of some over-heated Brain. This is the most common and the most dangerous mistake that is to be observed in this Function; as if their very Art and Faculty were to let fly words for whole hours together, whereof not one is directed or intended towards the mark and scope of the Gospel, which is the rooting out of Sin and destroying the Kingdome of the Devil.

3. And yet it is a wonder to see the zeal and heat, and hear the noise of these *Boanerges*, these *Sons of thunder*, as if every sentence were fire and lightning from Heaven against the strong holds of Sin and Satan, and that they would humble every thought to the obedience of Christ, who came into the World to redeem us from all iniquity, and to purchase to himselfe a Church pure, holy and undefiled, without either spot or blemish. Which End notwithstanding is for the most part not onely not aimed at, but too often crossed and supplanted by Hypocritical insinuations of either the *Needlesness* or *Impossibility* of these things. To be short, For the most part the discourse is so off and on, that a man knows not what they would have: but it is as if one should bring Grey-hounds into the field, and let them slip and cry *alloe*, when yet there is no game before them. Which noise though it may make them skip up and look about a while, yet they will presently finde themselves unconcern'd, there being nothing in fight for them to pursue.

4. But if they would exhort to *follow peace and holiness*, without which no man shall see the Lord, this were worth our pursuance indeed, as being the known and certain end of the preaching of the Gospel. But if we see no such design therein, and therefore act opposite to it, and vilify the dawnings of that Day of righteousness that is to arise upon the World and to make the Habitations of Christendome a Land of joy and peace, and discourage the people of God by telling them dreadful stories of the Sons of *Anak*, those invincible Giants, whenas there is nothing too hard nor invincible to the true *Josua*, our Lord Jesus, the wisdom & power of God; verily it is to be feared that this Function, which was intended by God a

Fortress

Fortress against Sin, if it prove by unskilful zeal such a Bulwark of unrighteousness, that He may dig it down and remove it as a ruinous wall of a garden, whose dead rubbish and stones ever falling on the innocent herbs and flowers do smother and stifle them, or as an old decayed hedge which is to be pull'd up and carried away, the quick-set being grown.

5. But if we will work the works of the Lord in faithfulness and according to the design of the Gospel, we our selves shall become part of that Quick-set, and be made living stones to hold up one another in the Temple of God. And that those that are not thus enlivened may not take themselves to be so, by reason of their extraordinary promptitude and vivacity; I must not forbear to declare that this life we speak of is no natural heat, nor the external effects of it. Nor is that a living Ministry according to this sense, that makes shew of the greatest zeal. For verily it is well known that cooling Physick may be administred in very hot broth. And it is too-too possible that such things may be delivered with the greatest heat and fervency imaginable, which once received into the Minds of the hearers are so far from warming them afterwards and spiring them to true holiness and righteousness, that they even flake and extinguish the desire thereof: which yet is no less a crime then stifling the life of God in the World as much as in us lies, and undermining the Kingdome of Christ upon Earth. These things I could not but take notice of concerning the *Communication* of the Gospel, as being of very great use as well to the Hearer as the Teacher, that neither the one might mistake himself, nor the other be deceived by him.

## CHAP. V.

1. *The nature of Historical Faith.* 2. *That true Saving Faith is properly Covenant, and of the various significations of Ἀγάπην.* 3. *In what Law and Covenant agree.* 4. *In what Law and Testament.* 5. *In what Covenant and Testament agree.* 6. *That the Church might have called the Doctrine of Christ either the New Law or the New Covenant.* 7. *Why they have styled it rather Ἀγάπην then Νόμον.* 8. *Other Reasons thereof.* 9. *The occasion of translating ἡ καὶν Ἀγάπην, The New Testament.*

1. **T**HE Third *Derivative* property of this Mystery is a *power of winning assent*, which arises from the convincing clearness of the Truth of the Gospel. This Assent, which is general to all convincing Truths of what nature soever, appropriated thus to this Divine Mystery, is called *Faith*: And this *Faith* in persons unconcerned, suppose Angels or Devils (whom the Gospel may not be meant for, and yet believe the truth of it, at least the good Angels) or else in such persons as may be concern'd in the Gospel, and yet will not close therewith, though they believe it, (if there be any such that can doe so) is vulgarly called an *Historical Faith*. As if a man should throughly

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understand how such a one has purchased a Lordship upon such and such terms, this is an *Historical Knowledge* in him ; and he can tell the whole transaction of the business, and does believe it ; but in the mean time has no share there, he professing himself either unable or unwilling to meddle upon these terms. Such is *Historical Faith*, which alone stands us in no stead to Salvation, and gives no share or portion in the Kingdome of Heaven.

2. But if out of this Belief and Knowledge we seriously close with the terms of the Gospel, this will prove a *Saving Faith*, and is not mere *Historical* knowledge and belief, but *Covenant*. The *Conditions* and *Promises* whereof are clearly comprehended in the *New Testament*, as we ordinarily call it from the Latine translation. But the Greek Inscription is, Ἡ Καινὴ Διαθήκη, which might be better rendred the *New Covenant* ; but is capable also of being interpreted the *New Law*. For of so large an extent is the signification of Διαθήκη, it denoting both *Law*, *Covenant* and *Testament*, as *Hugo Grotius* has observed out of *Plato*, *Aristophanes* and *Isocrates*.

\* See Grotius upon the Inscription of the New Testament.

3. And well may these \* three kinds of *Rights* pass under one common notion and name of Διαθήκη, if we consider what agreement and affinity they have one with another. For first, *Law* and *Covenant* agree in *Sanction* ; especially publick Leagues and Covenants, which of old were made by the mactation of some beast, from whence *Sanction* is à *Sanguine*, from the blood of the Sacrifice. For which cause also the Hebrew Doctors willingly deduce ברית from בריח succidere, as the Latins *fœdus à feriendo*. Whence the phrase of *striking a covenant* is so obvious both in Hebrew, Greek and Latine Authors. And that there is *Sanction* in *Laws* as well as in publick *Contracts* and *Covenants* is plain, for that the blood of him that transgresses is to satisfy the Law. *In legibus Sanctio dicitur ea pars (saies Grotius) qua Sanguinem delinquentis legi consecrat ; In laws that part is called Sanction which consecrates the blood of the Delinquent to the law.*

4. Again, *Law* and *Testament* have this common to them both, that neither are without covenanting or contracting. Nam & haeres, eo ipso quod haeres est, prestare debet factum defuncti ; & subjectus alterius imperio, eo ipso quod subjectus est, ejusdem legibus parere debet : For an heir or executor, as such, is hereby bound to perform the deed of the deceased ; and he that is a Subject, is, as such, bound thereby to obey the laws of him whose subject he is, as the same Author tells us.

5. Lastly, *Covenant* and *Testament* agree in this, that at first it is free to a man whether he will contract or no, and so whether he will take administration or no, or be such a mans heir. But it is not alwaies free whether a man will be such an ones Subject or no, whenas Subjection may unavoidably descend on one as born of such parents and in such an ones Jurisdiction.

6. Out of this distinct apprehension of these several significations of Διαθήκη, we may the more easily judge which is the most competible to the nature of the Gospel, and observe the wisdom of the Ancients in making this Inscription rather than any other. For they might have intitled

titled it 'Ο καινός Νόμος, having a double invitation thereto. For first, the Jews called their *Pentateuch*, as also the rest of their Books of Holy Writ, תורה, that is Νόμος. and the Christian Doctrine is so termed also both by Paul and James, Galat. 6. *Bear ye one anothers burdens, and so fulfill the law of Christ*: and Jam. 2. *If you fulfill the royal law, according as it is written, Thou shalt love thy neighbour as thy self, ye doe well.* They might also have inscribed it 'Η καινὴ Συμβίβη, whose determinate sense had been then, *The new Covenant*. But then it would have hid that special sense of Διαθήκη which the Author to the Hebrews alludes to, chap. 9. 17.

7. But they have made choice of Διαθήκη rather than Νόμος, first because they seem to have an intimation from Christ himself thus to style the Gospel, Matth. 26. 28. *Τὸτο γάρ ἐστι τὸ αἷμά μου τὸ τῆς καινῆς διαθήκης, This is my blood of the new Covenant.* The same also you may read in Mark and Luke. So that here being mention of *Bloud*, *Sanction* properly so called, and which is most conspicuous in the nature of a *Covenant*, is herein manifested. The Author to the Hebrews does more accurately and fully prosecute this Matter, chap. 7, 8, and 9. where ver. 19. he plainly parallels the *bloud of Christ* to the *bloud of the Covenant* made by God with the Jews. *For when Moses had spoken every precept to all the people according to the Law, he took the bloud of Calves and Goates, and scarlet wool and hyssop, and sprinkled both the book and all the people, saying, This is the bloud of the Covenant which God hath enjoined unto you.* To which bloud of the Jewish Covenant all along to the end of the chapter he compares the Sacrifice of Christ and the shedding his most precious bloud, when he did *Fœdus ferire, make a Covenant of peace* with God for remission of sins to all Mankind. See Exod. 24. 8.

8. The other reason why they have styled it Διαθήκη, *Covenant*, rather than Νόμος, is because this Inscription more plainly insinuates unto us the sweet condescension of God Almighty and his singular goodness in the Gospel, who in sending of Christ hath not dealt with us *summo jure*, nor imperiously and minaciously, as severe Law-givers use to doe; but mildly and kindly, as those that contract and covenant in a familiar and kind way one with another. And the holy Writers are so far from giving any considerable occasion to title the Gospel by the name of Νόμος, that they frequently set it in opposition thereunto. And if at any time they attribute that term to it, it is ordinarily nor without some softning or mitigating qualification; as the *Law of Faith*, not of *Works*, and the *Law of liberty* Jam. 1. 25. So that we see that there is a very sufficient ground why, notwithstanding the Jews call'd their *Pentateuch* and other Holy writings תורה, the *Law*, that the primitive Christians should call the Evangelical writings Διαθήκη, *Covenant*; it usually also signifying *Testament*, to which the Author to the Hebrews alludes, chap. 9. 17. which comes exceeding near to the nature of a *Covenant*, where one is constituted Heir upon Condition.

9. The very Title therefore of that Authentical Volume of our Religion gives some general knowledge of the nature of it, if it had been faithfully translated out of the Greek. But the Latine Christians as well in the

the old as in the new Testament ever translating Διαθήκη, *Testamentum*, ( etiam ubi Διαθήκη Θεῷ nominatur, as *Grotius* takes notice, whenas God yet cannot die, and therefore will never have occasion to make his last Will and Testament ) have given occasion to our English Translatours to follow them in the Title of this Book, and to render it *Testament*, rather then *Covenant*: by which notwithstanding is to be understood *Covenant*. Otherwise if you understand a *last* Will and Testament, what sense will the Old Testament bear ?

## CHAP. VI.

1. *That there were more Old Covenants then one.* 2. *What Old Covenant that was to which this New one is especially counterdistinguished: with a brief intimation of the difference of them.* 3, 4. *An Objection against the difference delivered; with the Answer thereto.* 5. *The Reason why the Second Covenant is not easily broken.* 6. *That the importance of the Mystery of the Second Covenant engages him to make a larger deduction of the whole matter out of S. Paul.*

1. **I**N general therefore our Christian Religion is a *Covenant*, the *Terms* and *Conditions* whereof are comprehended in those Books which we ordinarily call *The New Testament*, which were better and more significantly rendred *The New Covenant*. The nature whereof we cannot so well understand, unless we reflect back upon the *Old Covenants* mentioned in the Scripture, which preceded this; and there being more then one, take notice which of them especially this *New* one is set opposite to. That there is mention of more Covenants then one, is manifest from Ephes. 2. 12. And particularly *Circumcision* in the book of Moses and the Prophets is called ברית אברהם, and Διαθήκη in the New Testament, Acts 7. 8. Καὶ ἐδόθη αὐτῷ ἡ Διαθήκη τοῦ περιτομῆς, And God gave unto Abraham the Covenant of Circumcision.

2. But questionless that One most eminent, most solemn and most formal Covenant which God made with the Children of Israel, beginning it at their going out of Egypt, but perfecting it on Mount Sinai in Arabia, this is that *Old Covenant* chiefly glanced at by them that styled our Religion *The New Covenant*: and they had a very good warrant for it out of the Prophet Jeremy, ch. 31. v. 31, 32. Behold the daies come, saith the Lord, that I will make a New Covenant with the house of Israel and with the house of Judah: Not according to the Covenant that I made with their Fathers in the day that I took them by the hand, to bring them out of the Land of Egypt (which my Covenant they brake, although I was an husband unto them, saith the Lord.) But this shall be the Covenant that I will make with the house of Israel: After those daies, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people.

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Which promise also is recorded in the 54. of *Eſay*, *And all thy children ſhall be taught of the Lord, and great ſhall be the peace of thy children.*

So that there is found an *Old* and a *New* Covenant ſet oppoſite the one againſt the other by the Prophets own ordering. The difference of whoſe natures conſiſts mainly in this, That the *Old Covenant* is an *external Covenant*, ſomething without a man, the other an *inwardly-ingrafted principle of Life*. This is that word which is in our heart as well as in our mouth, of which Paul profeſſes himſelf a preacher, and therefore muſt be the goſpel of *Jeſus Chriſt*.

3. But you'll ſay, The *Evangelists* and the *Apoſtles* Writings are *without* too as well as the *letter* of *Moses*. I, but yet for all that it is very manifeſt and plain that they have not reached the Diſpenſation of the Goſpel, that have not attained to an inward principle of life. Which being the great diſtinguiſhing deſign of the Goſpel, we are to look upon it in this deſign and end, and that it has not done its work, and is in a manner nothing to us till this be done. *He that believes in me, out of his belly ſhall flow rivers of water.* And John 6. *He that eateth my fleſh, and drinketh my bloud, dwelleth in me, and I in him. As the living Father has ſent me, and I live by the Father; ſo he that eateth me, even he ſhall live by me.* Which paſſages plainly enough import the moſt intimate principles of life that may be, the *divine nature* being turned as it were in *succum & ſanguinem* within us, being converted into the juice and nourishment of our Souls. John 7. 38.

4. But our converſation under the *Mosaical Covenant*, and our frame of Spirit there is but an ordinary accuſtomy temper or habit of doing or not doing ſuch and ſuch things; and conſequently all that righteouſneſs but a fleſhly rational fabrick of minde, which Fear and Cuſtome have carved out in the ſurface as it were of our Souls; which characters by the ſame instruments are ſo preſerved legible. But under the Covenant of Chriſt, nor Fear nor Cuſtome, but an inward ſpirit of life works us into everlaſting holineſs and a permanent Renovation of nature and Regeneration of the hidden man.

5. From whence the reaſon is to be underſtood of that difference the Prophet *Jeremie* intimates betwixt the *Old Covenant* and the *New*. That the *old Covenant* was broken by his people, but the *new* one ſhould not be broken. For the one being an external yoke, and the other the inward pleaſure of life and radicate deſire of the Soul; it is no wonder that what is forced laſts not long, but that upon the firſt opportunity and provoking occaſion, like unmanaged horſes, we caſt off the burden that ſo pinches us and galls us, in lying ſo heavy upon us, and being no part of us. But the *perfect Law of liberty* becoming as it were our own life and nature, our greateſt burden would be not to act according to it, and to act contrary thereto intolerable. For it were the wounding and tormenting a principle of life in us, or the Spirit of Chriſt in us, whereby we are not only aided and aſſiſted to every good work, but take a natural delight therein: whereas under the *Mosaical* law we have no conformity of Spirit to either the purer Moral precepts, or any complacency in the luggage of a company of inſipid and burdensome Ceremonies; and

and yet the *Mosaical* Dispensation, though it give no strength to perform what it requires, yet like *Pharaoh's* hard task-masters requires the same tale of brick, though they withhold the straw.

6. And this gives us some light into the nature of the *Two Covenants* in reference to the Prophecie of *Jeremie*. But it being an argument of very great consideration, I will not content my self with so scant an account thereof, but make a more copious deduction of the whole matter out of Paul, Gal. 4. that we may the more fully understand so important a Mystery: and when I have from thence discovered the excellency of the state of the Second Covenant, I shall adde such things as tend to the more useful knowledge of the entrance into it and advance in it.

## C H A P. VII.

1. The different states of the Two Covenants set out Galat. 4. by a double similitude. 2. The nature of the Old Covenant adumbrated in Agar: 3. As also further in her Son Ismael. 4. The nature of the New Covenant adumbrated in Sarah: 5. As also in Isaac her Son and in Israel his offspring. 6. The necessity of imitating Abraham's faith, that the Spiritual Isaac or Christ may be born in us. 7. The grand difference betwixt the First and Second Covenant, wherein it doth consist. With a direction, by the by, to the most eminent Object of our Faith. 8. The Second main point wherein this difference consists, namely Liberty, and that, First from Ceremonies and Opinions; 9. Secondly from all kind of Sins and disallowable Passions; 10. Lastly, to all manner of Righteousness and Holiness.

Gal. 4. 21, 22, I. **T**ELL me, ye that desire to be under the Law, do ye not hear the Law? 23, &c. For it is written that Abraham had two Sons; the one by a bond-maid, and the other by a free-woman. But he who was of the bond-woman was born after the flesh; but he of the free-woman was by promise. Which things are an Allegorie; for these are the Two Covenants, the one from the Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the Mother of us all.

Here the story of Agar and Sarah, Ismael and Isaac is made to set out, and that very appositely and lively, the two different conditions of those that are under the Law and those that are under the Gospel: that thereby the advantage and excellency of one above the other being laid open before the eyes of the Galatians, they might not hereafter be any more in a tottering and fluctuating condition, or sophisticate and adulterate the precious purity of the Gospel with *Judaical* superfluities and useles, if not now hurtfull, Ceremonies; but stick fast to Christ alone, not go-  
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ing back from him to *Moses*, nor yet mingling *Mosaical* Rites and Ceremonies with the plainness and sincerity of *Christ*.

In the words we have recited there is a double Similitude. We will in each first lay out the particulars of the *Protases*, and then pass on to the *Apodoses*. The particulars of the First are *Agar* *Abraham's* bond-woman, *Ismael* the Son of the bond-woman, and the manner of the birth of this Son of the bond-woman, *he was born after the flesh*, that is, according to the ordinary course of Nature. Now in the *Apodoses*, *Jerusalem that now is*, that is, the Church of the Jews, answers to *Agar* *Abraham's* bond-woman, and those of that Church to *Ismael* the Son of the bond-woman, and to the being born after the flesh, the being born out of the outward letter of the Law.

The particulars in the Second *Protasis* are *Sarah* the free-woman, and *Isaac* the Son of *Abraham* which he had of this free-woman, and lastly, the manner of his birth, it was not *ἐκ σάρκα*, but *ἐκ τῆς ἐπαγγελίας*, it was not after the ordinary course of Nature, but the extraordinary power of God signified in his promise. And now in the *Apodoses*, *Jerusalem that is from above*, that is, the Church of true Christians, answers to *Sarah* the Free-woman, and those of that Church to *Isaac* the Son of the Free-woman, and their being born of the Spirit, not of the letter, to the being born by promise, not according to the flesh.

And now if we compare the particulars of these two *Protases* one with another in their due order, we shall find a main difference or rather contrariety. For *Agar* and *Sarah* differ as *Bondage* and *Freedom*, and *Ismael* and *Isaac* as *bond* and *free*, and the condition of their births as *Nature* and *God*. And consequently there must arise a real difference or contrariety in the particulars of the *Apodoses*, viz. betwixt the *Old terrestrial Jerusalem* and the *New one from above*, betwixt the Jew, Pharisee or outward Legalist and the true and real Christian, and lastly, betwixt the *Flesh* and the *Spirit*. And so to speak compendiously, this Text of the Apostle is nothing else but a description of the different conditions of the Two Covenants, set out in an historical Allegorie, taken from *Agar* and *Sarah* and their two Sons, &c. I shall therefore now fall upon them in that order as I have laid them out.

2. And First therefore of *Agar*, the bond-woman, which signifies the *Covenant of the Law given upon Mount Sinai*. For this *Agar* is *Mount Sinai in Arabia*. Which is spoken Synecdochically from a Town there called *Agra* by *Plinie*, and by *Dion*, *Agara*; and the people *Ἀγραῖοι* and *Ἀγαρῶναι* in Greek Geographers, as *Grotius* has pertinently observed. This allusion therefore to *Agar* on *Mount Sinai* where the *Law* was given, does commend to us more handsomely and facilitate the Allegory taken from the story of *Agar* and *Sarah*. But if there were not this Geographical advantage, the Application will be found very suitable and apposite even without it. And much of the nature of the *Old* and *New Covenant* is hinted at even in the names themselves: as in this of *Agar*, which they ordinarily interpret *Peregrina*. What the relation or habitude is betwixt the Soul of man and the things of the *Old Covenant*, is very fitly set down in the meaning of this Name *Agar*. For verily as

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for those things that were Positive and Ceremonial in the Law of *Moses*, they are but *ἀνόμα*, things strange and of no affinity with the Soul; and as for those things that are most precious and most indispensably good in the Law of *Moses*, the Soul in no better a dispensation then *under the Law* is plainly a *Stranger* to them. For the Law conveys no life, but all congruity, sympathy and vital affinity must arise out of a Principle of life. And hence it is that *the Law makes nothing perfect*, and that *Righteousness cannot be of the Law*, as I have above intimated out of the Apostle. The *Law* therefore giving no life, a *mere Legalist* is even a *stranger* to those things he practices and imitates under the Law, and acts so as the Parot speaks, by external imitation, not from a due inward Faculty.

Secondly, This *Agar* her condition was a bond-woman: and what I pray you is it to be in *bondage* or not *sui juris* but to be constrained to act *ad nutum alterius*? And in this condition are all those that are *under the Law*. For they do not act according to a free inward and living Principle in them, but are fain to be curb'd and fettered by an outward imposition, which is perfect and proper bondage. And there is no bondage but to do or suffer otherwise then a man would himself.

3. Thirdly, Of this *Agar* is begot *Ismael*. What's that? *Ismael* may signify these two things: viz. either one that has only a knowledge of God by \* *hearsay*, from *ὑμῶν audire* and *ἡρᾶ Deum*, or so far as some external letter conveys it to him, resolving all his faith in things concerning God into an outward Scripture only; and haply is so earthly and carnal that he would scarce believe there were a God, unless it were for the Scripture. Or else from *ὑμῶν obedire*, from obeying God in a servile and external forc'd way. For *Obedience* implies some kind of reluctancy, or that that which we obey in goes something against the hair with us; but yet in obedience to the Commander we do it nevertheless, as being bound to obey. And this is most of all proper to them under the first Covenant. For that Law not giving life, there is no Principle of life and natural and genuine compliance of the Soul of man with the spirituality of the Law under the *First Covenant*; and therefore that of the Law which he endeavours to perform must needs go cross to him, and it will be merely the obedience to the Precept, not the love of the thing, that will make him endeavour the performance. And this is the true condition of *Agar's Son Ismael*. And it would not be unreasonable

\* Philo *ἀν*  
φυσῶν. Εἰ-  
ρηνιστικῶς ὁ  
Ἰσμαὴλ, ἀκού-  
σας. ἀκούσας δ'  
ἰσχυρίσας τὴν  
ἀλλοτρίαν φέ-  
ρεται. ἔδει-  
κνυσι δὲ τὴν  
ὑπὸς τὴν ἀπει-  
θήν. Ἰσ-  
ραὴλ καὶ ἡ  
ἰσχυρία, καὶ  
ἡ ἀπειθήν. ὁ  
ἰσχυρὸς δὲ  
ἰσχυρὸς.

\*\* Philo *ἀν*  
φυσῶν. Αἱ  
χεῖρες αὐτοῦ  
ἐπὶ πάντας, καὶ  
αἱ χεῖρες πάν-  
των ἐπ' αὐτόν.  
Σοφιστὴς δὲ βέ-  
βαιον αὐτοῦ, τὴν  
ἐκείνου σκεπ-  
τικὴν ἀποφά-  
σιν. ὁ δὲ ἀ-  
ποφάσκει ὅτι  
ἰσχυρὸς καὶ  
ἰσχυρὸς.

to add also that he is a great and fierce \* *Disputer* upon the letter, a notable *Polemical Divine*, and his ignorance and untamedness of his carnal heart makes him very bold and troublesome: \* his hand is against every man, and every mans hand against him, as the Scripture witnesses of him. But I will not insist upon these things.

Fourthly and lastly, This *Ismael* the Son of *Agar* κατὰ σάρκα γεγέννηται, he was *begotten and born after the flesh*, or according to the ordinary and accustomed power of Nature. And such an one is he that is merely under the *First Covenant*: He is not born of the Spirit, or regenerated by the extraordinary power and assistance of God, which he that is *under the Second Covenant* takes hold of by Faith in the Promise; but

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toiles and tugs with that Understanding and ordinary Naturall power is in him of externally conforming himself to the proposed Rule: and under this poor dispensation, when he is come to the best of this his either birth or growth, he is but *κατὰ ὥσιν* *κατὰ ὥσιν*, he is but *Flesh*, and not *Spirit*. For that which is born of the *Flesh*, that is, of our own natural abilities, is but *Flesh*; but that which is born of the *Spirit*, that is, of God and his *Divine seed* in us, that is *Spirit*, the true Spiritual man, the Lord from Heaven, Heavenly, in a Mystical sense. But this under the Law is but the Son of the *Flesh* or the *Earth*; is not a Son of that *Jerusalem that is from above*, the Heavenly *Jerusalem*, which is the Mother of as many as are real and true Christians.

For this is *Sarah* the Free-woman; but the old *Jerusalem* is in bondage with her Children, as the Apostle plainly tells us.

4. And thus far have I described the condition or nature of the Old *Mosaical Covenant*, so far forth as is intimated in the Text. I proceed now to the *Second* or *New Covenant* under Christ. And the first Particular in the *Protasis* here is *Sarah, Domina, a Free-woman, libera à vitiis ac ritibus*, as the Interpreter speaks very well, one that is not commanded into obedience by others, but is *sui juris*, does what she pleases; and so she may very well, for nothing pleases her but what is good, and therefore fit to be done. For *Sarah*, or the *New Jerusalem from above*, is of one Spirit and one mind with Christ. And this is the true Church of Christians, in whom the body of sin being dead, they are free from it, as the Apostle speaks to the *Romans*; & being quit thereof, they walk freely and safely, *etiam custode remoto*, that surly *Pædagogus, the Law*, no longer dogging them at the heels. For whatever it can suggest from without, the Spirit of God whispers to them from within, or indeed that living Form of all holiness and righteousness, the Image of Christ recovered in them, guides them as easily and as naturally to, as our external Senses guide our Natural man in this outward and visible world. This therefore is the condition of the Church of Christ and every true member of it, at least arrived to its due maturity and perfection, that every Soul there is as *Sarah, Domina*, as a *Queen Regent* in her little world, herself acting nothing forcedly but freely, as from a living principle, and keeping those under her in due order and subjection. Which condition undoubtedly the Scripture does point at in such phrases as these, *He hath made us Kings and Priests*; and elsewhere, *You are a Kingly Priesthood*; and the like.

5. Secondly, Of this *Sarah* was born *Isaac*, which signifies \* *Laughter*, \* See Book 8; and is a signe of *Chearfulness and Joy*. Because he that is a true Christian acts and walks with joy and chearfulness in the waies of holiness and righteousness. And herein is he mainly distinguished from *Ismael*, who acts merely out of obedience to an external form, and so forces himself against the hair to do or omit that which, were it not that he was bound in obedience to do or omit, he would take the boldness to neglect; his inward principle being contrary to it. As for example, he would revenge, did not the Law forbid him; he would immerse himself into all manner of Sensual pleasures, were he not aw'd as an hungry dog by the



lash and penalty of the Law, and so in other things. But the Soul of a true Christian, in whom *Isaac* is born, does not act what is good or omit what is evil out of any force or fear of any external inconvenience, but *naturally*, as I may so speak, that is, from a *Divine nature* and power in him, and therefore with as much chearfulness and willingness as the natural man does eat and drink. And of this *Isaac* was born *Jacob*, who was called *Israel*, which *Philo* the Jew interprets, *one that sees God*, ὁρᾷ τὸν Θεὸν περὶ τοῦ τῶνομα. but you may be remembered that *Ismael* in the first signification of his name noted one that did *only know God by hearsay*, which is quite contrary to the *seeing of God*. For that priviledge is proper to the true Christian to whom *Isaac* is born, and from him *Israel*: but he is quite out of the line of *Ismael*, having now nothing to do with *hearsaies* and *conjectures*, and fruitlesse *disputacy* upon the mistaken letter, and *Polemical Divinity*, and vain and ridiculous altercations and janglings, for he is now a Citizen of that *New Jerusalem from above*, and the *only true Jerusalem*, according to the notation of the name, which they will have to signifie *The vision of Peace*. He is a living stone of the Temple of Him that is greater then *Solomon*, where there is not heard the noise of any axe or hammer.

Thirdly and lastly, This *Isaac* was not born according to the flesh, but διὰ τὴν ἐπαγγελίαν, i. e. *Per eam vim extraordinariam quam Deus promiserat*: for it is a Metonymy, as the Interpreter rightly has noted. *Isaac* was not born according to the power of Nature (for that Natural power of begetting and bearing Children was then extinct in *Abraham* and *Sarah*, by reason of old age, as the Text tells us,) but he was born by the power of God working extraordinarily in Nature: which power *Abraham* having a faith in, and believing the promise, he at the appointed time saw and enjoied the effect of it. And this is the precious Christian *Faith* so mainly necessary, and yet so little spoken of by them that spake much in matters of Divinity. For without *this Faith in the power of God*, *Isaac* will not be born in us, and if he be not born in us, I know no warrant we have to conclude our selves *Christians* or men under the *Second Covenant*. Wherefore it is a point mainly necessary to be insisted upon, that we may at length be really that which we pretend to be, that is, Sons of the *Free-woman*, and not of the *Bond-woman*; that the true *Isaac* may be in us, which is Christ according to the Spirit, the Wisdom and Power of God, a Divine vigor and life whereby we are enabled with joy and chearfulness to walk in the waies of God.

8. And verily it was this so necessary and useful *Faith* that was so commended in *Abraham*, that it was imputed to him for righteousness, as I have above noted, viz. his believing the Promise of God in things above the ordinary power of Nature. For it is the nature of men that make large professions of God and Divine Providence, yet never to believe him further then in Natural Causes and humane probabilities. But this is not so much to believe *God* as *Nature*, nor to depend on him, but on our own cold and ineffectual Reason concluding from accustomed probabilities. Which if *Abraham* had done, it might well have forfeited the birth of his Son *Isaac*. And it will be very reasonable to examine

\* Philo ὁρᾷ τὸν Θεὸν περὶ τοῦ τῶνομα. but you may be remembered that *Ismael* in the first signification of his name noted one that did *only know God by hearsay*, which is quite contrary to the *seeing of God*. For that priviledge is proper to the true Christian to whom *Isaac* is born, and from him *Israel*: but he is quite out of the line of *Ismael*, having now nothing to do with *hearsaies* and *conjectures*, and fruitlesse *disputacy* upon the mistaken letter, and *Polemical Divinity*, and vain and ridiculous altercations and janglings, for he is now a Citizen of that *New Jerusalem from above*, and the *only true Jerusalem*, according to the notation of the name, which they will have to signifie *The vision of Peace*. He is a living stone of the Temple of Him that is greater then *Solomon*, where there is not heard the noise of any axe or hammer.

As if *Israel* were also to be deduced from *וירא* signifying *videre*, and *Deus*.



mine our selves, if we do not now hinder the birth of the spiritual *Isaac*, by reason of our *unbelief*. For we finding the generality of men so evil as they are, and being conscious to our selves of abundance of corruption and all manner of weaknesse and proclivity to what is bad, and finding it so common a thing for men to continue in their evil wayes, and not to put off their wonted habits, and that in our own attempts and resolutions we have been often baffled and cast back again; we are likely, through a spirit of Infidelity, to conclude that that which is so hard to flesh and blood, and is so seldome seen in the course of the World, will not be at all effected in us, and therefore either live as it happens, or at least make very small progresse in matters of true Religion and Piety, I am sure fall short of that high calling whereunto we are called, *viz.* that glorious liberty of the Sons of God, from the slavish inveiglements of all *uselesse Ceremonies* and *real sins*. And this is for want of *Abraham's Faith*, who believed contrary to all probability of Nature, that for all his decayed body, and *Sarah's* barren womb, yet God would raise up seed to him, and that they should have a Son in their old age. We are therefore to imitate *Abraham* the Father of the faithful; and what we finde our selves weak in, not to distrust but that God in his good time can make it out to us; and therefore with patience and perseverance to presse forward, and by *Faith in the power of God*, who raised Christ from the dead, to expect that after we have been made conformable to his death, we shall also partake of the Resurrection from the dead. For Christ in our Souls wading through the death with us, that is, supporting and strengthening us in our greatest Agonies, brings up himself and us into a glorious Resurrection from the dead: which you may call a *Birth*, if you please, as well as a *Resurrection*, using but the same liberty that is already in the Scripture; where speaking of his *Resurrection*, the Apostle cites that in the second Psalm, *Thou art my Son, this day have I begotten thee*. And this is the Son who, as he professes of himself, if he make us free, we are then free indeed. For he is the Son of *Sarah* the Free-woman, and we being of one Spirit with him do *ipso facto* become free.

7. And if we would compendiously declare the grand difference betwixt the First and Second Covenant, it does consist mainly in these two points we are upon. First, That a true Christian, or one attained to the End and Scope of the Second Covenant, is what he is by Faith in a supernatural power working him to it. Secondly, That that condition he has attained to is a condition of true and perfect *Freedome* properly so called. But he that is under the *First Covenant*, is what he is by the power of *Nature* onely, and by applying himself as well as he can to the *external Rule* he has set before him. And verily he that does no more then thus in Christianity it self, that is, *outwardly apply himself to the Letter of the Gospel*, has not arrived to the End of the Gospel, nor is *Isaac* yet born in him, but is under an *outward legal Form*, in stead of the *Law of the Spirit of Life*. And he cannot be born of the *Free-woman*, forasmuch as the *Law of the Spirit of Life* is wanting in him, which does really free *us from the Law of Sin and Death*.

But now by reason that a true Christian arrives to that happy condi-

tion he is in by a *Supernatural power*, (which condition is to be *freely* and *naturally* righteous and good, that is, *δικαιοσύνη* by a *Divine nature*; which when we have attained to, we may be properly said *naturally* and without straining to do that which is good and righteous) we discover here a very eminent Object of our *Faith*, viz. this *Divine power*, by the help whereof we are to be wrought up into this happy condition of a living inward Righteousnesse, that is as near to us as our own Souls, and is the life and spirit of our Soul, as our Soul is of our Body. And thus are we *made just by Faith*, as I have elsewhere intimated, viz. by *Faith in the power of God*, whereby he is able to raise Jesus Christ from the dead in us, or what is all one, whereby he is able to make the *Spiritual Isaac* grow in our withered and barren wombs, and to bring to passe in us that by his assisting *Grace* which would never have come to passe by the mere strength of *Nature*. This I say is a very eminent and highly-considerable Object of our Christian Faith. And the want of this Faith the Prophet may seem to complain of in a mystical sense, when he saies, *Who has believed our report? or to whom is the arm of the Lord revealed?* that is, Men are very slow to believe that the power of God in Christ is so efficacious as it is to cast down every strong hold of Satan, and to kill and slay the body of Sin in us, that the spirit of Righteousnesse may be revived and restored in us. And thus much briefly of the First point wherein the *Second Covenant* differs from the *First*. The Second point is this, *That the state of the Second Covenant is a state of Liberty, as that under the First of Bondage.*

8. And this *Liberty* consists in these three things especially: First, *In that we are freed from the tedious and voluminous luggage of Ceremonies, nor are any longer superstitiously hopped in the toiles and nets of superfluous Opinions*, which tend not at all of their own nature to the advancement of the *Divine life* and the Kingdome of Christ in the world. And verily it cannot sink into my minde how *Zeal about unnecessary knowledge* can be any better then the boiling of the *natural heat* in the behalf of that which is alike dear, nay more dear to Devils and Natural men then to the true Children of God, in whom the curious desire of *Speculative knowledge* is very much extinguished through their ardent thirst after *Divine life and sense*: which will most vividly possesse them upon a due measure of Regeneration, or the Resurrection from the dead, when we have risen with Christ as well as died with him. In the mean time while we are passing through the painful Agony of *Mortification*, all fine Opinions and Curiosities of Religion will lie scattered and neglected about us, as toies and gew-gawes by a child that is deadly sick.

9. Secondly, the Second part of our *Liberty* consists in this, *that we are free from Sin*. They are the very words of the Apostle, *For if we have been planted together in the likeness of his death, we shall be also in the likeness of his Resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead, is freed from sin.* And hence I think it is very plain that a man that has had his due progress under the *Second Covenant*, I mean the Gospel of Christ, is freed from the rebellion and

tumult

tumult of the body of sin. And that we may not shuffle off so general a notion and elude the force thereof, I will particularize; He is freed from *Pride*, from *Envy*, from *Hatred*, from *Wrath*, from *Grief*, from *Covetousness* and from *sensual Lust*. And some of these are so incompatible with the nature of a Christian, as *Pride* and *Envy*, that they are like the rankest poison, not in the least degree consistent with the condition we speak of. And though something in reason may be said for *Hatred*, yet I believe it will lie very crossly and unevenly in the heart of a good Christian; and I see no need of it, whenas *Anger* and *Sorrow*, that is *Pity*, will supply the place of it. And we may observe our Saviour Christ surprized with *Anger*, and melted in *Grief* and *Pity*, but there is not the least intimation of *Hatred* in any passage of our Saviours life. So that it is the safest and most warrantable to be *angry* at, or *pity* wicked men, not to *bate* them; lest we become in some measure hateful our selves by putting on that so deformed vizard. As for *sensual Lust* and all *Voluptuousness*, it is so conspicuous an Object of mortification, that he that does not hit the mark there, and strike dead, kills nothing at all. For it is the most craft and gross enormity of them all, and the most scandalous, and the most importunate disturber of men that make towards God, and the greatest extinguisher of true *Faith* and *Sense* in *Divine things*; and so besmeares the wings of the Soul, as it were with bird-lime, that she cannot move upward, nor at all release her self from the impediments of the Body, nor have any phansy nor conceit of what is Heavenly and Divine.

But now *Pride* and *Voluptuousness* being exterminated, it is plain that *Covetousness* will be set packing; for it is ordinarily onely a purveyor for those two Vices. And those that are the most sordidly covetous, are well aware that Money being able to do all things, (let men talk what they will) they really are not, nor can be despicable.

10. The Third and last is his *Freedom to Righteousness*. And that this is true, is very plain from what has been said before. For he being *free from that load of unnecessary Ceremonies, and from the intanglements of fruitless and superstitious Opinions, and from the body of Sin*; what can now hinder that Divine principle of Regeneration from acting chearfully, freely and comfortably? For every mountain is cast down, and every valley is exalted, and all is made plain and even before him, that with pleasure, ease and joy he may walk in the wayes of that Everlasting Righteousness that Christ brings into the world. For the Eternal seed of the Word that is engrafted in him, or that living law of Righteousness planted in his heart, does as naturally guide and actuate him as the Soul does move an unshackled Body; and it is no more constraint or bondage in him to do what is truly good and holy, then it is to the unregenerate to do that which is natural or vitious.

And thus have I plainly and truly set before you *the Idea of a well-grown Christian*, that has made his due proficiency under the mighty advantages of the *New Covenant*, the Gospel of Christ; that we may know what to aspire to and breath after, and that we may never be quiet till we be possessed of this blessed & happy condition. Which designe is of

so high consequence, that I shall hold my self very defective in my treating thereof, unless I adde also what would be serviceable for direction touching the entrance into this *New Covenant* we have described, and for our advance and progress in the same. Which we shall doe by shewing the adequate Object thereof, the true Principle that moves us to covenant, and the most effectual means to make us faithfull pursuers of what we first purposed and agreed to.

## CHAP. VIII.

1. *The adequate Object of saving Faith or Christian Covenant.* 2. *That there is an Obligation on our parts, plain from the very Inscription of the New Testament.* 3. *What the meaning of Bloud in Covenants is.* 4. *And answerably what of the Bloud of Christ in the Christian Covenant.* 5. *The dangerous Error and damnable Hypocrisie of those that would persuade themselves and others that no performance is required on their side in this Covenant.* 6. *That the Heavenly Inheritance is promised to us only upon Condition, evinced out of several places of Scripture.*

1. **T**HE adequate Object of saving Faith or Christian Covenant (For I mean by Covenant our faithfull and sincere closing with the terms of the Gospel) is that which we ordinarily call *The New Testament*; that is to say, those concerning Truths that are there upon record, as well *Precepts* as *Promises*: all these are to be believed and assented to. Or, to speak yet more comprehensively, All that Christ is said thereto have done or suffered, to have acted or procured for us, whatever good he has done for us already or promised for the future on his part, this is to be believed without any evil suspicion or wavering: And what on our part is required to be done, is also with a free and plenary purpose of minde to be accepted and promised, and with all steadfastness and sincerity to the utmost of our power to be endeavoured after, without any fraud or tergiversation, without any elusive tricks or perverse misconstructions of the holy Precepts of the Gospel.

2. For the very Inscription of this Record we call *the New Testament*, ἡ καινὴ Διαθήκη, bears before it the Notion of a *Covenant*, that is, of *mutual obligation*: though it may also signifie a *New Law*; Which title would more roughly confute those Hypocritical Flatterers both of themselves and their Followers, who by their deceitfull Interpretations would make them believe that nothing is expected on our hand in this Gospel-dispensation. And besides, a *Law* is not for nothing defined in *Aristotle* by *συνθήκη*, *Covenant*, it being ἐν συνθήκῃ ἀλλήλοις τῶν δικαίων, as *Lycophron* has defined it, *The Law being our common sponsor or undertaker that there shall be just dealing betwixt party and party*. Nor can they decline the truth we aim at by pretending that ἡ καινὴ Διαθήκη is only *the New Testament* in such a sense as relates to *dying men*, and therefore may  
signifie

signifie a right conveyed to another without any mutual obligation. For in this sense it cannot be called a *New Testament*, because there was no *Old* one answering to it. For the *Law* of God, or *Covenant* by *Moses*, could not be called a *Testament* in this sense: For God the Father did not die, nor is *Moses* his *Law* any *Legacy* or last *Will* and *Testament* in reference to *Moses* his death.

3. It remains therefore that *Christianity* is an *obligatory Covenant*, whereby party is tied to party, that is, God to man, and man to God; & that the Mediatour of this *Covenant* is *Jesus Christ*, whose blood shed upon the Cross is the *blood of this Covenant*; as your most sacred and solemn *Covenants* amongst the *Nations*, and with the *Jews* too, were (as I have above intimated) with the sprinkling of blood. Which Ceremony of sacrificing and effusion of blood was nothing but an insinuation of a mutual imprecation or commination of the highest evil to one another, if they dealt treacherously in the *Covenant*. *Græci* produce an ancient form of the *Pagan Religion*, which is express to this purpose, *Qui prior defexit, tu illum, Jupiter, sic ferito, ut ego hunc porcum hodie feriam, tantoque magis quanto magis potes pellēsque.* And so the *Trojans* and *Græcians* making a solemn *Covenant*, and religiously obliging one another to stand to the terms thereof, upon the sacrificing of lambs and pouring out a drink-offering to the Gods, one uttered this Imprecation or Commination indifferently to either party that should prove false.

Hom. Iliad. 3.

Ζῶν κούρῃ, μέγαν, ἔχ' ἀδινάτοισι θεοῖς ἔμοι,  
Ὅσπότεροι πρῶτεροι ὑπὲρ ὅρατα πληρώσιν,  
Ὡς σὺ γυνέσῃ χαμαὶς πόσις αἰὲς ὁδὸς οἶον.

Thrice great and glorious Jove, and ye the Gods  
His Heavenly Senators, which of these twain  
First break this solemn League and fall at odds;  
As doth this Wine, so may their scattered Brain  
Pash'd from their cursed souls the pavement stain.

4. From this general notion and meaning of the *Blood* in the sanction of *Covenants*, we may the better understand what is the meaning thereof in that *Covenant* which God has made with us through the blood of *Christ*. For at his last Passion he called the *Wine* his blood of the *New Covenant* to be shed for many for the remission of Sins, that is, for peace and reconciliation betwixt God and man. But in these solemn Leagues, Pacifications and *Covenants*, which were made with blood, though it were a Ceremony of agreement, yet the effusion of blood did not cease to be of a comminatory signification for those that were faithless in their *Covenant*. So it is also much more with the blood of the Son of God. As the peace is of higher concernment, so is the breach of *Covenant* of the greater danger. This the Author to the *Hebrews* does expressly take notice of, and shews that upon wilfull misdemeanours and perverse revoltings from God, the expiatory and pacificatory virtue of the blood of *Christ* then ceases, and the comminatory part takes place;

Hebr,



Hebr. 10. 26. For if we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins: but a certain fearfull looking for of judgement, and fiery indignation which shall devour the adversaries. He that despised Moses law died without mercy, under two or three witnesses. Of how much severer punishment, think ye, shall he be thought worthy who hath troden under foot the Son of God, and hath counted the blood of the Covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? And therefore, as S. Peter speaks 2 Epist. 2. It had been better for them not to have known the way of righteousness, then after they have known it, to turn from the holy commandment delivered to them. Which persons he decyphers in the foregoing verse, That they were such as had escaped the pollutions of the World through the knowledge of the Lord and Saviour Jesus Christ, but were again entangled therein and overcome, being brought into the bondage of sin by giving place to the deceitfull doctrines of *Libertinism*; as you may see more at large in that Chapter.

5. Wherefore it appears out of what already has been said, That there are *Terms* to be performed on our part in this *New Covenant* as well as there are *Promises* on God's part, and that Christianity is no such loose, remiss and inert Religion as some Deceivers would make it: which we shall make still more plain from several other testimonies of Scripture. Matth. 11. *The Kingdome of Heaven suffereth violence, and the violent take it by force.* Whence is plainly intimated that no lazy or careless endeavours will carry us on to the enjoiment of the Promises of the Covenant. As elsewhere, *He that laies his hand to the plough and looks back, is not fit for the Kingdome of God.* And Luke 13. 24. *Strive to enter in at the streight gate: For I say unto you, many shall seek to enter in, and shall not be able. Because streight is the gate and narrow is the way that leadeth unto life; but wide is the gate and broad is the way that leadeth to destruction, and many there be that goe in thereat.* As it is in the parallel place of S. Matthew. Which plain places of Scripture one would think should awake those filthy dreamers out of their mischievous conceits & opinions, whereby they would make us believe the Evangelical dispensation is so soft and delicate a thing, that there is no laying of the hand to the plough, no crouding or striving, but that we shall be carried to heaven on that easie featherbed of *unactive Faith* or *fanatick Libertinism*. Whenas the Evangelical Oracles tell us that we are to *work out our Salvation with fear and trembling*; that we are to *run* and to *wrestle*, to *fight* and to *resist even unto blood*. 1 Cor. 9. 24. *Know ye not that they that run in a race, run all, but one receiveth the prize? So run that ye may obtain. And every one that strives for the victory, is temperate in all things. Now they doe it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly: so fight I, not as one that beateth the air. But I keep under my body, and bring it into subjection: lest by any means when I have preached to others, I my self should become a cast-away.* And yet S. Paul was as chosen a vessel as the choicest of these pieces that befool themselves so with self-flattery, that they think they have found an easier way to Salvation then Paul himself knew, that

Phil. 2. 12.  
Ephes. 6. 12.  
Hebr. 12. 4.

think



think they shall get the victory and the crown by not fighting against their own corruptions, but by beating the Air with knackish forms of gracious speeches and vain grandiloquence that tends to nothing but the masking of their own Hypocrisie and unfaithfulness in the Covenant, and to the seduction and ruine of others.

6. But *S. Paul*, however they would abuse some passages in him to the favouring of their ill cause, is an utter disclaimer of such false doctrine, and does yet more expressly tell us That the promises of the Gospel are conditional. *This is a faithfull saying* (saith he to Timothy, 2 Epist. chap. 2.) *If we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he will also deny us. If we deal unfaithfully in the Covenant, yet he is faithful and cannot deny himself:* He will stand to his Covenant in all the intents and purposes thereof, whether to punishment or reward. And Rom. 8. *There is therefore now no condemnation to those that are in Christ Jesus; but their qualification presently follows, that walk not after the flesh, but after the Spirit: and ver. 8. They that are in the flesh, cannot please God. But ye are not in the flesh, but in the Spirit, if so be the Spirit of God dwell in you: and if this Spirit be in you, the body is dead unto sin. And again, If ye live after the flesh, ye shall die; but if through the Spirit ye mortifie the deeds of the body, ye shall live. And ver. 16. The Spirit it self bears witness with our spirits, that we are the Children of God. And if Children, then Heirs, heirs of God and joint heirs with Christ; if so be we suffer with him, that we may be also glorified with him.* Which plainly implies that the Inheritance of Heaven, or Kingdome of glory, is a conditional Kingdome or Inheritance. And not to speak of Kingdoms, we shall not so much as have remission of sins but upon condition. Matth. 6. 14, 15. *For if ye forgive men their trespasses, your Heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive you your trespasses.* What can be more evident then this?

## CH A P. IX.

1. *What it is really to enter into this New Covenant.* 2. *That the entering into this Covenant supposes actual Repentance.* 3. *That this New Covenant is born of water and the Spirit.* 4. *The necessity of the skilfull usage of these new-born Babes in Christ.* 5. *That some Teachers are mere Witches and Childe-Suckers.*

1. **WE** have therefore undeniably demonstrated That this New Gospel-Covenant is a conditional Covenant: and but that Hypocrisie and Impietie has made mens souls so degenerate, that Sense and Non-sense is alike to them, they would from the very sound and signification of the word perceive that there are *mutual Terms* and *Conditions* implied,

implied, or else it could be no *Covenant*. This therefore being premised, we shall the better understand what is that due affection and qualification of mind that is required of him that would enter into this *Covenant*, or what it is whereby he has really entred into it. For it is not a mere *Historical Faith* or *Belief* of those things that are in the New Testament, and an acknowledgment that they all tend to the peace and salvation of man, and that he is obliged to live up to the utmost of his power to those holy Precepts that are there contained; but further, there is a *love and liking of the said Precepts as well as a desire of the enjoyment of the promise of Eternal life*, and a sincere resolution of endeavoring to live as near as he can according to those Evangelical Rules, and a chearfull expectation of *Divine assistance*, that God will enable him by the cooperation of his Holy Spirit to make such due progresses in life and Godliness as shall become an unfeigned professour of Faith in Christ Jesus.

2. He that upon the perusal of the Records of the Gospel, as they are found in the New Testament, or by what other way soever the substance thereof is communicated to him, and so upon information of his errours and mistakes, whether in opinion or practice, is thus affected as we have declared; it is manifest that he has already *repented* him of his sins and errours, and is in a real dislike of his former Conversation, so far forth as it was unconformable to the mind of Christ. So that the state above described does plainly implicate *Repentance*, which comprehends in it a rejection of such apprehensions as we now have discovered to be false, and an abhorrence from and sorrow for all our misdeeds, with a willingness to make satisfaction where we have done wrong, if it lie in our power, and a proneness to take revenge of our selves in curbing our selves and cutting our selves short of the ordinary enjoyment of such things as are in themselves lawfull, they being for the present not so expedient for us, but rather hurtfull and dangerous.

3. He that is thus affected as we have described, and can thus willingly and sincerely close with Christ, and receive him as *King* as well as *Priest* and *Prophet*, and holds himself bound in duty to live in the World as he lived, following his Example in all things, and has (as I have already said) a love and liking of those Graces he has recommended to the World, is a fit *New-Covenanter*. For flesh and blood has not revealed these things unto him, but the Spirit of God that remains in him; he being born again not of corruptible seed, but incorruptible, the word of God that lives and abides for ever. Of this state may be understood that of S. John, *Whosoever confesses that Jesus is the Son of God, God dwelleth in him and he in God*: and chap. 5. *Whosoever believeth that Jesus is the Christ, is born of God*. And this is that *new birth* without which there is no entrance into the Kingdome of Heaven, namely, unless a man be born of *water and of the Spirit*; that is to say, born of the *Spirit* which is figured out in *Baptismal water*; which is the outward sign of this inward Regeneration, whereby a man is in a capacity of thus Covenanting with God, obtains remission of sins in Christ, and becomes a real and visible member of his Church.

4. And

2 John 4. 15.

1 John 5. 1.

4. And when he is thus born into the Church, he is not then taken into the armes of absolute Omnipotency to support him, defend him, and nourish him : but there is much-what the same reason that there is of a young plant newly sprung out of the earth, or a young child newly born into the world; unless they meet, the one with a carefull and skilfull Gardener, the other with good Nurser, they are both in hazard of being spoiled with one sad accident or other; their growth may be hindered, if not life extinguished, by neglect or untoward handling. For the influence of Grace is not always irresistible, nor the purpose of it undefeatable, but is much-what as the power of Nature and her offerings and attempts towards the perfection of those *Species* of things she produces, as I have also above noted. She works alwaies towards the best, but may be checked or stopped, and the Spirit (the Apostle Book 2. ch. 12. Eccl. 6. saies) may be *quenched* as well as natural Fire. And though Nature freely offers that comfortable principle of life, the fresh Aire, yet the Lungs of the child may be so stuffed by the unwholsome milk of a wretched and unfaithfull Nurse, that he cannot receive it, to continue life and health, but the poor Infant must be forc'd to yield to the importunity of the disease, and to dy by their hands who professed to administer life and nourishment to him.

5. There is the same reason in those that are as yet Infants in Christianity, that have really a life and sense and desire to what is truly good, but are not yet come to that growth but that they are to suck from others. If they that pretend to nurse them up impart poison in stead of the sincere milk of the Word, there is no question but they are in very great danger of losing that life they are newly begotten into, and of falling from this New Covenant. That there were of old such *Nurses* or rather *Witches* that, in stead of feeding these Infants, suck'd the very bloud and life of Religion out of them, several passages in the Epistles of the Apostles do intimate, as I have already taken notice, namely, That Book 2. ch. 5. they were little Children whom those Impostours would make believe that they might be righteous, though they were not righteous as Christ was righteous. Which is to squeeze cold poison into their mouths, not to suckle them with the saving milk of the Word. St. Paul was a more faithfull Nurse, and taught *Titus* to be so too, Chap. 3. where after the mention of the entrance into this new Covenant by the *washing of Regeneration* and the *renewing of the holy Ghost*, he presently addes, *This is a faithfull saying, and these things I will that thou affirm constantly, that they which have believed in God should be careful to maintain good works.*

## C H A P. X.

1. *The First Principle the new-Covenanter is closely to keep to.* 2. *The Second Principle to be kept to.* 3. *The Third and last Principle.*

f. **W**HEREFORE that there be no Recidivation nor standing still, but that there may be a due advance and growth in the Christian life, the First Principle that the new-Covenanter is to adhere to steadfast and unshaken, is this, That there is an indispensable obligation in this new Covenant of living up so near as we possibly can to those Precepts of the Gospel that are delivered either by the mouth of our Saviour himself or the holy Apostles; and that we are not to allow our selves in any thing that our own consciences tell us is a Sin; nor be discouraged as men out of hope, if we finde our selves, against our own meaning and purpose, at any time mistaken; but with cheerfulness and confidence in the mediation of our Saviour to adde more resolute endeavours and the greater circumspection for the future, making even an advantage of our lapses, that sudden surprisal or any errour or frailty brought us into, for an higher and more speedy advance in the Divine life. These two considerations of our *indispensable obligation to duty*, and *Christ's Intercession and propitiation for us*, S. John has prudently bound up together, 1. Epist. 2. *My little children, these things I write unto you, that you sin not. But if any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is a propitiation for our sinnes, and not for ours onely, but for the sinnes of the whole world. Hereby we know that we know him, if we keep his Commandements. He that saith I know him, and keepeth not his Commandements, is a liar and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected.* As this point is exceeding clear, as I have more largely proved elsewhere: so is it most necessary to be believed and to be remembered perpetually, that we may keep our selves safe from tasting, touching, or coming any thing near the sight or sent of that luscious poison of *Libertinisme* (let it be coloured, sugared over or perfumed with the most gracious termes or glorious expressions that the deceivable Eloquence of man can put upon it;) and that we may shun the breath of such a Seducer, as of one that is infected with the pestilence, and whose converse is death and the eternal ruin of our very Souls.

2. The Second Principle that he is closely to keep to is, *That* (I had almost said) *Omnipotent Faith in God through Christ*: I mean the belief of the assistance of his holy Spirit to overcome all manner of sin in us. For if we keep up duely to this, nothing will be able to withstand us, but by patience and perseverance we shall be able to beat out Satan out of his strongest holds. *According to thy faith so be it unto thee*, is true as well in Christ's healing our Souls as in his curing the bodies of the sick when he was upon earth. This is a prime branch of *that saving Faith*, and the greatest strength and sustentation we have to keep us from sinking back

Book 8. ch. 1, 2,  
3, 4, 5, 6, 7,  
10, 11.

back into sin, and from being drown'd and carried away with the floods of ungodliness. If we let this hold go, all is gone: For they that doe not believe that they have power to resist sin, must of necessity give up themselves captives to it. And this is that which makes *S. Paul* so affectionately devout in the behalf of the *Ephesians*, that God would be pleased to give them this special gift of *Faith* for their strength and corroboration of the inward man; chap. 3. *For this cause I bow my knees unto the Father of our Lord Jesus Christ, That he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by Faith; that ye being rooted and grounded in love, &c.* according as I have elsewhere rehearsed. Book 8. c. 9.

And in the *Doxologie* immediately following this prayer, of what unconceivable efficacy the operations of the Spirit are in us, the Apostle again does intimate in a very high strain, *Now unto him that is able to doe exceeding abundantly above what we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus throughout all ages world without end.* Which words plainly imply that such is the inexhaustible richness of Grace and Assistance from the Spirit of God, that the effect of its inward workings in us is for the present not imaginable, much less expressible. Wherefore our *Faith* cannot be too great in this supernatural Principle; and the greater it is, the greater courage and the more speedy and more absolute victory.

3. And yet there is still another Principle that will further actuate our *Faith*, and make us still more lively, resolute and invincible; and that is *The Love of Christ* which every young Christian is to warme himself with, and inflame his courage more and more: which he will best do by frequent Meditations upon *Christ's Passion*, what shame, what sorrow and pain he underwent to gain the love of Souls, and so to ty them to himself in those sweet and inviolable bands of sincere love and friendship, that by this golden chain he may pull them up after him from Earth to Heaven. Let therefore our new-Covenanter as often as he reflects upon the exceeding great love of his Saviour, and finds his heart begin to grow hot, being touch'd with a ray from that celestial Flame, that bright Sun of righteousness that now shines at the right hand of God, let him be sure to remember what compensation he requires for all that dear affection he has shewn to us. The lesson is but short, and therefore must not be forgotten, *If you love me, keep my Commandements.*

## CHAP. XI.

1. The diligent search this new-Covenanter ought to make to finde out whatsoever is corrupt and sinful. 2. That the truly regenerate cannot be quiet till all corruption be wrought out. 3. The most importunate devotions of a living Christian. 4. The difference betwixt a Son of the Second Covenant and a Slave under the First. 5. The Mystical complexion of a Prophecy of *Esay* touching this state.

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1. **T**HE young Christian being thus armed with *Faith* and *Love* and an *unwavering sense of his duty in becoming holy even as he that called him is holy*, he will be then both willing and ready to look his enemies in the face, and to seek them out if he cannot at first sight finde them, and to pull them out of every hiding-place of Hypocrisy, and bring them into the open light and slay them. And if after diligent search he can finde none, yet he will be so modest as to distrust the measure of his skill, and will be earnest in Prayer to God to discover what inward hidden wickedness there may lurk yet in him, to the end that the *old Leven* may be utterly cast out, and that there may be nothing left that is contrary to the Scepter of Christ and the Kingdome of God in his heart.

2. For indeed it is impossible that one that is truly regenerate and has the seed of God and the life of his Spirit actually in him, should be quiet till all that which is unholy and corrupt be wrought out. But the case is much-what as in the *natural body* that is sick, either *death* or *health* will in a competent time possess the body. If the morbidick matter be not carried away by sweating, purging or some evacuation or other, *Life* it self will be carried away: but if that which is contrary to life be remov'd, *Health* must certainly take place.

3. And so it is in the *Divine life* it self, when it has taken root and growth, whatever is contrary to it, is burdensome to it, like that \* tyrannick project of tying the living and the dead together. Wherefore the true Christian can never be at ease and rest till he has cast off that heavy load, the body of sin, the old man that stinks earthily and unfavourly, if he be perceived at all, and indeed so unsufferably, that the divine life and sense in a man cannot endure it. Nor can endure to be in a condition so senseless that there should be any of that *four Leven* left, and yet there be no perception of it. And therefore the most importunate address to the throne of Grace in a living Christian is, that God would be pleased to discover whatever ugliness or deformity there is in him in either practise or principle. Which God of his mercy does by degrees, not all at once, that there may not arise overmuch distraction and confusion. But if we be not wanting to our selves, the work will be accomplish'd in due time, and the Kingdom of heaven, as well within as without, will be as a grain of Mustard-seed. The *Crisis* of the disease will be in a competent time, as I said before, and our whole man re-enlivened with the Spirit of God, and restored to the state of righteousness, peace and joy in the Holy Ghost.

4. For verily to be quiet upon any other terms but these, is not to be a *Son of the Second Covenant*, but a *careless Slave under the First*, that acts not out of a principle of Love and inward Life and liking, but out of some external respect, and cares not how little he does or what is the frame of his mind, so he may but scape being well cudgelled for the present, and receive at last the promised wages of his Master. But under the *Second Covenant* the case is quite otherwise. For the true Christian there is *impatient of Sin*, merely because it is *Sin*, and bears the same analogie

\* Book 8. ch. 5.  
sect. 8.

Matt. 23. 31.



analogie to the sense of his Soul that a wearisome or torturous disease does to the sense of his Body ; and therefore it is intolerable till he be freed from it; and that the more; by how much the more assured he is that it is contrary to the will and minde of Christ, who came into the world to heal us of our iniquities and to free us from all sin. Book 8. c. 6, 7.

5. And therefore lastly, we are never to rest contented till we find our selves through the power of God arrived to this state and frame of spirit, (and that in such an height as is competible to humane nature,) that there may be nothing undestroyed that is contrary and opposite to the Life of God in us. That that may be fulfilled which is prophesied in Isaiah, *That they that fight against Israel shall be as nothing ; and they that strive with him shall perish. Thou shalt seek them, and shalt not finde them, even them that contended with thee ; they that war against thee shall be as nothing and as a thing of nought.* Isai. 41. 11, 12.

## C H A P. XII.

1. *That the destroying of Sin is not without some time of conflict. The most infallible method for that dispatch.* 2. *The constant ordering of our external actions.* 3. *The Hypocritical complaint of those for want of power that will not doe those good things that are already in their power.* 4. *The danger of making this new Covenant a Covenant of Works, and our Love to Christ a mercenarie friendship.* 5. *Earnest praiers to God for the perfecting of the Image of Christ in us.* 6. *Continual circumspection and watchfulness.* 7. *That the vilifying of outward Ordinances is no sign of a new-Covenanter, but of a proud and carnal mind.* 8. *Caution to the new-Covenanter concerning his converse with men.* 9. *That the branches of the Divine life without Faith in God and Christ, degenerate into mere Morality. The examining all the motions and excursions of our Spirit how agreeable they are with Humility, Charity and Purity.* 10. *Cautions concerning the exercise of our Humility ;* 11. *As also of our Purity,* 12. *And of our Love or Charity. The safe conduct of the faithfull by their inward Guide.*

1. **A**ND this may serve for a more general direction and encouragement ; but we shall annex also what is of more particular consideration. For we have express'd our selves hitherto, as if so soon as a man were under the Second Covenant, there needed nothing but the finding out of his Sins : for then armed with *Faith* and *Love*, he could suddenly destroy them. But that I may be rightly understood, it cannot be without *some time of conflict*. But the stronger he is in these Divine Vertues, the Victory will be the easier and the speedier. But in the mean time the Flesh will be working against the Spirit, and the Spirit against the Flesh ; and *Patience* and *Faithfulness* is required on our side that we doe what God already has put into our power. And assuredly

it is in the power of the new-Covenanter to mortifie all manner of corruptions and immoderate desires in due time by this short and infallible method, viz. *By a constant denial of their cravings.* Give a Begger nothing at thy door, and he will never visit thee. Desire is starved by being unfulfilled. A man you know often loses his appetite by staying over-long for his dinner.

2. *Inordinate Desire* will haunt a man like an Ague, if we pamper and satisfy it. The Devil and the Sop will both down into our bellies at once. But thou maiest pine out both *Desire* and the *Devil* that lurks in it by a pertinacious *Temperance* or stopping thy self in thy outward Actions. Affect not *Vain-glory* and *applause* in thy outward actions or speeches, but modestly decline it, and *Pride* will fall in thy Soul. In good time thou shalt finde *Humility* rise in thy heart, and sweetly shine in thee with her milde light. Give not thine *Anger* vent, and it will be extinct like smothered fire. Answer not thy *Lust* or *Lasciviousness*, and it will cease to call unto thee, but die as a weed trod down into the ground. Dare to doe good, though thy base heart gainsay it; and pleasure thy very enemies, those that hate thee or envy thee. For *Covetousness* and *Hatred* being thus oft crossed, will out of discontent at last quite leave thee.

3. But if thou be false to God and thine own Soul in those things which he hath put in thy power, (*and he hath put the outward man plainly in thy power,*) and neglectest the performance of them, and yet dost complain of want of strength; thou art in plain English an *Hypocrite*, and dealest treacherously with Christ in the Covenant, and the Devil and thine own false heart have deceived thee. Thou colloquiest and flatterest with thy lips, and tellest fair stories of the Loving-kindness and free Grace of God in Christ; but thy heart is far from him: For *whosoever names the name of Christ, is to depart from iniquity*, as has been already noted out of the Apostle.

4. But now in the second place, as we are faithfully to persist in a constant abstinence from outward evil actions, and in a perpetual exercise of such as are good; so we must by all means have a special care that we *take not up our rest in these*, and so make this new Covenant a mere *Covenant of works*, as if by these external performances we did so oblige Christ as that he were bound to give us Heaven by way of gratitude or of bargain and purchase: we dealing craftily herein, as poor men doe sometimes with great Persons, presenting them with something of small value, to get from them a reward of far greater worth; they having in the mean time no cordial affection to those they present with their gifts, but only baiting the hook to catch a fish. Nay, I adde further, That *personal Love* and *Affection* merely upon this account of being externally beneficial to us in dying for us and delivering us from eternal destruction, even this does not fill up the End and purpose of the Second Covenant. For this were little better then a kind of mercenary Friendship, and such as is competible to the mere Natural man: for he can love him that does him such a good as his very Animal frame or temper is sensible of. But our *Love* and *Friendship with Christ* must be still  
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more inward and more intimate, we being tied to him not only by the *sense of external Benefits*, but by *Unity of Spirit*; there being the same *Life and Spirit* in us that was in him here on Earth. And therefore there will be in our very Souls an high *Sympathy* and *ineffable pleasure* and *liking* of that *Nature and Spirit* that breaths in all the actions and speeches recorded of our Saviour, and a *transporting delight* in all the *Precepts* of the Gospel, whether delivered by himself or his holy Apostles; they will be sweeter then the honey and the honey-combe, and more desirable then thousands of gold and silver, as the Prophet David speaks,

5. Wherefore we are never to be quiet till we find our selves fully enamoured on the very *Character and Genius*, as I may so speak, of our *blessed Saviour*, and find our selves so affected as he was affected in the world. And therefore we are to adde to our external profession  *fervent Prayer* to God, not only to resist temptations, or to doe outward good works; but that he would also wholly renew our nature in us, that our Regeneration may be perfected, and that we may be entirely transformed into the lively Image of our Lord and Saviour Jesus Christ. And this not only at set times, but continually as we have opportunity and vacancy from the throng and urgency of worldly affairs. For then should we commune with our hearts, and meditate on that divine Image and Character, *The Life of Christ*, and observe wherein we are most wanting, and to what part thereof our affections are the most cool; and so with serious and earnest ejaculations to God implore the help and assistance of his Spirit to compleat the good work that he has begun in us: and so we shall fulfill that Precept of the Apostle, *Pray continually*, that is, whether upon the emergency of some temptation, or upon self-examinations and devout Meditations. 1 Thess. 5. 17.

6. And as we are to *pray continually*, so we are to *watch continually*, that is, to pass from one transaction to another with circumspection; making our very converse with men and affairs in the world an advantage to our main design of improvement in the *Divine Life*. For coming thus out into company and employment, we have thereby a present exercise of that Grace that is in us, and can find thereby the better our own inabilities and defects, as also what strength we are of, and what proficiency we have made in the way we have chosen. And so what we have, will be thereby corroborated; and what we want, being discovered to our selves, we know the better to ask it at the hands of God.

7. Thus will the work assuredly go on by *perpetual Meditations, Prayer and Watchfulness*. And while thou art thus taken up with thy self, take heed how thou meddlest with other men. And particularly *beware of despising the publick Ordinances of thy Church*. For thou mayst hear the same advice given thee in the open congregations that thou hast assented to as true in thine own Conscience, from a faithful and knowing Ministry. Which, if thou beest what thou pretendedst to, will delight thy heart, both in that it is a Testimony of the Truth, and that it may take effect in others by God's blessing as well as in thee. Wherefore it is no sign of a *New-Covenanter*, but of a *proud and carnal mind* and of a *wicked designer*, to vilifie these things.

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8. Moreover thou art to take this Advertisement along with thee *concerning thy converse with men*; That first thou censure not any man for external matters of an indifferent Interpretation, in *Diet, Apparel, or Civil behaviour*, whether he be more courtly or plain in carriage, whether more chearfull or more sad, whether he drink wine or refrain from drinking, whether he wear good clothes or goe in a meaner drefs; and so of other things of like nature. Thou oughtest I say to passe no censure, no not so much as in thy tacit thoughts, about these things, but esteem every man from what is truly Christian or Unchristian in him. And then secondly, Thou art carefully to take heed that the just liberty of another lead thee not into any inconvenience, by tempting thee to imitate him. But thou art strictly to keep to what thou knowest in thine own Conscience to be most for thine own safety; that the good work may goe on in thee, and that Righteousness may have its firm rooting and full growth. But in the mean time thou art to look after thy self as a tender child or sick person, who are rightly forbidden such things as grown men and in health take their liberty to make use of. These two Cautions will prevent all *Scandal* whereby thou maiest either harm thy self or be injurious to others.

9. Lastly, I shall more particularly and expressly recommend to thee the frequent Meditation of these three branches of the *Divine Life, Humility, Charity and Purity*, together with their deepest Root *Faith in God through Jesus Christ*. For if this be not taken in, thy progress in the Second Covenant may degenerate into a mere accustomary or complexional frame of *Morality*, and have nothing in it that is really *Divine*. I am sure it will not be of that nature as to fit thee for that Eternal salvation that is promised to those that are true Believers. And as concerning those Three branches of the *Divine Root*, I would have thee to place them ever in thine eye, and examine all the motions and excursions of thy Spirit into outward actions, how suitable they are to these, and closely observe when thou thinkest thy self so zealously carried out by the moving of one of these Principles, if thou dost not run counter to another. Nay, it may be thy *Enthusiastick Heat* may carry thee so far as to sin against that very Principle that thou thinkest thy self to be moved by.

10. Thus whilst thou affectest too extravagant expressions of thy *Humility*, the discreet and knowing in Religion will thereby find out thy *Pride*. As if thou shouldst not be content to entertain the poor at thy table, but thou wilt also wait upon them with a trencher in thy hand, bare-headed, and doe all the offices of a Servitour to them; as if thou wert celebrating the old *Saturnalia*. Look to thy self that there be no touch of *Vain-glory* in it, and that thou dost not desire to be talked of. Consider also if it be not an offence against *Charity*, and a scandalizing those that are without; who, if they can fantasie thee sincere, will be forcibly invited to deem thee very fanatical and melancholick, and that all Religion is nothing else. But true *Charity doth nothing unseemly*.

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11. When the desire of *Purity* also puts thee upon the chastisement of thy body, doe it so hiddenly that thou maiest not offend against *Humility* by thy *Pharisaical* ostentation. Wherefore if thou dost give thy mind to the mortification of the flesh, shew it not to men in thy sordid clothes, nor in thy sour face and hard looks; but keep it to thy self as secret as thou canst, *that he that seeth in secret may reward thee openly.*

12. Art thou warmed with the sense of *Charity*, which thou hadst rather call *Love*? take heed that thou transgress not against *Purity* by declining into unclean *fanatick Lust*, that foul ditch that many of our high-talking Enthusiasts have tumbled into, and have been so blinded with the mire thereof, that they have made it a principal fruit of their Illumination, to doe those acts without shame or measure that both the Light of Nature and the Gospel of Christ has taught us to blush at. Such circumspections as these thou art to use, if thou wouldest steer thy course safely; and if thou wilt be faithfull to thine inward Guide, and deal uprightly in the holy Covenant, thou wilt want no Monitor; thy way shall be made so plain before thee, that thou shalt not err nor stumble, but arrive at last to the desired scope of all thy travails and endeavours, to a firm Peace and unfailing Righteousness, and shalt be filled with all the fulness of God.

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BOOK

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## B O O K X.

## C H A P. I.

1. *That the Affection and esteem we ought to have for our Religion does not consist in damning all to the pit of Hell that are not of it.* 2. *The unseasonable inculcation of this Principle to Christians.* 3. *That it is better becoming the Spirit of a Christian to allow what is good and commendable in other Religions, then so foully to reproach them.* 4. *What are the due demonstrations of our Affection to the Gospel of Christ.* 5. *How small a part of the World is styled Christians, and how few real Christians in that part that is so styled.* 6. *That there has been some unskillfull or treacherous tampering with the powerfull Engine of the Gospel, that it has done so little execution hitherto against the Kingdome of the Devil.* 7. *The Author's purpose of bringing into view the main Impediments of the due Effects thereof.*

1. **T**HE Fourth and last *Derivative Property of the Mystery of Godliness*, which arises from the *Usefulness* thereof, and that great concernment it is of in relation not only to this present and transitory, but that future and everlasting Happiness of mankind, is that *Appretiation and high Value it deservedly wins or should win from us*. Which is not to be expressed, as usually is done, by vilifying and reproaching all other Religions, in damning the very best and most conscientious *Turks, Jews and Pagans* to the pit of Hell, and then to double lock the door upon them, or to stand there to watch with long poles to beat them down again, if any of them should offer to emerge and endeavour to crawl out. This Fervour is but a false zeal and of no service to the Gospel, To make it impossible to all men to scape Hell, that are not born under or visibly converted to Christianity, when they never had the opportunity to hear the true sound thereof. For if Providence be represented so severe and arbitrary, it will rather beget a misbelief of all Religions then advance our own, especially with all free and intelligent Spirits.

2. And what need they tell such sad stories to them that hear the Gospel concerning them that hear it not, nor ever were in a capacity of hearing it? it touches not them, but disturbs these that hear it, and makes Divine Providence more unintelligible then before. Were it not sufficient for their Auditors to understand, That they that doe hear the Gospel and yet refuse it, that they are indeed in a damnable condition, the belief thereof being the very *Touchstone* of Salvation to them that it is offered to? But if they will be curious, (which is no commendable quality,) they can onely adde, That none shall be saved but by virtue of that Truth which is comprehended in the Gospel, that is, before they come under that one Head of the Church, which is Christ Jesus;



Jesus; there being no other Name under the Heavens whereby we can be saved, as the Apostle has declared. But how the consciencious *Jews*, *Pagans* and *Turks*, that seemed not to die Christians, may be gathered to this Head, it will be a becoming piece of Modesty in us to profess our Ignorance.

3. Certainly it were far better and more becoming the Spirit of the Gospel, to admit and commend what is laudable and praise-worthy in either *Judaisme*, *Turcisme* or *Paganisme*, and with kindness and compassion to tell them wherein they are mistaken, and wherein they fall short; then to fly in their faces and to exprobrate to them the most consummate wickedness that humane nature is lapsable into in matters of Religion, and thus from an immoderate depression of all other Religions to magnifie a mans own. Which is as ridiculous a Scheme of Rhetorick, in my apprehension, as if one should compare *Solomon* with all the natural fools in the world, and then vaunt how exceeding much he out-stripped them all in Wisdom; or *Helena* with all the ugly deformed Females that ever were, and so argue the excellency of her Beauty, because she so far surpassed these misshapen wretches: which in my judgment is a very small commendation.

4. But such demonstrations of our affections as these are very sorry and injudicious. He that professes he believes the Truth of the Gospel, and has entred into this New Covenant, if he will give a solid testimony of his sincere affection to it indeed, *he must doe it by his life and conversion*. For if he like it and believe it, he must needs follow the counsel contained in it; which if he do closely and faithfully, he will finde it of that unspeakable excellency and important concernment, that he cannot rest quiet in reaping the fruit thereof himself, but will be truly desirous that the same good may be communicated, if it were possible, to all the world.

5. And truly for my own part, when I seriously consider with my self the undeniable clearness and evidence of Truth in the Gospel of Christ above all the Religions in the world, and the mighty and almost irresistible power and efficacy that lies in it for the making of men holy and vertuous, I cannot but with much fervencie of desire wish it were further spread in the World, and am much amazed that it has made no further progress then it has. For as *Brewerwood* has probably collected in his *Enquiries*, *Pagan Idolatry* still possesses two thirds of the known world, *Mahometisme* one fifth part, and *Christianisme* but a sixth. And (what is a thing more deplorable) a very great part of the Christian Church has been overrun with the *Turk*, and does lie at this very day in miserable bondage under him. And that there may be nothing wanting to encrease wonderment, even those parts of the world that are purely Christian, as to *Title*, so great share of them, whether they go under the name of *Reform'd* or *Catholicks*, are tainted with so gross *Hypocrisy*, such open *Prophaneness* and professed *Atheisme* amongst their own Crews and loose Conventicles, that it is something hard to finde a cordial Christian in the most pretending Churches of Christendome, that does not deny his profession either in heart or practice or in both.

6. Which

6. Which sad Scene of things cannot but move any thoughtful Christian, that does in good earnest wish well to his Religion, to sift out, if it be possible, the true Causes of this lamentable condition of Christendome, and what are the *Impediments* that hinder the Gospel (which of it self is so powerful an Instrument as it is of Salvation) from taking effect with our selves, or from having freer passage into other Countries that are yet Pagan. That it is our Sinnes, every well-meaning man will be ready to reply. But the question still remains, there being amongst us the most effectual Engine that the Wisdome of God could contrive for the destroying of Sin out of the world, why there is no more execution done thereby against the power of Sin and the Kingdome of Darknes then there is. The enquiry therefore must be what tampering there has been with this Engine, what adding or taking from it, to spoil its efficacy, what mistakes of the use thereof; and the like. For that there is something most wretchedly amiss in the use of the Gospel throughout all Christendome, is very plain, in that the *Purpose* of it is almost *totally frustrated* every where; and *Prophaneness, Infidelity* and *Atheisme* have in a manner seized the hearts of all. Which most men are ready to confess, some with a true Christian sorrow or hearty indignation, others with a tacit joy or exteriour feigning, as being glad their corrupt thoughts and practices have the countenance of so many suffrages.

7. To omit therefore such Principles as are unintelligible and are for ever seal'd up out of our sight; let us look upon what is intelligible and visible. Let us produce such *Causes* into view, which no man can deny but that they are as general as these horrid diseases, and are extremely inclining, if not absolutely effectual and necessitating the Christian world into this abominable condition it is found in at this day, and many Ages before.

## CH A P. II.

1. *The most fundamental Mistake and Root of all the Corruptions in the Church of Christ.* 2. *That there may be a Superstition also in opposing of Ceremonies, and in long Prayers and Preachments.* 3. *That self-chosen Religion extinguishes true Godliness every where.* 4. *The unwholsome and windy food of affected Orthodoxy; with the mischievous consequences thereof.* 5. *That Hypocrisy of Professours fills the World with Atheists.* 6. *That the Authoritative Obtrusion of gross falsities upon men begets a misbelief of the whole Mystery of Piety.* 7. *That all the Churches of Christendome stand guilty of this mischievous miscarriage.* 8. *The infinite inconvenience of the Superlapsarian doctrine.*

1. **W**Herefore freely to profess what I think in my own conscience to be true; *The most universal and most fundamental Mistake in Christendome*, and that from whence all the Corruption of the Church

Church began and is still continued and increased, is that *conceited estimation of Orthodox opinions and external Ceremony, before the indispensable practice of the Precepts of Christ, and a faithful endeavour to attain to the due degrees of the real Renovation of our inward man into true and living Holiness and Righteousness*: in stead whereof there is generally substituted *Curiosity of Opinion* in points imperscrutable and unprofitable, *Obtrusion of Ceremonies*, numerous, cumbersome, and not onely need-  
 less, but much unbecoming the unsuspected modesty of the Spouse of Christ, who should take heed of symbolizing any way with *Idolatry*, which is *spiritual Adultery or Fornication*. For while the Heart goes a whoring after those outward shows, and an over-value be put upon them, the inward life of Godliness will easily be extinguished, and Love to the indispensable Law of Christ grow cold and dead. Nay they that have the greatest zeal and fierceness, as I may so speak, towards Religion, there is invented such an heap and cumbersome load of external performances, that such a *Zelot* as this may spend all his strength upon the mere Outworks of Piety, before he can come near to take the *Fort Royal*, or enter the *Law of perfect Liberty*, the *Divine Life*, which consists in true *Humility*, perfect *Purity* and sincere *Charity*. For all such *Ceremonies* make but a show in the flesh, nor can reach to the *Re-  
 generation* of our Mindes into the unfeigned Love of our brethren. Whence the *most seemingly religious this way* may be the *most* accursedly *cruel and unjust*, the *most implacable and uncharitable* that can be. And yet according to that false model of Religion that humane invention has set out to the world, he may both take himself, and others also may take him to be Seraphically pious; though in the judgment of Christ and of his true Church he lie in the gall of Bitterness and bond of Iniquity.

2. And in other parts of Christendome where the pomp of *Ceremonies* and *exteriour Superstition* is not so much urged, though a man at first sight might hope that things would be much better, yet experience will teach him that there is little amendment, and that the Causes of Degeneracy, of gross Hypocrisy and Wickedness, are even as operative and as well appointed to work their effect there as in other places. For this also is *Superstition*, to place our Religion in opposing external Ceremonies, and to think every man the more pious by how much the more zealous he is against them. Wherefore our affections being drawn out in this hot Antipathy, our hearts grow cold to the indispensable duties of the Gospel, which are *Love, Patience, Meekness and brotherly Kindness*, with the rest of those fruits that demonstrate that the Tree of life, that the Life of Christ is planted in us, and that the Spirit of God abideth in us. Besides that we are to remember that we may idolize *long Prayers and frequent Preachments*, and that they may make up an *external Religion* to us in stead of *that Godliness* that is *indispensable and internal*, and an ever-flowing fountain of all comely and profitable Actions and deportments towards God and towards men.

3. I say therefore that this *Self-chosen Religion* in all the parts of Christendome (though it be but such as a wicked man may perform

as dexterously and plausibly as the most truly righteous and regenerate being so highly extolled and recommended to the people, is almost an irresistible temptation to make them really and morally wicked. For that natural inclination and appetite in mankind to Religion being satisfied or eluded by this unwholesome food, they can have no desire to that which is true Religion indeed; and will be very glad to be excus'd from it, it being more hard at first to embrace or practice, whence it is in a manner necessary for them to let it alone.

1 Cor. 8. 1.

4. And they will the more easily abstain from it, there being another poisonous Viand that swells them so that they are ready to burst again, which is that highly-esteemed Knowledge called *Orthodoxnes* or *Rightnes of Opinion*. Of which the Apostle, *Knowledge puffeth up, but Charity edifieth*. This seems so glorious in their eyes, that they phantasy themselves Angels of light, and fit to enter into the presence of God, if they be but neatly & elegantly trimm'd up in these fine ornaments of *Orthodoxy*. Besotted fools! blinde and carnal! that think to recommend themselves to the Majesty of Heaven by being array'd in these motly coats, this strip'd stuff of their own spinning. While they thus affect the favour of God by *opiniative Knowledge*, how do they betray their gross Ignorance! For how can that which is more pleasing to the *natural man*, nay, I may say, to the *Devil* himself, then to a *regenerate* Soul, how can that render any one acceptable to God? And yet in all the Divisions of the Churches they lay the greatest stress upon this, bear the greatest zeal toward it, recommend it the most vehemently to the people, who following the example of their Pastours, if they be but busie & hot in these rending points, they think themselves fully posses'd of the life of Christ, and that they are very choicely religious, though in the mean time Charity to their neighbour be cold, & they have attain'd to no measure of true Righteousness and Holiness. Herein chiefly lies the mystery of *Hypocrisy* in all the Churches of Christendome, counting all pious that are but zealous for the waies and opinions of their Sect; and those that are not for it, be they never so unblameable and cordial Christians, they are either hated as *Hereticks*, or at best pitied for poor *Moralists*, mere *Natural Men*.

5. These are the most general and very potent Impediments for the hindring the Gospel of taking that effect which it would otherwise have in the Christian World, and for making most of the professors of Christianity *Hypocrites*, that is, such as make a great show of Godliness, but deny the power thereof, which should mainly appear in our duty to our Neighbour and in a sober and just conversation, doing all things as in the sight of God. Now this *Hypocrisy* in Professours begets *Prophaneness*, *Atheisme*, and *Unbelief* in such persons as naturally have not so strong propension to matters of Religion, that is to say, that have not so superstitious a Complexion as to be tied to Religion upon any termes in any dress and from any kinde of Recommenders of it. For their natural Nasuteness suggests, that if there be any Religion at all, most certainly it is not to be divided from sound *Morality*, to which truly both the Prophets, Apostles, and Precepts of Christ do plentifully witness. But they observing that they that make the greatest noise about Religion,

and

and are the most zealous therein, do neglect the Laws of *Honesty* and *common Humanity*, that they can easily invade other mens rights, that they can juggle, dissemble and lie for advantage, that they are proud and conceited and love the applause of the People, that they are envious, fierce and implacable, that they are unclean and sensual, that they are merciless and cruel, and care not to have Kingdomes to flow in bloud for the maintaining of their Tyranny over the consciences of poor deluded Souls, (when yet the contest is nothing but about hay and stubble, the combustible superstructures of *Humane Invention*: of which every vainglorious *Superstitionist*, that would make a show in the flesh, has cast on his handfull, if not his arm-full, for the hiding and smothering of the indispensable Truths of the Gospel, and to put men into perplexities and labours for that which is not bread, to rack their heads with Nonsense, Contradictions and Impossibilities, to weary out their bodies with the thankless toyle of endless and needless Ceremonies, and to carry out their heart to toys and trifles, and so make them neglect the holy and weighty commands of our Saviour, which are intelligible to all men, and in some measure approved by all; such as are, *To deal as we would be dealt with, To love our neighbours as our selves*, and the like) I say, those that are not of so religious a Complexion naturally, but have wit and sagacity enough to smell out the Corruptions and discern the Incoherences of the Actions of Professors, making observation of these things, are by this Scandal exceedingly tempted (and very hardly escape the being quite overcome by so perverse a Scene of pretended Piety) to think that the whole Business of Religion is nothing but Humour and Madness, or, at the best, but a Plot to enrich the Priest and keep the People in awe.

6. This is one great Scandal and effectual counterplot against the power of the Gospel, *the Vilifying and despising of Moral honesty* by those that are great Zelots and high Pretenders to Religion. This does advance *Atheisme* and *Prophaneness* very much. But there is another Miscarriage which I have hinted at already as Epidemical and Universal, and at least as effectual to this evil purpose as the former. There is scarce any Church in Christendome at this day that does not obtrude not only *Falshoods*, but such Falshoods that will appear to any free spirit *pure Contradictions* and *Impossibilities*, and that with the same Gravity, Authority and Importunity that they doe the holy Oracles of God. Now the consequence of this must needs be sad. For what knowing and conscientious man but will be driven off, if he cannot profess the truth without open asserting of a gross lie? If he sees good wine poured out of one bottle, but rank poison out of another into the same cup, who can perswade him to drink thereof? This is a heavy sight to the truly-Religious, but the joy and triumph of the Prophane, who willingly take this advantage against the whole Mystery of Piety, as if there were no truth at all in it, because that so gross Falshoods are urg'd upon them with the same Indispensableness, with the same Solemnness & Devoutness, as those things that (were it not for the serious Impudence of the Priest in other open falsities) might pass with them for true. But



they being not at leisure to perpend things to the bottom, but it may be not altogether indisposed to believe a faithfull report from an honest man, they finding the Relater foully tripping in some things that he so earnestly urges, discredit the whole Narration, and so become perfect *Atheists* and *Unbelievers*; though, for their own security, they juggle with the Juglers, that is, comply and doe outward reverence and devotion, though they cannot but laugh in their sleeves at either the Ignorance or cunning Deceitfulness of their Ghostly Leaders.

7. And that I may not seem to slander the state of Christendome, I mean of the whole visible Church in what Nation soever under Heaven; if we may believe Historians, there is none, neither *Greek* nor *Roman*, neither *Lutheran* nor *Calvinist*, but will be found guilty of this fault. I shall particularize in some one thing in all. The *Greek* as well as the *Roman* hold *Transubstantiation*, the *Lutheran* *Consubstantiation*, things that have no ground in Scripture, and are a palpable contradiction to Reason. And yet not more contradictory then *Absolute Reprobation* according as our rigid *Reprobationers* have defined it: namely, *That God has irresistibly decreed from all Eternity to bring into Being innumerable Myriads of Souls of men exceeding far the number of them that shall be saved; who as without their own consent they were thus thrust into the World, so let them doe what they will, are certainly determined to unspeakable torment so soon as they go out of it, and at the last day shall be adjudged to an higher degree of misery, so great and so exceeding, that all the racks and tortures that the Wit or Cruelty of the most enraged Tyrants could ever invent or execute, would be ease and pleasure in Comparison of it, and that these Pangs and Torments shall remain fresh upon them for ever and ever.*

8. This is the Representation of that four *Dogma*. Which to Reason is as contradictory as if one should name a *square Circle* or *black Light*; and as harsh and horrid to the eares of the truly-Regenerate into the nature of God, who is *Love* it self, as the highest blasphemie that can be uttered. Nor is the nature of those that are irreligious enough so much estranged from the Knowledge of God, but that they think, if there be any at all, he cannot be such a one that laid such dark plots from all eternity for the everlasting misery of his poor impotent and unresisting Creature, that never did any thing but what the Divine Decrees determined he should doe, and therefore was alwaies the Almightyes obedient servant: For which at last he must be condemned to eternall punishment by him whom he did ever obey. The serious and imperious obtrusion of such a dismal Conceit as this for one of the greatest *Arcanams* of Religion, will make the free Spirit and over-inclinable to Prophaneness confidently to conclude, That the whole frame of Religion is nothing but a mere Scar-crow to affright Fools, and that there is no Hell at all, since such Innocent Persons and constant Obeyers of the *Divine Decrees* must be the Inhabiters of it.



CHAP. III.

1. *The true Measure of Opinions to be taken from the designe of the Gospel, which in general is, The setting out the exceeding great Mercy and Goodness of God towards mankind.* 2. *And then Secondly, The Triumph of the Divine Life in the Person of Christ, in the warrantableness of doing Divine Honour to him.* 3. *Thirdly, The advancement of the Divine Life in his members upon Earth.* 4. *The Fourth and last Rule to try Opinions by, The Recommendableness of our Religion to Strangers or those that are without.*

I. I Might adde several other Opinions in several parts of Christendome, that tend very much to the defeating and eluding the serious End and purpose of Religion: but before I go any further, I shall set down the main designes of the Gospel of Christ, that we may have a more plain and sure Rule and Measure to try all Opinions by. The designe therefore of the Gospel in general is *the magnifying of the Goodness and Loving-kindness of God*, that he has afforded mankind so glorious a light to walk by, so effectual means to redeem them from the love of the perishing vanities of this present world, and to recall them back again to himself and to the participation of the ineffable joyes & pleasures of his celestial Kingdom. *For God so loved the World, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the World to condemn the World, but that the World through him should be saved.* And Titus 3. *For we our selves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the Kindness and love of God our Saviour toward man appeared, Not by works of Righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour.* To which sense also the Apostle speaks, Ephes. chap. 2. *And you who were dead in trespasses and sins, Wherein in times past ye walked according to the course of this world, according to the Prince of the power of the Aire, the spirit that now worketh in the children of disobedience; Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of our fleshly minde, and were by nature the children of wrath even as others. But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved) and hath raised us up together, and made us sit together in Heavenly places in Christ Jesus; That in the ages to come he might shew the exceeding riches of his grace, in his kindness towards us, through Jesus Christ.* To which lastly you may adde Tit. 2. 11. *For the grace of God that bringeth salvation, hath appeared to all men; Teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world, &c.* These

John 3. 16, 17.

Scriptures give plain testimony of this more general designe of the Gospel.

2. The next designe is *an external exaltation of the Divine Life that did so mightily and conspicuously appear in the Person of our Saviour Christ*; as I have already abundantly declared, How the mystery of Christianity comprehends in it chiefly this designe of exalting into Triumph the *Divine Life* above the *Animal* and *Natural*: and that either *externally*, in the religious worship we do our Saviour, and is done even by Hypocrites and wicked Persons; or else *internally*, in the advancing of true Faith and Holiness in his living members and sincere followers of his doctrine. Philip. 2. *Let the same minde be in you which was in Christ Jesus, Who being in the forme of God, thought it no robbery to be equal with God; But emptied himself and took upon him the forme of a servant, and was made in likeness of men; And being found in fashion as a man, he humbled himself and became obedient to the death, even the death of the Cross. Wherefore hath God also exalted him, and given him a name above every name; That at the name of Jesus every knee should bow, of things in Heaven and things in Earth and things under the Earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.* And Hebr. 1. *Thy throne, O God, is for ever and ever; the Scepter of righteousness is the Scepter of thy Kingdom. Thou hast loved righteousness, and hated iniquity; therefore God even thy God hath anointed thee with the oile of gladness above thy fellows, that is to say, hath exalted thee to this due honour and rule, having put all things under his feet, Angels themselves not excepted, as S. Peter tells us, 1 Epist. 3.22. Who is gone into Heaven, and is on the right hand of God, Angels and Authorities and Powers being made subject unto him.* There is a further enumeration of the *Angelical classes*, Colos. 1. where the Apostle speaking of this high exaltation of the Person of Christ, he intimates not only the Subjection of the Orders of Angels to him, but their Reconciliation to God by him, and, as some would have it, a fuller Confirmation of them in his favour, vers. 15. *Who is the Image of the invisible God, the First-born of every Creature. For by him were all things created that are in Heaven, and that are in Earth, visible and invisible; whether they be Thrones, or Dominions, or Principalities, or Powers: all things were created by him and for him; and he is before all things, and by him all things consist. And he is the Head of the body the Church. He is the Beginning, the First-born from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell: And making peace through the blood of his Cross, to reconcile all things by him unto himself, whether they be things in Earth or things in Heaven.* So mighty and wonderfull was the result of the Humiliation of our Saviour; and so clear and warrantable an Object is he of Divine Adoration.

3. Thus is the *Divine Life* Triumphant in the Person of Christ the Head of his Church. But another main design of the Gospel is, *That the Divine Life may be advanced in us*, that is, that *Faith* in God through Christ, that *Humility*, *Love* and *Purity* may have their due growth in

us here; that thereby we may be fitted to receive that immortal Crown of Glory which he will bestow upon all true believers at the last day, when he shall carry his whole Church with songs of Joy and Triumph into his celestial Kingdome. That this is the main purpose of the Gospel I have already sufficiently proved, and therefore need adde nothing in this place.

4. The fourth and last Rule or Measure of Opinions is, *The Recommendableness of our Religion to those which are without*; that is to say, We must have a special care of affixing thereto any of our own Inventions or Interpretations of Scripture for Christian Truths, which may seem uncouth and irrational to strangers and such as are as yet disengaged. For though those that by reason of their education have had full acquaintance with Christianity will adhere to their Religion, though it may be corrupted with many false glosses and fond opinions of men as indispensably obtruded as the undoubted Scripture it self: yet strangers that are free and unaccustomed to them, will not fail to boggle at them; and being offered to them also with equal Authority with the very Word of God, they will be necessitated to fly back, and to relinquish the Holy Truth by reason of the indissoluble intertexture of the gross falsehoods they find interwoven with it. A thing that is seriously to be considered by all those that bear any love to the Gospel, and desire that it may be propagated and promoted in the World. For certainly it was intended for a more general good and larger diffusion then has been hitherto by reason of its having fallen into faithless and treacherous hands, who make it only an instrument of gaining wealth and power to themselves and of riding the people, and not of gaining souls to God.

## CHAP. IV.

1. *The general use of the foregoing Rules.* 2. *A special use of them in favour of one anothers persons in matters of opinion.* 3. *The examination of Election and Reprobation according to these Rules. And how well they agree with that Branch of the Divine Life which we call Humility.* 4. *The disagreement of absolute Reprobation with the first Rule;* 5. *As also with the third,* 6 *And with the second and fourth.*

1. **T**Hese are the *four main Rules* which I conceive very usefull to examine either other mens Opinions or our own. And if the heat of our spirits or the confidence of others would urge upon us pretended Truths (for to admit of open falsities or forgeries for what advantage soever is intolerable,) that are not subservient to these designs above named, we may well look upon them as idle curiosities; and if they pretend also to Revelation or Inspiration, that it is nothing but Madness and fanatick Delusion. But if they do not only not promote but countertermine those designs above mentioned, they are to be looked upon

then not as frivolous, but dangerous and impious, and so to be declined by all means possible. And lastly, though they appear such as may contribute something to those designs if followed and embraced, yet I must adde also this caution, that they are not to be forc'd so as that unless a man will profess them, he must be accounted no good Christian. For they coming from a fallible and doubtfull hand, they ought not in reason to infringe that undoubted right of Christian liberty; the Scripture alone being full enough to perfect a Christian both in life and doctrine.

2. There is also a further use to be made of these Rules in favour of one anothers persons though of different Opinions, that is, by taking notice what good they drive at, as well as what evil they tend to: which makes much for peace and brotherly kindness, and may blunt the edge of eager and bitter zeal, that makes the over-fervid Zelot think that he that is of a contrary opinion to him intends nothing but mischief by his opposite doctrine. In examining therefore every Opinion, we are to observe what design of the Gospel it agrees with, as well as what it crosses. And that the Use of our Rules may the better appear, I shall now shew the practice of them by trying some few Opinions of no small note by this Touchstone: For it were an endless business to examine all, and needless, because by these examples he that lists may examine the rest, indeed any that either has been or ever will offer it self to the World in matters of Religion.

3. The first that occurs is *such an Election and Reprobation that wholly excludes Free will*. The Controversie is so well known that I need not state it. Applying this doctrine to the *four Rules* I have set down, I find in the Third that it has some compliance with that choice branch of the *Divine Life*, namely *Humility*, and a submission of a mans self and all the World to the will of God. *It is the Lord, let him doe what he pleases*. And that therefore a serious and humble Soul being much taken up and transported with this consideration, may think of nothing else, but take this Doctrine to be very Truth, nay live and die in it, and go to heaven when he has done. Whence it were a piece of *Satanical* Fury to persecute any such *Opinionist*; and want of Charity, these living as well as other Christians, not to bear as good affection to them as to others; nay to advance our affection with the superaddition of pity, they living in something a more dark mansion then others; which will plainly appear if we applie their Opinion to the rest of the Rules and the Particulars of them, which we have set down.

4. For if we make application to the First, that tells us that the design of the Gospel is the Manifestation of the exceeding superabundant Loving-kindness of God to the World, *who would not any should perish, but that all should come to repentance*, as *S. Peter* speaks. This sad Opinion of the *Predestinators* does confront this design at the very first sight, making the Goodness of God such an half-faced thing, nay I may say of a more thin and sparing aspect then the sharpest new Moon; nay an infinitely less proportion, if their dolefull stories be true. For to speak summarily of the business; Some very exceeding small number shall necessarily

cessarily, by the free grace of God, be eternally saved, but the rest necessarily damned to ineffable, eternal and unsupportable torture. This is that glorious redundant Grace of the Gospel according to them. Which free Spirits will think the worst news and most mischievous that ever was communicated to the World. *The worst*, because so extreme few shall be saved. *The most mischievous*, because it will hazard all men to be damned according to the ordinary course of Reason. For, whenas things are determined already, who need stir a foot unless to please himself and reap the present joys of this life?

5. For it is very irrational for us to be solicitous and trouble ourselves to bring that to pass which will every jot as soon come to pass without our trouble. So that unless a man be, beyond all conceit, foolish and sottish, and cannot reason concerning things, he will be necessitated almost, I am sure, very strongly invited, to be as loose and wicked as his own heart or the temptations of the World can suggest to him. Whence it is plain that this doctrine in it self, though it may impose upon some by the shew of *Humility*, is a Supplanter and Destroyer of the whole *Divine Life* Root and Branch, that is, It weakens mens Faith also in the Gospel, if this be peremptorily obtruded upon them to be all the Design of it; it flakes all endeavour of good practice, takes them off from the aspiring to that blessed Regeneration and Renovation of their minds into *Purity, Love, and Humility* it self, which they most pretend to. And therefore most generally, though they seem to crouch to God, yet are they very prone to be too-too rigid, sour, and even cruel to men, full of Pride, Dissension and Confusion. So that the Unworthiness of this Opinion is discernible also by the Third Rule.

6. And does entrench something also upon the Second. For whereas, according to their own concession, the value of the blood of the Son of God was such that it might have been a Ransome for ten thousand Worlds; what a check would this be to a mans more affectionate Veneration of him upon the Cross, when he thinks he has restrained the purpose of his suffering to so exceeding few? Nothing but Self-Love and Self-Flattery can well bear up a mans devotion. What an adorable thing have they made the tender Compassion of God in Jesus Christ, whenas he is represented to us, according to their explication of the Mystery, at the same time to have found out a full satisfaction to his Justice for the sins of the whole World, and yet at that very moment to have decreed in a manner all the World to eternal damnation; and this forsooth to make manifest his Justice, which is sufficiently manifested by the death of his Son? Is not that *freer grace* that is intended for all, and they put in a capacity of receiving it, if they be not wanting to themselves, then that which is only necessitated on some very few, and for want of which the rest must necessarily perish? Wherefore upon these terms a man cannot conciliate that venerable affection which is due to our Saviour, nor indeed beget a belief of the Narration in more nasute and sagacious men. Which is an entrenchment against the Fourth Rule also, which should awe us from peremptorily affixing any thing to our Religion that will make it less recommendable to them that are without,

without, as certainly this Opinion does to all indifferent men. Which makes me amaz'd at the sedulous obtrusion of it by some men, whom I can charitably conclude to be, as well as they are accounted, in their way religious and godly. For it is a piece of unsufferable Pride and Conceitedness to think themselves infallible in a point where free men, at least as pious and religious, if not more, have seriously and industriously concluded the contrary; especially when such gross inconveniences are discernible therein.

## CHAP. V.

1. That Election and Reprobation conferrs something to Humility.
2. That some men are saved irresistibly by virtue of Discriminative Grace.
3. That the rest of Mankind have Grace sufficient, and that several of them are saved.
4. The excellent use of this middle way betwixt Calvinisme and Arminianisme.
- 5, 6. The exceeding great danger and mischief of the former Extremes.

1. **T**HERE is nothing makes this Opinion pardonable, but that shew, as I said, that it bears of *Humility*; and haply it is in some regard really serviceable thereto. And I should take it to be very instrumental to take away all *Pride* and *Arrogance*, or attributing any thing to our selves, or contemning our neighbours, if the Professours of it were generally of so meek, so humble and so lowly a Spirit; whenas they are too often over-harsh, fierce, and contemptuous of others. But this may not be the fault of the Opinion, but of the *Opinionist*, though that sad severity of God tied up in this same pretended Mystery is no enforcing example of Kindness and Humanity.

2. But to the end that choice and lovely vertue of Christian *Humility* may want no motives nor encouragement, and that that pleasure that some Souls may justly take in the free acknowledgment of God's irresistible Grace and over-powering Operations upon their Spirits may not be suffocated nor extinguished; we shall make such an accommodation betwixt both parties, that unless Envy and Repining at the Goodness of God toward mankind make them still dissatisfied, I question not but that they will rest contented. I profess therefore and do verily think, That there is such a thing as *Discriminative Grace*, as they call it, in the World, and that to such a difference for good, that some few of Mankind by virtue thereof will be *irresistibly* saved, but that the rest of the world are *Probationers*, that is, have free will and are in a capacity of being saved, some greater, some less; and that whosoever is damn'd, it is long of himself. For (as *Siracides* saith) *God has no need of the wicked man.*

Ecclef. 15. 12.

3. And that this may not seem to be a mere Subterfuge, like that of some others, I further add, touching all this rest of Mankind which I speak of,



of, That there is *Grace sufficient* offered to them some way or other, some time or other, and that several of them, according to their faithfulness to that light and power which God has given them, shall be actually saved. At which sentence neither the *Arminian* ought to repine nor the *Calvinist*. For whatever good *Arminianism* pretends concerning all mankind, is exhibited to this part not absolutely elected, and to the other part the Goodness of God is greater then is allotted by *Arminius*. And whatever good there is pretended in *Calvinism* to that part that is absolutely elected, the same Goodness is here exhibited, and besides that direfull vizard pull'd off that Ignorance and Melancholy had put upon Divine Providence and on the lovely Face of the Gospel.

4. I may adde to this, That he that finds himself in an extraordinary powerfull manner carried to that which is good, may as fully ascribe it to God's free grace, as in the *Calvinistical* Hypothesis, and he that has no mind to Goodness cannot lay the fault on God but himself. Nor can Satan tempt by that forcible stratagem to either *despair* or *disso-luteness*, suggesting that if a man shall be saved, he shall be saved, or if damned, he shall be damned, and that he can neither help on the one nor hinder the other. For unless a man be very deeply radicated in Faith and sincere Obedience, I should hold it a piece of fond Self-Flattery to take himself for one of the Elect, whenas he may hold of a more seasonable Tenure, and act accordingly as a *Probationer*: and when he has got to that irrelapsable condition of those whose Souls are after a manner perfected in Faith and Holiness, it will better become him then to entitle God alone to all those Transactions wrought in him, and to take up that saying of Jacob, *Verily God was in this place, and I knew it not*, and name Gen. 28. 19. the place he slept in *Bethel*, The Temple of God: For such is the body of every Regenerate Christian, and especially of the Elect.

5. This Concession of ours thus far, as it is most true, and certainly not unserviceable for the promoting that *thankfull* and *humble* frame of Spirit that would attribute all to the Irresistibleness of free Grace and to the force of their particular and irrevocable Predestination and Election; so is it also a mighty safeguard from those dangerous miscarriages that too often happen the other way. Wherein there being no mean, but one must be *either Elect or Reprobate*, how prone is it out of Self-love to take up a stout and peremptory conceit that a man is the Childe of God destinated thereto before the foundation of the World, and that he can no more miss to be saved then he did to be born? But as for others, poor *Offalls* and *Out-casts* of the Creation, that they can never find out the way to Heaven and Salvation, do what they can, let them importune God and vex and weary Nature never so much; but are like *Sampson*, with his eyes put out, brought upon the stage of this World only to make the *Philistims* merry, or at best to be mere foils and blacks to set off the beauty and lustre of the secure Saints: who being unavoidably caught as it were in a nooze or fast snare of Salvation laid for them from all eternity, so soon as they once phansy themselves taken by the leg, do so bounce and dance in the string with that enormity and violence, as if they tried by their wild tugs and jerks, whether

whether the force of their Corruption or the *Decretall thread* be the stronger.

6. Nay do grow up to such a pitch of Fool-hardiness, as to think themselves not possibly able to run themselves out of breath by the most wild and dissolute courses imaginable, nor remove themselves one hairs breadth out of God's favour for all this. In fine, do proceed so far as to acknowledge no *Law* but their own *Lust* and the fulfilling their own masterless will, and consequently do conclude that they cannot sin. Thus imitating a false Pattern, and making themselves compendious Puppets or Pocket-medals of that great Idol of theirs (for it is no God) *that wills*, as they say, *merely because he wills*. And so they dance and sport about the Imagination of their own heart, as the children of Israel, in the Law-givers absence, did about the molten Calf. Thus has this dark Conceit, which some rash spirits have endeavoured to make essential to Christianity, led many one into secure *Libertinism* first, and after into most desperate *Atheism*.

## CHAP. VI.

1. *The Scholastick Opinions concerning the Divinity of Christ applied to the foregoing Rules.* 2. *As also concerning the Trinity.* 3. *The Application of the Antitrinitarian Doctrine to the said Rules. Its disagreement with the third,* 4. *As also with the second.* 5. *The Antitrinitarians plea.* 6. *An answer to their plea.* 7. *How grossly the denying the Divinity of Christ disagrees with the third Rule.*

1. **T**HE next Opinions that occur are those concerning the *Divinity of Christ* and the holy *Trinity*. And first, those of the Schools, of which I shall only say in general, That though their industry and sincerity of their design may be commendable, which was to unite the Humanity of Christ so *Hypostatically* to the Divinity, that there should be no suspicion of Idolatry in doing the highest divine Honour to Him we call the Son of God, and that therefore what they drive at is very agreeable to the second Rule we have set down, yet for my own part I think they have made so little proficiency to the main End, that that one plain expression in *Athanasius*, *As the Body and Soul is one man, so God and Man is one Christ*, is better than all their curious definitions of things, which reach to no greater *Hypostatical* union than that of the *Body and Soul*; whenas I dare say, if it were searched to the bottom, the Union betwixt the *Divinity and Humanity* in Christ is more one and more exact than that of *Soul and Body*, which they call *Hypostatical*. But they have defined things so unskillfully and perplexedly, that though their design be agreeable to our second Rule, yet their performance does clash much with the third and fourth: Such contradictions or unintelligible spinosities weakening Faith, and hindring the passage of the Gospel to them that are without.

2. Which

2. Which may be rightly said also concerning their subtil and inconsistent disquisitions and conclusions touching the *Trinity*. Wherein though their design be in the same respect commendable as before, yet they have made the mystery so intricate and contradictory, that they weaken the Christian Faith to those that are within, and make it less passable and recommendable to strangers; and have given occasion thereby to some bold Spirits, it being so disadvantageously represented to them, to deny the whole Mystery, whereby they have purchas'd to themselves the Title of *Antitrinitarians*.

3. Whose Opinion I look upon as fundamentally repugnant to Christianity it self, if the New Testament be the foundation of Christianity. For I know nothing more express then that in those Writings. And therefore the denying of the *Trinity* is the denying of the Authority of the New Testament. Or if they will pretend they can interpret things there so as to evade this doctrine, by the same reason I think they may evade any, and so still the sacred Writ shall stand for a cypher, and signifie nothing; which tends mainly to the enervating of our Faith, and is a gross entrenchment upon the third Rule.

4. And truly I think it may be made to appear that it is also particularly against the second. For the *Divinity of Christ* does not fall in so handsomly and kindly without the supposition of a *Trinity*, as I have elsewhere intimated; and therefore I look upon it as a special piece of Providence, that so explicate a knowledge of the Godhead in the *Triunity* thereof was so generally made known to the world together with Christianity, that the Eternal Son of God might be worshipped through Christ, and the whole Deity, as I may so say, distinctly honour'd and adored. Book 1. c. 4, 5.

5. But they will reply, that though they deny the *Trinity* and *Divinity* of Christ, namely that the Eternal Word was made Flesh, yet they assert that *Divine Honour* is due unto him, and therefore do not transgress against the second Rule. For they acknowledge that though Christ be *but man*, yet God has given him all power in Heaven and in Earth, and that he shall return visibly to judge the quick and the dead, and that *as the Father has life in himself, so has he given him to have life in himself*, that is, the power of enlivening us and quickening us at the last, and of changing these vile bodies of ours into the similitude of his glorious body. And therefore that their Opinion serves the End of Christianity as well as the other in reference to *Divine Worship* due to Christ, and is more sutable to the fourth Rule; these perplexities of *Christs Divinity* and the *Triunity* of the Godhead making our Religion less passable and recommendable to those that are without. John 5. 26.

6. But to this I answer, First, as before, That to take away the *Trinity* and *Divinity of Christ* is to take away the Authority of the New Testament, or to take such a liberty of forcing and distorting the sense of things, as will make it contemptible and useles; then which what can be of more dangerous consequence? It will be a Trespas not only against one, but against all the Rules I have set down, and make the Gospel pass very ill not only with strangers, but our selves too, and turn *Christendome* back to *Infidelity* and *Paganisme*.

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But

But Secondly, I deny that the Scripture declares any thing concerning the *Divinity of Christ*, or the holy *Trinity*, that is impossible, contradictory, or more unintelligible than things that men do ordinarily assent to, that are free Philosophers, and admit nothing upon force or Superstition, but upon Reason; and That the Union of the Eternal Word with the humane Nature of Christ is as conceivable for the *Modus* as the Union of the Soul and Body: That the Intricacies of the Schools are fooleries, and not to be taken into our Religion: That the Scripture only sets forth a *Triunity* in the Godhead in general, not obscured by any terme that can entangle any one of a tolerable wit and understanding, unless he will be so blockish as to think, because the second Hypostasis in this *Trinity* is called *Son*, that the *Father* was married and had a wife, as the *Turks* fondly object; whenas nothing else is signified but that the *Son* is from the *Father*, and the Holy Ghost from both.

Thirdly, That the first Author & Beginner, or at least the most eminent Renewer of this Sect that so boldly and stoutly denies the *Trinity*, was one, though of a leguleious Wit, yet so inept and averse from Divine matters, that he flatly denies that the *Existence of God* is discoverable by the light of Nature and Reason. And after he has found him by help of Scripture, as he thinks, yet he has missed him. For that which is not Infinite in Essence, cannot be God. And therefore it is no wonder if he hangs off so heavily from the admission of that more distinct and full knowledge of him manifested in the holy Oracles, & that those that symbolize so much with his Genius in other things follow him also in this.

Fourthly, The noblest Spirits & best Philosophers that ever appear'd in the world for the Knowledge of Nature and of God, and that some Ages before Christ, of their own choice without force or obtrusion held the *Triunity of the Godhead*, which though I will not avouch to be perfectly right in all things, (they being even over-accurate in the describing of it, & therefore well may trip) yet for the main is such that there is reason for it, but none at all against it, & it is very sutable in the general to those general intimations in the Scripture. Nor do I believe any Christian bound to hold the Theory in the set formes of humane Invention, though he may peruse them & believe as much as he thinks good, and do think it a decent thing, that his Reason cannot perfectly reach nor exhaust so profound a Mystery, & that therefore he is to make up the rest in humble Adoration.

Fifthly and lastly, By denying the *Triunity of the Godhead* and *Divinity of Christ*, other Articles of our Faith are made incredible, and that *Divine Adoration* we give to Christ suspected of *Idolatry*. For it will not seem credible to strangers, especially that abhor such superstitions, that God ever exalted any mere man to such a pitch as the *Socinians* themselves acknowledge Christ is exalted; but that it is some cunning plot to lapse the World or retain it in *Idolatrous Worship*. It will also seem to them incredible, if Christ be mere man, that he should \* by a power in himself, as he professes, be able to perform his promise at the last day, that is, to raise us all to a glorious and immortall life, changing these bodies of flesh into a pure celestial substance; which is an act for none but the Deity to doe. And therefore if it be done by any thing in himself, it is  
by

\* John 5. 26.

by the Deity residing in him, by the Eternal Word by whom all things were created: Who was said to be the Son of God before the Incarnation; and after the Incarnation both he that was born in time and this Eternal Word is look'd upon as one Son of God by real and Physical union. From whence that is easily understood which we alluded to before, *As the Father has life in himself, so has he given to the Son to have life in himself.* But our Adversaries way is very unconceivable and unintelligible, and therefore doth plainly transgress against the Rule he pretends it most agrees with, the making Christian Religion recommendable to them that are without.

7. As also he does herein against the third Rule in no small measure. For by spoiling Christ of his Divinity and of being acknowledged in very truth the Son of God, all those condescensions of his which he stooped to for our good, the esteem of them is much slackned and relaxed, and will not stick the mark so strongly as upon this ancient and universal Hypothesis of the Church of Christ, who did acknowledge that he was really the Son of God; which must needs enhance the esteem of his Sufferings exceedingly, and therefore more effectually melt our affections into the greater remorse for Sin, and stouter resolutions to mortifie and kill all inordinate motions and desires, all perverse and corrupt suggestions of our Natures, be it never so harsh to us, and bring them under the scepter of the crucified Jesus. Which this Sect so little considers, that they very hardly are drawn to acknowledge Christs death a Sacrifice for sin; and so by their dry, harsh and rash reasonings expunge one of the chiefeft Powers and choicest Artifices of the Gospel for the making men good.

## CH A P. VII.

1. *Imputative Righteousness, Invincible Infirmary and Solifidianism, in what sense they seem to comply with the second and last Rule, and how disagreeing with the third.*
2. *The groundlessness of mens Zeal for Imputative Righteousness,*
3. *And for Solifidianisme.*
4. *The conspiracy of Imputative Righteousness, Solifidianism and Invincible Infirmary to exclude all Holiness out of the Conversation of Christians.*
5. *That large confessions of Sins and Infirmities without any purpose of amending our lives is a mere mocking of God to his very face. With the great danger of that Affront.*

1. **T**HE last Examples of applying and examining of Opinions according to the Rules we have set down shall be in *Imputative Righteousness, in Perfection and Infirmary, in Justification by Faith alone, and in the Reign of Christ upon Earth.* And as for *Imputative Righteousness, Infirmary* and the Opinion of the *Solifidians*, I must confess, they seem to pretend much to the exaltation of the Person of Christ, and to make



men sensible of their great need of him; and seeming to promise ease and security to careless sinners, may also make the Gospel more passable to those that are without, that have a minde to enjoy this world as well as that which is to come, and is as plausible to such kinde of people as *Roman Indulgences and Pardons, Absolution upon slight Penances, and the like.* To which kinde of errors and miscarriages I cannot but impute a great part of the degeneracy of Christendome at this day. Nor can I imagine how the more perfectly Reform'd Churches could have failed of proving generally excellent Christians indeed, if these Opinions of *Imaginary Righteousnesse, Empty Faith, and the Invinciblenesse of Sin,* had not stept into the room of those Follies and Errors they had fled from. Whence it is apparent how highly they transgress against the third Rule, and consequently how cautious men should be of either receiving them or communicating them to others.

2. For as for *Imputative Righteousness* it is very suspicious, seeing the Scripture is silent therein, that it is the suggestion of Hypocrisis and Deceit to undermine that due measure of Sanctification whereunto we are called. For otherwise this invention is utterly needless, the Sacrifice of Christs Passion being sufficient to expiate whatever sins we fall into from any pardonable Principle. Which Sacrifice were utterly needless, if the perfect Righteousness of Christ were so imputed to us as that we might reckon it our own. For then were we as righteous as Christ, for he has no greater Righteousnesse then his own whereby he is righteous. And this *Righteousness* consisting as well of *abstaining from sins* as *doing acts of Righteousnesse,* it is plain that all this is imputed to us, and that therefore hereby we are to be accounted of God as never to have sinned, and therefore there wanted no Expiation for sin; and so Christ died in vain. For the imputation of his Righteousness will serve for all. Wherefore an opinion so absurd one cannot imagine why any should be so well pleased with, unless they intended it a shelter for sin, and to excuse themselves from real Holinesse and Righteousnesse.

3. Neither do I know to what end but this men should so zealously press the Opinion of *being saved by Faith alone,* in such a perverse sense as some do, not meaning thereby *a living Faith working by Love,* but we must be justified by Faith precluding from Charity, Obedience, and whatever is accounted Holy and Just. But it is plain, that unless a man will say he is justified by a *dead Faith,* which is no more *the Faith* then a *dead corps* is a man, that *real Sanctity* will as surely accompany *Faith* as *Light* does the *Sun*; and that the controversie is as ridiculously raised of *Faith,* whether it *alone justifie,* as if one should move a question whether the *Sun* alone makes it day. For if they mean the *Sun* without the raies, it is evidently false; but if they mean the *Sun* alone without the *Moon* or *Stars,* it is as evidently true. But by precluding life from *Faith,* and contending that it justifies, is as incongruous as to assert that the *Sun* without *Light* makes day, and as mischievous as to insinuate that inward *Sanctity* is not necessary to *Salvation.* And therefore when they talk of *Faith alone,* they ought to explain themselves so as

that



that they may not be understood to exclude *Christian* Holiness, but *Fa-  
daicall*, and what other needless, imperfect and superstitious Principles  
of Justification men have stood upon in the world, and withall to urge an  
*operative Christian Love*, which is the fulfilling of the Law.

4. To this *Imputative Righteousnesse* and *Justifying Faith*, from  
which they would fain disjoyn real Sanctity, they adde *Christian Infir-  
mity*, whereby they would insinuate the *Invincibleness of Sin*. So that  
two of these Opinions suggesting That that due degree of Righteous-  
ness we have spoken of (nay indeed any degree thereof) is *needlesse*,  
and this other, That it is *impossible*, what can this tend to but an utter  
neglect of all Holiness in Christian Conversation? The profession of  
which frame of Religion, though some take it to be a great piece of ser-  
vice of God, yet that Apostle whose expressions they too often abuse,  
declares that it is a mere *mocking* of him, as if they did *nasos suspendere  
adunco*; Μὴ πλανᾶσθε, θεὸς ἢ μὴ κτερίζεται, *Be not deceived, God is not* Gal. 6. 7.  
*mocked*; as a man sows, so shall he also reap. For this abuse and perverse  
application of the Mystery of Christianity to lewdness and secure wic-  
kedness is a mere deluding and *mocking* of the benigne counsel of God  
in Christ. It is to fear in the face of Heaven, and under pretence of  
*extolling* Christ, really to *subvert his Kingdom* upon earth.

5. Is not this a mere *mocking* and confronting of the Divine Majesty,  
whenas he has sent Christ into the World on purpose to *redeem the* 1 Pet. 1. 18.  
*world from their vain Conversation*, and to abolish or destroy the works  
of the flesh and the devil, to tell God in our devotions a long story of  
our own *Fleshliness* and *Devilishness*, and to intimate to him to his face,  
that however his Free-Graciousness is content it should be so, and that  
in the application of Christs Righteousness God cannot nor will not see  
any Unrighteousness of ours; and therefore, which is worst of all, after  
many long and tedious narrations, of which the greatest part is a very  
foul and black Catalogue of our faults, to depart out of his presence  
without either Hope, Resolution or Endeavour of being any thing bet-  
ter then we are: Is not this, I say, to pervert and make ridiculous the  
good counsel of God even in his own hearing, and to jeer him to his  
face? But however he may connive for a while at these follies or affronts,  
yet he will not alwaies keep silence and hold his hands:

*Non semper stolidam præbebit vellere barbam  
Jupiter.*

He will not alwaies be put off with solemn whimperings, Hypocritical  
Confessions, rusul faces, sore arms and legs tied up and set on wooden  
stumps, with dolefull acknowledgements of but wilful Misery and Po-  
verty, of feigned and counterfeited Maimedness and Inability. If his  
Indignation be kindled, yea but a little, it will burn off our wood, and  
force us to finde our legs, yea, and use our arms too, to fly or fend off;  
if it were possible, the strokes of Divine Vengeance that will justly  
finde us out.

## C H A P. VIII.

1. *The flaunting Hypocrisie of the Perfectionists, and from whence it comes.*
2. *The easie Laws whereby they measure their Perfection. And the sad result of their Apostasie from the Person of Christ.*
3. *That there is far more Perfection in many thousands of those that abhorre the name of Perfection then in these great Boasters of it.*
4. *In what consists the sound and comely frame of a true Christian Spirit.*

1. **A**ND thus much of that *creeping Hypocrisie* that walks with a still and demure pace in these Opinions of *Imputative Righteousness, Empty Faith and Invincible Infirmitie*: Contrary to which is that *flaunting Hypocrisie* of the high-flown *Perfectionists*, whose Constitutions yet are ordinarily as unsound as the former, and far more opposite and repugnant to the very frame and spirit of the Gospel; nay, I dare add that it is an Opinion cunningly urg'd by the envy of the Devil himself upon hot, fierce, eager and melancholy Spirits, that fly high and are exceeding subject to Self-Pride and Arrogance, to obliterate in them the remembrance of the Passion of Christ, and to elude the use of that precious Sacrifice, to flake the affections of men to him, and to draw them off from dependence any way on his Person. Which we may be the better assured of, if we consider what *easie Laws* they measure their *Perfection* by and their Freedom from Sin.

2. For any ill Motions, though never so strong, if not assented to, they have no shame nor conscience of; and if they be carried by the strength of Temptation to commit the act, then they lay the blame on the impetuosity of the assault, conceit themselves to be only as ravished Virgins (according to the softness of their phantasie and favourable opinion of their own sincerity) deflowred against their own will, and still stand upon Self-Justification. And what is yet more execrable, when they are come to the height of their *begodded Condition*, and arrived to the state of full Perfection, then like the *Indian Abdusi* or *Spanish Illuminati*, they cannot sin, do what they will; let them commit what Follies they will, what Injustice or Cruelty soever is suggested to them, these unclean and proud *Fanaticks* take it all to be *Inspiration*; or else are emboldened at last (by the upshot of their *Luciferian Apostasie* from the simplicity of the Truth of the Gospel) to hold that there is no Difference of Good and Evil, and that Sin is but a Conceit, no real Mischance, but to those that know not their own Liberty. Which final Result of things does plainly indigitate, who moved at the bottom of the business in their first alienation from the Person of our Saviour. And the Justice of God is very observable in such Apostates, how they are stricken with Blindness, how silly and weak they are in their Reason and Imagination, and their Lives and Actions odious and abominable.

3. But that the Religion of these *Perfectionists* is not merely a surprisal by the sleights of Satan, but a studied and premeditated Revolt from

from their allegiance to our blessed Saviour, though first suggested by the envy of *Lucifer* against the Son of God, is too-too plain in this; That when they seem most tolerable and to have some conscience of their waies, yet what Christians are troubled at and ashamed of, they will not acknowledge to be Sin, lest they should seem to want the Sacrifice of Christ or be beholden to him for his Sufferings. Which is a sign, as I have already said, that *Familiarism* was invented by the malice of the Devil to lay aside the Office and Person of Christ: let them talk as highly and gloriously of their *begotten* Estate as they will; which their *Infernal* Teacher has taught them to boast of so much, that Christ may seem *lesse* God than he is. But I dare pronounce, that thousands of poor modest Christians that abhorre the name of *Perfection*, and speak much of *Justification by Faith alone*, of the *Imputation of Christs Righteousness*, and complain of their own *Infirmity* very sadly and seriously, have yet arriv'd to a far greater degree of Perfection than these *Self-Magnifiers* and *rude Insulters* over these humble and contrite Spirits: who having no ill meaning by those frames of speech that are taught them, are affectionate Adherers to their Saviour, and out of their due reverence to God, and hearty abhorrence from all shew of or least approach toward sin and wickedness, take Sanctuary in Christ, and ease their Souls by their reliance on his Atonement and Intercession for such Infirmities as these bold and fanatical Boasters would bear men in hand and perswade themselves not to be at all sinful.

And now whether these *rampant Enthusiasts* or the *humble and orthodox Christian* be of the sounder complexion, let any man that is not wilfully blinde give sentence, and how allowable the Doctrine of these *Perfectionists* is, whenas it traiterously strikes at the Person of our Saviour and at the antiquating the office of his *Royal Priesthood*, and is cross to that lovely and decorous frame of spirit which is required of all men, and most of all of Christians, that they be humble and lowly of minde, which the Death of Christ, and our reliance upon his Intercession and Sufferings for favour at the hands of God, does naturally nourish, and keep off that swollen unwholsome distemper of Arrogance and Self-weening.

4. In which, that no man may mistake me to his own prejudice, I say that the sound and comely frame of a Christian spirit is this; Unfeignedly to endeavour the perfecting of all Holiness both in Heart and Actions, and not to allow a mans self in any thing that he thinks is a sin; and when he is arriv'd at that height of Sanctity, that he is not conscious to himself that he does any thing that is unlawful, to give the whole praise to God, and to His Merits and Intercession that has procured him the assistance of his holy Spirit, and by virtue of his Death has so powerfully engaged him to warre against his lusts and to mortifie all his immoderate Passions, and withall to remember, *that though he know nothing by himself, yet he is not thereby justified*, and that a man cannot be sure but that he may mistake himself in some thing or other, though he never sin against his own light; and to impute it rather to the mercy of God, that he has not led him into such violent Temptations as some have been,

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that

that he finds himself not to have submitted to evil motions, then to ostentate his own strength, and contemn the Protection of so kind a Saviour, who being acquainted with humane infirmity, may justly be thought to have kept off those tempestuous Assaults that otherwise might have invaded us. Besides that, let us be never so perfect now; yet it cannot pay the old score, because we ought to have been alwaies without sin, and therefore our recourse to so compassionate a Saviour is never out of date. Which is a Truth indispensable both for the maintaining of the honour of Christ, and keeping our selves in a submissive and humble frame of Spirit towards God and towards men. So that the Opinion of these *Enthusiastick Perfectionists* does plainly transgress against both the second and third Rule we have set down.

## CH A P. IX.

1. *Sincerity the middle way betwixt pretended Infirmity and the boast of Perfection: with the description thereof.* 2. *A more full character of the Sincere Christian.* 3. *That they that endeavour not after that state are Hypocrites, and they that pretend to be above it, Conspiratours against the everlasting Priesthood of Christ.* 4. *The Personal Reign of Christ upon Earth, and the Millennium in the more sober meaning thereof applied to the above-nam'd Rules.*

1. **T**O steer our course right therefore betwixt those *Hypocritical Pretenders of Invincible Infirmity* and these *High-flown Boasters of absolute Perfection*, we must keep in that safe middle path of *Unfeigned Sincerity*. Which therefore wil neither charge the condition of Nature, as being utterly uncorrigible, that cannot be reduc'd to Obedience, no not by the power of the Spirit of God; nor cast it upon God himself, as being unwilling or not caring that Nature should be thus reduc'd and brought under to the obedience of Christ: But a man will charge himself in all his miscarriages, and hold it his duty (and such as by Gods assistance he may perform, if he be not wanting on his part) to yield his Members as Instruments of Righteousness to God, as well as he did before yield them as Instruments of Unrighteousness to Sin. For Sincerity implying a faithful purpose and will of doing what is right, Christ has hereby wone the Castle or Fort of his enemy; and all the Ammunition and Engines therein will certainly then be used for right designs.

Rom. 6. 13.

The Eyes that before suck'd in rotten corruptive thoughts from false alluring Objects, and so set the Heart on fire with filthy lusts, are now made Inlets of the light and brightness of the unspotted Wisdom of God, fairly pourtraied out in the visible Creature. Those Ears that could before drink in with delight the smooth tales of Detraction and Calumny, stand now open onely to the sighs of the poor or honest reports of our Neighbour. Those Feet that before were swift to shed blood,

bloud, are now much more ready to rescue the innocent. Those *Hands* that before were onely exercised in griping and pulling from others, are now ever open for Alms-deeds and bountiful distribution to the needy. That *Tongue* that in secret would not spare to strike his Friend, will now in a just cause defend his Enemy.

In brief, there is no *external* Action of true Sanctity and Righteousness but the sincere Christian both believes and findes he has a power to perform it, and therefore does constantly the good and refuses the evil, that his conscience tells him is so indeed, and is in his power to do and refrain: that is to say, He will be sure to refrain from whatsoever is *unjust*, he will never deal with another otherwise then himself would be dealt with, he will most certainly abstain from *Extortion*, *Adultery*, *Fornication*, he will never doe any *envious* or *revengeful* Actions. And not onely so, but he does believe that through the grace of God he may be quite devoid of all *Envy* and *Malice*, and not so much as bear any ill will against any man, no not against his Enemies; and the same of all other *inordinate affections*, which though they move strongly and rebelliously, yet he never assents so far to them as to be willing to doe them, though he had a secure opportunity thereof.

2. And yet he does not think himself *perfect*, though he thus assents to no Sin while he thinks it so, nor at all doubts of his Salvation, though he be imperfect. And if by the boisterousness and importunity of a Temptation or some unavoidable inadvertency he falls into any evil action, the pleasure he finds from it will be like that which a child gets by falling with his forehead against sharp stones or with his hands into the fire. Wherefore his sincere Love to Righteousness and hearty abhorrence from Sin will make him alwaies *circumspect*. For he holds himself bound not onely not to commit sin when it appears to be so, which he thinks then impossible for him to do; but charges himself with a *perpetual watchfulness*, that he may not commit it when it would insinuate it self under some more specious shape.

And though by Divine Assistance and faithful Adhesion thereto, he finde himself arriv'd to that pitch that he has conquered all corruptions, so that he cannot charge himself with either *Pride*, or  *Lust*, or *Envy*, or *Covetousness*, or any such like Vice, or that he does *misbelieve the Promises* of God, or does *not depend upon his Providence*, or is *not willing to submit to his will in all things* to whatever condition he shall call him: yet he knowing himself withall not infallible, nor unconquerable, especially without the assistance of Christ, as also actually beset with many inconveniences of humane Nature (such as are Straying of thoughts, Unevenness in Devotion, Indisposedness of minde by reason of this Tabernacle of Earth we live in) and reflecting on the old reckoning of the Follies of our Life past, which nothing but ignorance can conceit to have been without Sin, and how all these things (though ordinary Philosophy pronounces them to be no Faults, but mere Infirmities of Nature) they having been contracted by our Lapse, may justly by Religion be set on our score; *This Sincere Christian*, whose Character I have given, will be so far from setting the Person of Christ at defiance, and vilifying his *Passion*,



*Passion, Intercession* and *holy Priesthood*, that he will with the greatest reverence of Devotion that can be imagined love him and adore him, and will not quit that sweet Repose of minde he findes in the recounting with himself what an inestimable Friend he has with God, for all the Pleasures and greatest Interests of this present life; nor presume to be justified by his own Life or Works, but by Faith in Christ, whom he rejoices to think that he shall see his Judge at the last Day.

3. This is the true and sound complexion of a *Sincere* Christian; and he that does not faithfully endeavour to arrive at this state, discovers himself to be an halting *Hypocrite*, and one that is no Lover of the *Divine* Life, nor has tasted the sweetness of Sanctity, and of the holy Spirit of God, nor known the power of his operations. He that pretends to be above it, he is self-condemned, and betraies himself of what Kingdome he is, that he is inacted by the envy of *Satan* against the Kingdome of Christ, to antiquate his *Offices* and to lay aside his *Person*: which he perswades sundry fanatical Souls to do, puffing them up with the conceit of *Self-perfection*, on purpose to exclude our Saviour. The danger of which error is no less then the utter forfeiture of their Eternal Salvation. For no man shall inherit eternal life but by the donation of the *crucified Jesus*, whom God has appointed Judge at the last day. Besides that the very life and moral temper in these Revolters from the Son of God, if we compare it with that of the *Sincere* Christian, there is as much difference, to them that can tast, as betwixt the wilde grape and the sweet. So hard a thing is it for either Nature or the Devil to imitate the true tincture of the Spirit of Christ. Their vine is the vine of *Sodom*, and their fruit as the clusters of *Gomorrhah*, and their Churches as a field whom the Lord hath blasted, there is the smell of the Sulphurous Lake and of the pit of Hell amongst them.

4. The last thing I propounded was *the Personal Reign of Christ upon Earth*. Of which Opinion as the reasons are slender or none at all, so the Usefulness thereof to me invisible, not knowing that it promotes any End of the Gospel which I can take notice of.

But that there may be a *Millennium*, as they usually call it, or a Long Period of time wherein a more excellent Reign of Christ then has manifested it self yet to the World may take place, truly it seems so reasonable in it self, and there are such shrewd places of Scripture seem to speak that way, that it is hard for an indifferent man to gainsay it. But I conceive then that the Renovation of the state of things will be, as *S. Peter* speaks, into new Heavens and new Earth wherein *Righteousness* shall dwell; wherein *real Sanctity* and *universal Peacefulness* shall bear sway; wherein the *crucified Jesus* shall not be onely complemented a-loof off, and saluted in Statues and Pictures, both himself and his Mother and all his Apostles and most eminent Adherents (whenas in the mean time *Mars, Venus* and *Pluto* and other Idols of the Heathen are cordially lov'd and serv'd, all Christendome giving themselves enormously to War and Bloudshed, to Lust and Luxury, to Wealth and Covetousness, worshipping these Deities in Spirit and in truth:) but as the *Divine honour* done to our Saviours person shall not then cease, so the power



power of His spirit shall be more potently felt for the *unpaganizing* of the World, and for the destroying of this spiritual Idolatry, which is the Inordinate Affections and fierce endeavours of the *Animal Life*; and shall implant such a love and liking of the life of Christ, that Peace and Righteousness shall overflow all.

Contentions about Opinions shall then cease, they being priz'd onely by the Pride and Curiosity of the Natural man, and all the goodly Inventions of nice Theologers shall then cease, and all the foolish and perplexing Arguments of the disputacious Schools shall be laid aside, and the Gospel alone shall be exalted in that day. And truly the *Millennium* being in such a sense as this stated, it is both probable and very desirable, and an opinion that agrees with, nay such as may very well further, all the designs of the Gospel, as any one may discern by making application to the Rules I have set down.

Of which Rules these few Examples may serve to shew the use, and to teach a man how to extricate himself from that mighty cumbersome-ness of the numerosity of Opinions, whether they be suggested from his own thoughts or offer'd by other men. For if he applies them to these Rules, he will finde most of them either so little to the designs of the Gospel, or so much against them, that he will account some not worth the sifting, others not worthy the naming, much less the entertaining by a sober Christian.

Which practises and considerations cannot but tend much to the advancement of the Gospel of Christ, if diligently observ'd though but by private Christians. I shall onely give some brief touch what is proper for the Magistrate to contribute for the Advancement of Christianity, and then we shall conclude.

## CHAP. X.

1. *That in those that believe There is a God, and a Life to come, there is an antecedent Right of Liberty of Conscience not to be invaded by the Civil Magistrate.*
2. *Object. That no false Religion is the command of God; with the Answer thereto.*
3. *That there is no incongruity to admit That God may command contrary Religions in the world.*
4. 5. *The utmost Difficulty in that Position, with the Answer thereto.*
6. *That God may introduce a false perswasion into the mind of man as well for probation as punishment.*
7. *That simple falsities in Religion are no forfeiture of Liberty of Conscience.*
8. *That though no falsities in Religion were the command of God, yet upon other considerations it is demonstrated that the Religionist ought to be free.*
9. *A further demonstration of this Truth from the gross absurdities that follow the contrary Position.*

1. Before

1. **B**Efore we can well understand the *Power of the Magistrate in matters of Religion*, we must first consider the *Common Right of mankind in this point*, provided they be not degenerated into *Atheisme* and *Prophaneness*. For he that believes there is *no God, nor Reward, nor Punishment after this life*, what plea can he have to *Liberty of Conscience*? or how improper is it to talk of his *Right* in matters of Religion, who professedly has no Religion at all, nor any tie of Conscience upon him to make that wicked profession? For *Atheisme* as it is very coarsely false in it self to any man that has the clear exercise of his Reason, so is it intolerably mischievous and destructive even to the present Happiness of States and Kingdomes, and therefore to be shunned and repressed as the very plague and pest of humane Politicks. But for those that seriously make profession of the *Existence of God* Creator of all things, and of his *Providence*, and acknowledge that there is a *life to come* wherein the *wicked* shall be *punished* and the *virtuous* rewarded; it seems to me that there does naturally accrew such a *Right* to these men of *freedom in their Religion* as is inviolable, and such as the power of the Magistrate ought not to invade, unless there be some perverse mixture in it that forfeits their Right.

In the mean time supposing there be nothing but *simple mistake*, which they of the contrary Religion will call *Superstition*, yet the Conscience of the other party being bound up to this, it is his *natural Right* to have his *Freedom* therein; because his Conscience is necessarily subjected thereby to a greater power than any is on earth: and therefore not to give him the Liberty of his Religion is both a piece of *Inhumanity* and *Injustice* towards him, and a kind of *Rebellion against God* whose liege subject he is.

2. Nor can any thing that I know weaken the solidity of this Truth, unless you will say that no False Religion is the command of God, or at least that it is countermanded by the *Promulgation* of the True. To which I answer, That there is so much Truth in those Religions I speak of, that they contain a belief of the *Existence of God* & that there is a *Life to come*; which is a demonstration that the rest of their Religion, in the belief and exercise whereof they *seriously* and *sincerely* seek the favour of God and Eternal happiness, does bind their Conscience most severely and indispensably to obedience. Which immediate Dictate of Conscience in a soul that is *sincere*, what is it but the Command of God? and before his voice be heard here, his will is not *promulgated* to that person. For nothing but *Conviction of Conscience* that this or that is the Will of God is properly the *promulgation of his Will* to every particular soul: Otherwise it is but as a recital of the Law in a *language* the People understand not, and therefore can take no hold upon them.

\* Which qualification is all along supposed in this question, otherwise the fallacies of a Religion cannot so rightly be conceived

any commands of God, but a blindness and darkness the Religionist has brought upon or continues to himself through his own Hypocrisy and wickedness. \* So it is to them that are sincere, but in those that are not it is like the stopping of the ears against the reading of the Law in a Known Language.

Again, how can an *Erroneous Conscience* oblige to obedience, if its Dictate be but as from it self, and not the command of God? For it is improper

improper to say a man is obliged to obey himself, especially in matters of Religion. Wherefore it is plain that the Obligation is to God, and from God, who has proclaimed in the heart of every man that is *conscientiously* and *sincerely* religious how he will be served and worshipped, and by inevitable trains of Providence has for a time fixt him to this or that perswasion. Which being the most exprefs, the most complete and articulate way that God can *promulgate* his Law by, namely, the *Conviction of mens Reason and Conscience* (for I speak of such as are in their wits, not mad-men and Fanaticks, nor yet such as embrace for Religion Precepts contrary to the *Light and Law of Nature*, which is the highest and most uncontrovertible Law of God, as being not Topical but Universal, and therefore there can be no perswasion against that, but it is to be imputed to the villany of man, not to the command of God, who in all Nations by the *inward Light of Nature* commands to the contrary, be their Topical Religion what it will, ) In these things, I say, whose falseness is not easily discoverable by the Light of Nature (such as are sundry matters of fact done many Ages ago, and Religious Precepts and Ceremonies thereupon depending ) if there be this Conviction of Conscience concerning them, there is necessarily implied the command of God to that people so convicted. For when can God be said to *command* a person, if not then when he conveys a practical perswasion so unto him ( be it by the intervention of what Providence it will ) that there is no place left to doubt but that it is his Command? For if he spoke to him *face to face* ( which he does not doe to one of infinite thousands, nor it may be properly to any ) there could be no greater assurance of receiving a command from him. Wherefore a man being as fully assured that he has received a command from God as he can be assured, and this assurance being contrived into him by the Providence of God himself; it is evident that the command is truly from God. To which a man is still obliged till he does in as exprefs a manner receive a Countermand from the same Sovereign Power.

3. Which Countermand, according to what I have already laid down, is not *received* nor *promulgated* till the *Conscience* be *convinced*, but is still as a Law repeated in a strange language; and therefore being not understood, is not obligatory. Nor does the great Law-giver of the Universe contradict himself in this variety, nay contrariety, if you will, of Religions. For he does not command them all to the same people at the same time; but every one according as his Conscience is convicted receives a new command, and where they are inconsistent, relinquishes the old. And truly there seems no harshness nor incongruity at all in admitting variety and contrariety of Religions in the world, and all commanded by God, if this Diversity and Opposition were discoverable only in several degrees of Perfection, or in the manner of Worship and Ceremony: but they being contradictory one to another in the very Articles of their Creeds, this seems an insuperable difficulty, how God should command them to believe *Contradictions*, of which one part must of necessity be false. As for example, It is impossible, *That Christ died on the Crosse*, and, *That he died not on the Crosse*, or, *That he rose again*

from the dead, and, That he did not rise again from the dead, should both parts be true. In the former of which examples the *Turks*, in the latter the *Jews* Belief is opposite to ours.

4. This truly at first sight seems a very hard knot. But the difficulty will not prove so formidable, after we have considered wherein it lies and how it may be answered. And surely it lies mainly in this, Whether it be consistent with the Nature of God to convey a false Perswasion into the minde of man or no. This is the utmost of the intricacy. To which methinks the Answer is not difficult. I freely therefore do affirm, That it is not inconsistent with Gods nature so to do. For he is thereby neither the Authour of any sin committed by us, nor doth he commit any thing himself herein unworthy of his Divinity. He is not the Authour of Sin in us, in that *invincible ignorance* is no sin, nor any act that proceeds therefrom. There is indeed lesse perfection in these actions, but every imperfection is not sin; for they may be such imperfections as are utterly involuntary and unavoidable, as we suppose this false perswasion is and all the effects of it.

5. Nor does God do any thing unworthy of himself in introducing such an *invincible or unavoidable perswasion*, though it be false. For to cause another to think that which is not true, is not simply evil in it self. Otherwise it were unlawful to fence, and to use ordinary stratagems of warre, wherein the Enemy endeavours to deceive each other; which is not done but by bringing them into a false belief. And we are the worst kinde of Enemies against God, being Rebels and Apostates from him: And therefore though he needs insinuate no mistakes into us by way of stratagem, yet he may fix upon us the belief of such things as are false by way of punishment; and though he command homage from us as his Subjects, yet he may do it with several badges of disgrace, as some offended Prince might command a Rebel for a time to wear some sordid token of his Rebellion upon his outward garments whenever he went abroad, or an incensed High Priest for Penance adjudge some offender to do his devotions alwaies in some dark pit or dungeon, in stead of a convenient closet or well-adorned Church. Which things though they be but ugly in themselves, yet they being part of that duty they are tied up to by them that ought to command, they are free from the molestations of others that are inferiour to that Power that commanded them; nor are these Offenders the one to be drag'd into the Church to do his devotions there, nor is any one to pull off by violence from the other the badge of dishonour that he is commanded to wear.

Now the *dishonourable badges of the Soul* are those *grosse Errors and Ignorances* with which God may justly be deemed, by way of reproach and punishment, to command those to worship him that are convinced so to do, nor know yet any thing better. And the *dark pit* may be any blinde dispensation which Divine Providence has adjudged men to, till their conviction to the contrary. For *Conviction* is the *immediate Command of God* in the Conscience; as I have often repeated.

6. And as God by way of Punishment may introduce a false perswasion into the Minde of man, so also by way of Probation. For if to introduce  
a false

a false perswasion in it self be not simply evil, how can it be evil when used for a good End, and by an unerring Wisdom, and from an infinite Goodness? Which powers if we were invested with, none could make any controverſie of it, but that we might also take the liberty to do so too. And people hold it ordinarily very pardonable, if not allowable, to impose upon children and sick persons by false stories for their health, and to save the spilling of innocent blood by concealing the pursued from the knowledge of him that would murder him. Nay, in smaller exigencies, as in the trial of a servants trust, no man would be much offended if one made his servant believe he trusted him further then he did, either to encourage his faithfulness or to detect his fraud: as if he should in his presence put up into a box some false Jewels that made a great show, but of small value, and should commit them unto his servants custody carefully sealed up as a most precious Treasure, thereby to try if he will run away with them; adding thereunto a sealed bag of Counters with an old inscription of so much in Gold. Such a *Trial* as this, which implies an introducing of a false opinion into the minde of the servant, few or none would hold culpable in his cautious Master. What injustice therefore can it be in God, if he try the Souls of men first in a false Religion, perswading them that it is true, and thereby commanding the practice thereof; since by this means their faithfulness is discovered, whether they will be sincere when that is committed to them which is wholly true indeed?

7. It is plain therefore that some falshoods in a Religion which has so much Truth in it as to engage a man in the exercise thereof in hope of Eternal life, doe not hinder but that this whole Religion that obliges the Conscience is the command of God to them whose Conscience it does oblige; and therefore that they are free from the commands of any external power, if some other things of another nature do not make them forfeit their liberty. For the simple falsities in Religion are not enough, that is, are not sufficient to detect that such a Religion is not commanded to such and such persons by God himself; who thought good to try *Abraham's* Faith by that false perswasion, that he was actually to sacrifice his son to him, whenas God intended no such matter. Which Example does prove that God has not only a power, but has put also into act this right that he has of causing men to think otherwise then what is really true. But what is that to thee? they must stand or fall to their own Master, nor hast thou any power to countermand them till they have a countermand from God by clear conviction that the way they are in is false: For then onely ceases it to be the Command of God to them.

8. But if thou wilt be so humourſome for all this as to deny that such a Conviction of Conscience, so stated as I have stated it, is the real command of God in every particular, namely, in the apprehensions which are false; yet, though this were admitted, it will notwithstanding be evident that it is a piece of Rudeness and Barbarity to incommode a person thus perswaded for the profession of his Religion. For first, his speaking and acting according to the *unavoidable perswasions* of his minde is not a sin, it arising according to our hypothesis out of *invincible Ignorance*; nor



is he supposed to act any thing against the known laws of Nature ; and therefore no just right of any one is endamaged : but in the mean time the Sovereignty of the Godhead is fully acknowledged, and the Loyalty and Sincerity of the *Religionist* exercised therein.

Wherefore what reason can there be that any one for so good an action, that is not exceptionable for any thing that is properly sinful, should be rudely treated, punished, or any way disturbed or hindered ? For whosoever endeavours his forcible hindrance, does not only suppress an innocent and laudable action, but he does necessarily perpetrate a foul and sinful one. For such is the solicitation of others to the omission of that duty of Loyalty our own Conscience tells us we owe to God. Wherefore he that hinders the sincere Religionist from the Profession of his Religion, tempts him to a sin against God : which no Powers in the World have a right to do, but are *ipso facto* guilty of rebellion against their Maker, by corrupting his liege Subjects, and urging them to faithlessness and neglect of their duty. How culpable are they then in forcing them and haling them to such actions as they are persuaded God has severely forbid them ? Verily if this be not unjustly to command him who is under the power of another, I cannot imagine what is ; nor what can be deemed a sin against God, if urging others to sin against him be not. So that again, even upon our Adversaries own terms, it is plain that the Sovereign power of God sets the *sincere* Religionist free in matters of Religion from any external force or power whatsoever.

9. Now as this Position recommends it self sufficiently from its own native concinnity and solidity ; so will it also appear still more solid and more consonous to Reason, if we consider the absurdity of the contrary Position, namely, *That liberty of Conscience is by no means to be granted in Religion*. For from hence it follows that every Religion may, nay ought to keep out all other Religions with all care possible. For every mans Conscience tells him *His is the best*, or else he would not be of it ; nay, that there is *none true and saving but his own*. For if they will say they may be saved in others, then is our former argument a perfect demonstration against them, that they are not only injurious to men but absolute rebels against God indeed, in treating those ill that are his liege people, and whom he loves so well that he intends to save them, and in persecuting them even for those very actions wherein they do most seriously express their obedience to him.

But if there be but *one true and saving Religion at once in the world*, this is the greatest disinterest to it that can be imagined. For upon this Position it will be as *carefully kept out* and as *forcibly* as any of the rest ; which in my apprehension is very foul play, and therefore this is another evidence of the truth of our Thesis, *viz. That the contrary is the greatest injury and disinterest to the True Religion that can be supposed*, which nothing but external force hinders from spreading over all. For *Magna est veritas, & pravelebit*, I mean in the Mindes and Consciences of those men where she may have free audience, not in the noise and terrour of tyrannical impositions and obtrusions. Besides the frequent misery and calamity



calamity this Position brings upon Nations and Kingdoms, *viz.* Wars, blood-shed, subversion of Families, deposing, stabbing or poisoning of Princes, perpetual enmity and hatred, and all the works and actions of the kingdom of Darkness. Of so mischievous consequence is this Opinion we do oppose. Whenas if it were acknowledged universally, *That Liberty of Religion is the natural right of mankind*, all these mischiefs would be prevented; The Prince could not pretend any quarrel against the People, nor the People against the Prince or against one another, but in Civil Rights that are more plain and intelligible.

## C H A P. XI.

1. *That there is a Right in every Nation and Person to examine their Religion, to hear the Religion of Strangers, and to change their own, if they be convinced.* 2. *That those Nations that acknowledge this Right and act accordingly, have naturally a Right to send out Agents into other Nations. Their demeanour there, and the right of revenging their injuries. And how this Method had justified the Spaniards Invasion of the Indians.* 3. *The unpracticableness of the present Theory by reason of the general perverseness of the World. The advantageousness of it to Christendome, and suitableness of it to the Spirit of a Christian.* 4. *That Religion corruptive of manners is coercible by the Magistrate.* 5. *And that which would plainly destroy the defence of the Countrey.* 6. *As also whatever Religion is inseparably interwoven with Principles of Persecution.* 7. *An Answer to that Objection, That all Sects are persecutive, and that therefore there can be no Liberty of Conscience given.*

1. **I**T is manifest therefore *That Liberty of Religion is the common and natural Right of all Nations and Persons*, that is to say, That they have a power, as they are Rational men, and believe that there is a God, and a Life to come, to examine what is the best way to serve him for their future advantage; and not to be tied up so to that Religion is first proposed to them; but that they have a Right to suspect, especially if they do not like it; that there is some better, and therefore that they may confer with those of other Religions, send for them out of one Nation into another, and entertain them when they are arrived, hear them diligently, and, if they be convinced, openly profess it. Or if they come of their own accord, they are to be entertained with the same security that an Agent of State is, and may freely converse with them of the Nation that have a minde to hear them. For this is a piece of their Right of Liberty, to *speak* as well as the others to *hear*. Which Transactions would breed no disturbance at all, if this Right of Liberty of Religion was universally understood and acknowledged by all the Nations of the World: as certainly it is their Right.

2. And it being so, it seems plainly to follow, That any Nation or People that do heartily acknowledge the Reasonableness of this Right, and their practice is accordingly, that there accrues to them this part of the Right also, that they may send of those of the Religion themselves are into their neighbouring Nations to communicate their Religion to them, and to try if they can convince them of that which they are persuaded is true, and to shew them the errors of their own; but at seasonable times, and without reproach or tumult, or any way confronting them in the exercise of their Religion; a thing very barbarous and insufferable at home, much more abroad in Countreys where they are Strangers.

For the avoiding of which wilde enormities it seems reasonable in it self, and a thing fit to be agreed upon, that there shall be no security to any stranger that takes upon him to gather the people together under pretence of instructing them in a more perfect Religion, unless he be an Agent from his own Nation for that purpose. Nor is he to begin with the rude people, but to act above-board, and to make his applications to the Governours of the places where he arrives; and not to pretend to the Juglings of Inspirations, and the irresistible blusters and importunities of an unaccountable Conscience: but first with a discreet candour to allow and commend what is good and praise-worthy in the Religion of the place; and then, after an unaffected profession of the love and kindness of them that sent him, towards the Nation, with all prudent insinuations possible to lay before them the groundlessness or gross falsities which are in their Religion; and after that to shew the most demonstrative Reasons he has for the recommending of his own, namely, such as are agreed upon by the mature deliberation and counsel of them that sent him upon this errand, to which it should be criminall to add, upon their authority, any foolish inventions of his own.

And if these *Agents for Religion* neither injuring nor defrauding any one of their Civil rights, shall be evilly entreated by those they offer to instruct, if they abuse them by imprisonment or any other hard dealing, or finally put them to death; that State or Kingdom to which they belong may require their blood at their hands, as having grossly and barbarously transgressed against the Law of Nations, and the common Right of all mankind that have not forfeited it some way or other: As these have not, they allowing this Liberty among themselves, and to all others that have a sense and conscience of the same Right, and being firmly resolved, if it should come to a war, and they be Conquerours of their ill Neighbours, to use no other means to turn their new Subjects from their old Religion, but by peaceably and patiently shewing them the vanity thereof, and the excellency and solidity of their own. Which cannot by any means be called *the Propagation of Religion by the Sword*, when there shall not be so much force put upon them to change their former Religion, if they be found conscientious, as to compell them to be present at the Solemnities of the New. Only they shall swear fealty to their Conquerours, and be well indoctrinated in that common Right of Mankind, *That no man is to be persecuted for Religion, if he have not forfeited*

forfeited that Right by taking upon him the liberty of persecuting others. And therefore they may enjoy their Religion if they can still like it; upon equal termes with the conquerours; as to their private capacities. If the *Spaniard* had made himself master of the *Indies* upon these conditions, and had abstained from his execrable cruelties, he might have justified himself to all the World. For this had not been to propagate Religion by the sword, but to maintain a mans natural right.

3. This Theory I think is very sound at the bottome, and that it is very clear what ought to be, but hugely unpracticable by reason of that general perverseness and corruption of men. Yet I thought it worth the while to expose it to view, the acknowledgement thereof being the greatest advantage to Christian Religion that can possibly be conceived, there being nothing so effectual for the easie fall of *Turcisme* and *Paganisme* into the profession of Christ as this Principle we have explained; our Religion being not onely solid in it self, but incomparably more demonstrable to all Rational spirits then any Religion ever extant in the World. Besides, though its use will not extend so farre at the first, yet it may be something serviceable to those parts of the world whose eyes are more open to Truth then others are. And verily in my judgement, this Principle I do thus recommend, as it seems to me to deserve the reception of all men as true, so of all Christians especially, not onely upon point of Policy, but as more sutable to that spirit they are of, abhorring from force and cruelty; who are therefore to permit full Liberty of Conscience to all those that do not forfeit it by mixing with their Religion such Principles as are contrary to good manners and civil Right, or repugnant to this very Principle of Liberty we speak of.

4. Wherefore those that under pretence of Religion would corrupt the people with such doctrines as plainly countenance Vice and tend to the rooting out of the sense of true Honour and Vertue out of a Nation, have lost this Common Right we contend for, as being infecters and poisoners of the people amongst whom they live; and therefore the publick Magistrate of what Nation or Religion soever has a power to restrain them, their doctrine being so dangerous to the welfare of a State, and contrary to the light of Nature and suffrage of the wisest men in all places of the World and in all Ages. No Religion fraught with such rotten ware as this, is to be received in any coast where they would put in, but to be kept out by Strangers and suppressed at home.

5. Again, those also would forfeit this Right of Liberty, whose Religion should contain any thing in it that would weaken the State which received it. As if there were some such absurd Superstition, as upon pretence of an high esteem of Virginity and extreme abhorrence from warre should urge the emasculation of every third male-child, or the luxation or cutting off their fore-finger or thumb, whereby the Country would be depopulated, and the Inhabitants made unserviceable for the defence thereof: there is no question but the Magistrate might inhibit such a Religion as this.

6. As he might in the last place at such as have intermixed with them that wolvis and ferine humour of persecuting others for their Religion,

that would live quietly by them, and would not force any one to their own Faith, nor disturb the publick exercise of Religion in others. For these have no right to be suffered further then at the discretion of the Magistrate; nor can more reasonably plead for Liberty then the Wolfe and Fox crave leave to have their kennels or holes in the midst of a Sheepfold, or the Owle or Night-Raven to put in their note amidst a Quire of Nightingales.

7. But you'll say, all Religions and Sects are such Foxes and Wolves, and therefore there is no Liberty of Religion at all to be given. Those that are so, I confess, are at the mercy of the Magistrate, as having *forfeited their Right*. Which *forfeiture* he may exact more or less severely accordingly as he has more or less security that these crafty and wild Creatures may do no mischief. But I do not believe that all men that do profess Religion are of this partial nature; nay on the contrary, I do verily believe *That they that are the most truly religious, are the most abhorrent from persecution for conscience sake*. Wherefore as many as are ready to profess, and that upon Oath, if it be required, That it is their judgement (and their Practice does not contradict it) that no man is to be incommodated in his Civil rights, in his Liberty, Estate or Life, for the cause of such a Religion as whose principles teach not to incommodate others, and do avow that theirs is such, and that they will be as faithful to the Prince or State in which they live as those of his own Religion; these having in no wise *forfeited their Right of liberty*, neither this way nor any other, by intermingling Practices or Principles against the light of Nature and laudable Morality; it were the highest piece of Injustice that can be committed to abridge them of the safe profession thereof.

## CHAP. XII.

1. To what Persons and with what Circumstances the Christian Magistrate is to give Liberty of Conscience. And the great advantage thereof to the Truth of Christianity.
2. That those that are not Christians, are not to be admitted into places of trust by the Christian Magistrate, if he can supply himself with those that are.
3. That the Christian Magistrate is to lay aside the fallible opinions of men, and promote every one in Church and State, according to his merit in the Christian life, and his ability of promoting the interest of the Church of Christ and the Nation he serves.
4. That he is to continue or provide an honourable and competent allowance for them that labour in the word and doctrine.
5. That the vigilancy of the Christian Magistrate is to keep under such Sects as pretend to Immediate Inspiration unaccountable and unintelligible to sober Reason, and why?
6. That the endeavour of impoverishing the Clergy smels rank of Prophaneness, Atheisme and Infidelity.
7. That the Christian Magistrate is either to erect or keep up Schools of Humane Learning, with the weighty grounds thereof.
8. A further enforcement of those grounds

*grounds upon the fanatick Perfectionists. 9. The hideous danger of casting away the History of the Gospel upon pretence of keeping to the Light within us.*

1. **T**O come to a Conclusion therefore, and to touch the Point we have aimed at all this time, *What a Christian Prince or the Supreme Magistracy may contribute to the advancement of the Gospel of Christ*: From these general Principles we may inferre, First, that he is to give *Liberty of Conscience* to all such as have not forfeited it, namely such as I have last of all described, especially if they be Natives of the place, were it possible for them to be of any Religion then Christian. But withall to require a publick and solemn account of their change of Religion; wherein it may appear whether it be Conscience or Design or humour that makes them Apostatize. Which either fraud or giddiness shall make the party obnoxious to such rebuke and penalty as may probably deterre the people from the like causeless revolts. But if the person be of a serious life, and shall be found to have changed his opinion upon such grounds of Reason as, though false, yet may possibly mislead a well-meaning man; yet for sureness he shall be put upon his *Oath*: Which test though it be abused to over-petty matters, yet certainly must not loose its due use in causes of so solemn importance.

In which kind of cases if any refuse upon a pretended scrupulosity of swearing at all, and in an affectation of seeming more precisely holy then others, without question it is not Religion but some fathomless depth of knavery that lies at the bottom; and they may justly be suspected of some treasonable and treacherous design against the Religion and Government under which they live. Wherefore before they should have liberty to profess themselves of another Religion, they should be required to take a *solemn Oath*, with a deep *Imprecation* of Divine vengeance upon Soul and Body, that nothing moves them thereto but mere conviction of Conscience, and that they have no secular design at all in their change, nor desire any more liberty then what they think themselves bound in conscience to allow to others. Which publick *Examination* and *Oath* is very useful also and justifiable upon mens relinquishing of the publick worship of God in the Churches, though they do not professedly declare themselves to be no Christians. For not to joyn with them in publick worship, is the next door to that Apostasy.

This practice would be of infinite advantage for the Truth of Christianity. For hereby the Priesthood will be more cautious how they clogge the Gospel with unwarrantable trumperies; and those that would revolt, by this calling them to an account first, shall be forced to feel the strength and solidity of that Religion they would bid adieu to, and their secret designs prevented by the solemnity of an *Oath*. And lastly the Christian Magistrate by giving this liberty after these due circumstances (which assuredly he will have very seldome occasion for by reason of the Evidence of our Religion) will avoid the justifying the



the iniquity of other Religions who not by power of Reason and Conscience, but by outward Force, hinder their Natives from turning Christians.

2. But Secondly, Though these serious people shall not be deprived of their Liberty, Lives or Estates, nor any way impaired in their private fortunes, yet they shall be disabled from bearing any Office of trust in the Commonwealth, especially if there be of the Christian Religion that will manage them with equal skil and fidelity. For it is plainly unnaturall, if not impossible, that a man that is serious in his Religion should not prefer one of his own Faith before a Stranger, if in other things they be equal. Besides that the Lawes of Caution and Prudence cannot fail to suggest so reasonable a choice, which are very much to be listned to in things of this nature. For present possession of power is better assurance then the Oath of well-meaning but withall of temple and lapfable Mortals.

3. Thirdly, The Christian Magistrate is to give no assistance of his power nor countenance any further then Christianity it self is concerned: that is to say, He is to give that assistance which is due from a Magistrate for the defending and promoting of our Religion, so far forth as it is plainly discoverable in the written Word of God in the *Literal* and *Historical* meaning thereof: For to *cant* onely in Allegories, is to deny the Faith of Christ. And as for *Opinions*, though some may be better then othersome, yet none should exclude from the fullest enjoyment of either private or publick Rights, suppose there be no venome of the *Persecutive spirit* mingled with them. But every one that professes the Faith of Christ and believeth the Scripture in the *Historical* sense thereof, let his Opinions be otherwise what they will, he is according to his life, worth and ability every where to be preferred in either Church or State. Which is absolutely the most advantageous way for the advancing of the Gospel and making the World good that the Wit of man can find out.

And *External Force* being so unfitting in it self, and most of all unbecoming the Christian Magistrate, in matters of Religion, what one might fancy lost in laying aside *Persecution*, would in as great a measure be regained by countenancing this free and naked Representation of the Beauty and Perfection of the Gospel quite rid of all pretended Traditions and whatever obfuscations and entanglements of humane Invention. For then the Truth of God would be like an unsheathed sword, bright and glittering, sharp and cutting, and irresistibly convincing the rational Spirit of a man. Whenas now our Religion is wrapt up in so many wreathes of hay and straw, that no man can see nor feel the edge of it.

4. Fourthly, Being *Compulsion* is not to be used nor *Prudence* excluded, (For it is the same fanatical madness to exile *Prudence* out of affairs of Church and State as to exclude *Reason* and Mathematicks out of Philosophy) it is very plain that the Christian Magistrate is engaged to adde to *Liberty of Conscience* the advantage of an *honourable and comfortable subsistence* for those that *labour in the word and doctrine*; that is to say, he is obliged in all reason and conscience to continue it where it is,



is, and to raise it wherever it is wanting. And I am very confident it is either gross Fanatical ignorance, or the hidden malice of Satan against the kingdom of Christ, acting either in profane and Atheistical persons or such as are not cordially Christians, that suggests any thing to the contrary. For the less any Religion is underpropped by *External force*, the more able ought their Heads and Tongues to be that are only by their learning, eloquence and innocency of life to support it: And the present Ages having so much wit and so little sense of Piety, he that will undertake to give a good account of his Religion and to answer all Opposers, though the Scruples and Controversies be but concerning that which is plainly in the Scripture, he ought to have leisure and vacancy from the affairs of the World to prepare himself, and continue his dexterity in this kinde.

For that *tedious buzz and noise of the Spirit* has now, I think, made it self so ridiculous, that no prudent man will listen to such lazy Impostures. Every one is to give a reason of his faith; but Priests or Ministers more punctually then any; their Province being to make good every sentence of the Bible to a rational Enquirer into the Truth of those Oracles. Who therefore can sufficiently attend these things, and be to seek for bread for himself and his Family? How unjust and fordid a temper therefore are those persons of, that could be content to leave the Clergy to work for their living? Any inferiour fellow may talk and prate phrases and make faces, but when a sober man would be satisfied of the grounds from whence they speak, we shall hear no news of any thing but *the Spirit*, and railing against *carnal Reason*, though it be no soft flesh but hard and penetrant steel, and such as pierces them to the very heart, for all their contempt and slighting of it.

5. And verily while I consider the unreasonableness and ill consequence of this kinde of *Enthusiasme*, I cannot but think the Vigilancy of the Christian Magistrate should extend to this also amongst other things, to suppress and keep under all Sects and Religions that hold of so Fanatick a tenour, that is to say, that profess they believe against the Christian Faith from the illumination of such a Spirit as they can give no account of, *viz.* such as does not *illuminate* their Reason, whereby their doctrine may be *accountable* and *intelligible* to others, but only *heat* them and make them furious against the Christian Church. For besides the hazarding of making a whole Nation mad (for seriously it is an infectious disease, if not the very possession of the Devil) there may some damnable plot lie under it against Christianity and the State. For it is a more easie thing to *heat the Phantasies* of the vulgar, then to *inform their Judgements*; though this tends to sober edification, that to confusion and destruction. In brief, there are these two very bad things in this resolving of matters into *the immediate suggestion of the Spirit* not acting upon our Understandings. First, it defaces and makes useless that part of the Image of God in us which we call *Reason*; and secondly, it takes away that special advantage that Christianity has above all other Religions, that she dare appeal to so solid a Faculty. And therefore he that takes away the use of *Reason* in Religion,

ligion, undermines Christianity, and laies it as low as the basest Superstition that ever appeared in the World.

6. Now therefore to return, I say, To talk at the rate of these blinde *Illuminati*, that do not so much as pretend to any solid satisfaction in what they say, requires no study, nothing but heat and impudency, and a careless insensibility of what they said last, or whether one thing will hold with another : But he that so speaks as ready to give a reason of what he delivers, and indeed of all things that are already delivered in the Scriptures so plainly as that it appears what the meaning is, ( for it is no prejudice that there be some depths beyond the present reach of men ) this man certainly ought not to be tied up to the cares of the world by being put to labour for his bread ; but ought to have a *liberal, certain and honourable allowance*. But to condemn the Christian Clergy, or to endeavour to make them contemptible by impoverishing them and forcing them to base terms of living, smels exceeding rank of *Prophanesse, Atheisme and Infidelity* : and the railing at them and calling them *Mercenary* because they have a *just maintenance* allowed them, is assuredly the voice of that envious Accuser of the brethren, who by those villainous reproaches and calumnies would undermine and pull down the Kingdom of Christ in the world, by striking at the necessary props and supporters of it, the Ministry of the Gospel ; whose subsistence ought to be independent of the People, that they may reprove the more freely, and that there may be no temptation to either unworthy connivances, or to the sophisticating the doctrine of Christ by sweet poison, to inveigle the rich, and to untie their purse-strings ; what they thus pay, being the price of their own Souls, betrayed into the hands of such canting Mountebanks.

7. Fifthly, The Christian Magistrate ought also to *continue, and erect* where there wants, *publick Schools of Learning*. For the more knowing his Subjects are, the more certainly will they keep to Christianity, and the more easily will others come off to the same Faith. Nothing comparable to this for the preventing all delusions and impostures in Religion. *Mahometisme* could never have been set on foot but in a rude and illiterate Nation. But *Christianity* got its first foot-hold in the most civilized parts of the world, though persecuted and opposed. Besides that it is a piece of unspeakable madness to think that any man can be a fit Interpreter of Scripture without that which some in contempt call *Humane Learning*, as *Logick* or the known Principles of *Reasoning* ; I will adde *Mathematicks* and *Philosophy*, and *skill in Tongues and History* : no man without the knowledge of these can make good the Truth of those holy Oracles to knowing and understanding men. And therefore they that decry these helps, are either very ignorant, or out of their wits, or have a treacherous plot against the flourishing of *Christianity*, and would bring in some *Fanatick Religion*, or else are enemies to all Religion whatsoever.

8. For tell me, O ye high-flown *Perfectionists*, and ye great boasters of the *Light within you*, could the highest Perfection of your inward Light ever shew to you the Histories of past Ages, the universal state of the World

World at present, the knowledge of Arts and Tongues, without some external helps of either Books or Teachers? How then can you understand the Providence of God, the purpose of Prophecies and the Authority of that Religion which God has peculiarly appointed us to walk in, without external assistances? How can you make a due judgement of the Truth of Christianity, without a rational explication of the Prophecies that foretold the coming of Christ, without weighing what may be said concerning the authentickness and uncorruptedness of his History in the Gospels, and without considering the Reasonableness of all those Miraculous matters there recorded concerning him, and of what is behinde for him to perform at his visible return to judge the quick and the dead? No *light within you*, unassisted of *helps without*, and of the knowledge of History, Tongues and Sciences, and carefull exercise of Reason, that excellent gift of God to mankind, can ever make you competent Judges of this matter.

9. And as you do thus forfeit the knowledge of the Truth by this sullen *Self-sufficiency of yours within*, so do you also endanger your eternal Salvation. For you cannot justly excuse your selves by the close following *the light within you*, if you do it in such a contemptuous manner that you will listen to nothing offered you from *without*, though never so accommodate and agreeable to those rational Faculties God has given you. Wherefore it being no necessitated ignorance, but your own wilfulness, that has made you Apostates from the Law of Christ, your unbelief is no abrogation of that Law to you; but, stop your ears as hard against it as you can, yet you shall be judged by it at the last day; when, you having not served God as he would be served, he will assuredly reward you as you would not be rewarded. For there is no other Name under Heaven whereby we must be saved but that of *Jesus Christ* of Na- AR. 4. 12. *zareth*, whom the *Jews* crucified and God raised from the dead. Wherefore you who make it the chiefest point of your Religion to crucifie him again by celebrating that execrable *Pascha* or *Phase*, which is your detestable killing of Christ according to the *flesh*, that is to say, according to the *Letter* or *History*, which is to put Christ out of all his Offices assigned to him by his Father, and to turn mere Pagans and Infidels, think as smoothly and favourably of your selves as you will, that doom must pass upon you at last (not according to your self-flattering Mysteries, but according to the truth of the Letter) which shall adjudge all the wicked to that everlasting fire which is prepared for the Devil and his Angels.

## C H A P. XIII.

1. *The Authours application to the better-minded Quakers.* 2. *He desires them of that Sect to search the grounds and compute the gains of their Revolt from Christ.* 3. *That there are no peculiar Effects of the Spirit of God in the Sect of the Quakers, but rather of Pythonisme.* 4. *That their Inspirations are not divine, but diabolicall.* 5. *The vanity of their boasting of the knowledge of their mysterious Allegories.* 6. *The grounds of their insufferable bitterness against the Ministers of Christ.* 7. *That he was urged by the light within him to give witness to the Truth of the History of the Gospel, and to admonish the Quakers, His caution to the simple-minded among them how they turn into Familisme.* 8. *His ease and satisfaction of minde from disburdening himself of this duty.* 9. *The compassionableness of their condition,* 10. *And hope of their return to Christ.*

1. **K** Nowing therefore the terrour of the Lord, we were earnestly moved in minde to forewarn you and exhort you, I mean, as many of you as are curable and reducible to the Truth. For some have celebrated that accursed *Pascha* so fully and obdurately, that they are become *past feeling*, having not any sense nor hope left of the concerns of another life, God having justly given them up to a *reprobate sense* for the denying of the Lord that bought them. But for you whose defection is not compleated, nor your eyes sealed up to perfect infidelity, let me desire you to make a stand awhile, to lay your hands upon your own hearts, and impartially examine your selves, what you would have, where you would be, and what good thing you would seek, that is not plainly exposed to your view in the Gospel of Christ. You had begun well: Who has hindred you? What has tempted you out of the way? Do you now sincerely seek the kingdom of Heaven, or gape after a booty upon Earth? Examine your own Consciences, and answer to your selves. I desire not to broach your shame. But I hope you will not account me injurious, if I take notice of such things as you conceal from none.

2. Search therefore your own hearts, and try your selves, *what manner of Spirit* has taken hold upon you, since you have been so embittered against the School of Christ. There is no Vertue you can pretend to that is not comprehended in his *Life and Doctrine* in the highest perfection and clearnesse. How can you then take a new guide, unless it be to be led into some pleasing error? And truly it is no small pleasure to the proud to have something separate and peculiar of their own, to seem wiser and holier then other men. And I desire you to appeal to your own Consciences, how great a stroke this Vice has had in furthering on your Apostasy; and beseech you to compute, if you be still serious in Religion, what you have gained by your revolt. Is your Reason any thing more improved? nay certainly, that ye have cut off  
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and cast from you as carnal and unholy. Are you more humble and more charitable? If you be, you do ill to conceal your Vertues, who would have the World believe so highly of you. You affect indeed to be very homely and sordid in your habits; but you do not perceive how sower your affected sordidness smells of the leaven of the Pharisees, who loved to be seen of men; and how you have but licked up what *Diogenes* that Pagan Sophist left in his Tub, and have chosen rather to be proud *Cynicks* then civil *Christians*.

And if your *Humility* have so strong a sent of *Pride*, how noisomely does your *Pride* it self stink in the nostrils of all men, your disrespect to your betters, your sawciness, your censoriousness, quite contrary to the precepts and practice of all holy men in all Ages? Your *Humility* therefore being so little, your *Charity* certainly cannot be great. For indeed you count all besides your selves a rude unsanctified mass, the Weeds of the World, fit for nothing but the fire of your Fanatick wrath to burn up.

I but you will say, though you have forgone your *Reason* and good manners, yet you have the *Spirit of God* amongst you, which is worth all. If you have, shew me the fruit thereof. For *Pharisaical* sownesse, Contest with the Magistrate, affronting the Minister in his publick Function, these are no fruits of the Spirit of God; but these alone with certain clownish forms of calling *Thou* for *Tou*, and keeping on the Hat when others in civil respect put it off, are the main Effects of that Spirit that distinguisheth you from others of the Nation.

3. Is this therefore the great purchase you have obtained by turning your back on Christ and contemning of his Person, to grow rude and clownish to all the World beside? But methinks I hear you answer again, As for this man, we know not what is become of him; but behold the Spirit is sensibly present amongst us even at this day. But I demand by what Signs. *O, we shiver and quake every joynt of us.* But that is no certain signe of the Spirit of God. Was not the winde suddenly turned into the North, or had you not an *Ephamera*, or was not your over-excited *Choler* entangled or turned out of the way by *Phlegme* or *Melancholy*? What miraculous power is there in all this? *O, but there are also amongst us that have fallen down into a trance, that have foamed and swelled till their buttons break off. Wherefore of a truth these men could not but be full of the Spirit, and this be a Miracle indeed.* If your Religion oweth not its growth to the tricks of Juglers and Tumblers, or to artificial Epilepsies. I do confesse, it is a Miracle from these Symptomes, if Satan himself drives not on the designe. For these are plainly the passions of *Pythonicks*, such a kinde of possession as seized the Pagan-Prophets and Priests of old, who were no better then the worshippers of Devils, whose Oracles Christ has silenced long since. Wherefore examine your selves if you glory not in your shame: See how you tread: look behinde you, or rather search within you, who is the Prompter or first Mover in this new Scene of things.

4. For tell me (I beseech you) what did your *foaming* Prophets, when they vented themselves, discharge into your ears, whereby they may

be deemed more Divine then those Fanatick Pagans? Was not their continual song, so soon as they got upon their feet, the *burning up of all Ordinances*? From whence therefore could this voice come but out of the flames of hell? or what could swell the bodies of your *Inspired*, but the venome and poison of the Devil, which at last working up to their mouths he spit out enviously against the worship of Christs Person and all his holy Offices? Which is another evidence against you that your *pretended Inspirations* are not *divine* but *diabolical*, and that the mystery of Satan worketh amongst you, who would fain pull down Him whom of a truth God hath set up to be a King and Priest to the Nations for ever.

5. But the sweetest satisfaction of all is, that you are so extraordinarily illuminated, that you understand all the Mysteries of Christs kingdom better then any one else, and can in a supercilious pity bemoan the ignorance of the World, or with an imperious bitterness fly in their faces and reproach them for it, especially the Teachers of the people, that they have not taken up your *Allegorical* knacks, nor know how to give a mystical meaning of the Gospel from the preaching of *John* the Baptist to the coming of Christ to Judgement.

But you are indeed so *unilluminated* as not to understand that such devices as these are merely *Allusions of humane Wit*, and help very little to the enforcing of that they are made to signifie, namely, *Repentance* and *Mortification of every evil lust and concupiscence*, and a *renovation of our mindes into the perfect image of Christ*, that his spirit may rule in us, and that the works of death and darknesse may be utterly destroyed. For this Truth is plainly and literally contained in the Scripture; so that if your mindes were not more set upon fancies then savoury instruction, you need not run a gadding after any new Guide for the attainment of this light. And, God be thanked, many honest plain-hearted Christians, that do not swagger and make such a noise with *Mystical* phrases as you, both hear and live according to these Gospel-Precepts, using a secret and silent severity upon themselves, not acting the *rough and hairy Baptist* upon others as you do, who love to ostentate your *self-chosen* austerities to the eyes of the world, like the *Pharisees*, who made sour faces for fear the people should not take notice that they afflicted their bodies with fasting.

What purchase therefore have you got by your *Allegorical* Mysteries? unlesse you have been emboldned thereby to let go the *Historical truth of the Gospel*, and have found your selves much at ease, that your belief is not charged with such miraculous things as are written of Christ, partly done already and partly to be done at the end of the World. For hereby you do proclaim your selves *Infidels*, and that for all your boasting, your spirits are so foul and impure, that they are no fit receptacles of the holy Christian Faith, but that you have levelled your selves as low as *Epicures* and *Atheists*, who are no more capable of the belief of these things then the Beasts of the Field.

6. If it be thus with you, I dare appeal unto you whether you keep so precisely to *the light within you*, but that you have consulted with  
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that blinde Guide *H. Nicolas*, and tasted of the treacherous sops of his abhorred Pasover, whose Fanatick boldness has led the dance to this mad Apostasy. Have you not celebrated his detestable *Phase*, who has gone about to perswade the World that the greatest and truest *Ar-cannum* of the Lords Supper is *Judas*-like to betray their Master, to kill Christ according to *the flesh*, that is, to lay aside and misbelieve *the Truth of his History*? Ask your own hearts, if the warmth of this sop has not so encouraged you, nay inflamed you with insufferable bitterness against the Ministers of Christ as reaching nothing but lies, because they have not ceased to believe the Truth. Has not this with him that entred in with it so intoxicated you with rage, that you have trampled the holy Bible under your feet? Is it not this that hath made you so often roar against and revile the Preacher in the Pulpit, and disturb the publick Assemblies by your rude and frantick interpellations? Which Extravagancies demonstrate by what Spirit you are led, and that you are plainly Rebels against Christ, and are revolted to the Powers of the dark Kingdom.

7. These things I could not forbear to write, as being very much pressed in Spirit thereunto. For *the Light within me*, that is, *my Reason and Conscience*, does assure me that the ancient and Apostolick Faith according to the *Historical* meaning thereof is very solid and true, and that the Offices of Christ are never to be antiquated till his visible return to Judgement according to the *literal* sense of the Creed, and that *Familisme* is a mere Flam of the Devil, a smooth tale to seduce the simple from their Allegiance to Christ.

And therefore I beseech every man in these daies of Liberty to take heed how they turn in thither, especially those that are of an *Enthusiastick* temper, such as are most of the honefter and better-meaning *Quakers*. For if in their bewildred wandrings they take up their Inne here, let them look to it that they be not robbed of all the Articles of the Christian Faith, and be stripped into naked Infidelity and Paganisme, and (which is worst of all) be so intoxicated with the cup of this Inchantress, as to think this injury their gain, and to prefer false Liberty before their Christian Simplicity, and those gaudy and phantastick Titles of being *Deified* and *begodded* before the real possession of Christian Truth and Godliness.

8. These things both here and elsewhere I have been forced to utter to the world; for it was as fire within me, and the discharging of my burden as it is mine own ease and satisfaction, so I do not despair but if there be that sincere Zeal to Truth and Holiness that is pretended, that it will redound to the safety of these melancholy Wanderers that look up and down for Truth with that candle of the Lord, the Spirit that he has lighted in them. But however where it shall not take effect, I shall nevertheless be excused, and their blood will be upon themselves and their accursed Seducers.

9. I know the haughty and covetous, that relish nothing but the rearing to themselves undeserved respect from men, and clawing of money to them any way with their crooked talons, will hardly abstain

even from open derision of my zeal and solicitude for so contemned a people, and look upon me as a man of very mean designs, that would any way intermeddle with these poor despised Pilgrims. But these worldly Sophists consider not that the gaining of the meanest Soul to Eternal Salvation is really a greater prize then purchasing whole Kingdoms upon Earth, and infinitely above all the pains of any mans applications thereto.

And besides, for mine own part, I have ever had so right a sense and touch upon my spirit of their condition, that I think none more worthy of a mans best direction then they; the most imperious Sects having put such unhandsome vizards upon Christianity, that they have frightened away these babes that seem to me very desirous of the sincere milk of the Word. Which having been every where so sophisticated by the humours and inventions of men, it has driven these anxious Melancholists to seek for a *Teacher within*, and to cast themselves upon him who they know will not deceive them, the voice of the Eternall Word within them; to which if they be faithfull, they assure themselves he will be faithfull to them again. Which is no groundless presumption of theirs, it supposing nothing but what is very closely consistent with the Nature of God and his Providence. And truly as many of them as do persist in that serious and impartial desire of such knowledge as tends to Life and Godliness, I do not question but that God will in his due time lead them into the Truth, and that they will be *more confirmed Christians* then ever.

10. Which success of theirs will be more speedy and sure, if (as they set themselves against other vices, so) they mainly bend their force against Spiritual *Pride* and affectation of peculiarity in Religion, and of finding themselves wiser in the mysteries thereof then the best of Christians have pretended to. And above all things if they beware of *Enthusiasme* either in themselves or others, or of thinking that the gift of the Spirit can be any Revelation that is contrary to Reason or the acknowledged History of Christ, the truth thereof being so rationally evincible to all such as apply themselves without prejudice to examine it to the bottom. If in pursuance of their sincere intentions they keep off from these rocks, I doubt not but they will return safe again to *Jesus Christ* the great Pastor and Bishop of their Souls.

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## CHAP. XIV.

1. That Publick Worship is essential to Religion, and inseparable when free from Persecution. The right measure of the Circumstances thereof;
2. Of the Fabrick and Beauty of Churches according to that measure.
3. The main things he intends to touch upon concerning Publick Worship.
4. That the Churches of Christians are not Temples, the excellency of our Religion being incompliable with that Notion.
5. The vanity of the Sectarians

ans exception against the word Church applied to the appointed places of Publick Worship. 6. That though the Church be no Temple, yet it is in some sense holy, and what respect there is to be had of it, and what reverence to be used there. 7. Of Catechizing, Expounding and Preaching. 8. Of Prayer, and what is the true praying by the Spirit. 9. The Excellency of publick Liturgies. 10. What is the right End of the Ministry. 11. Certain special uses of Sermons, and of the excellency of our Saviour Christs Sermon on the Mount. 12. The best way for one to magnifie his Ministry. 13. Of the Holy Communion, who are to be excluded, and of the posture of receivng it. 14. Of the time of Baptism, and the Signe of the Crosse. 15. Of Songs and Hymns to be composed by the Church, and of Holydaies. 16. Of the celebrating the Passion-day and the Holy Communion. 17. Of Images and Pictures in places of Publick Worship. 18. A summary advertisement concerning Ceremonies and Opinions.

1. **A**fter this charitable Digression to meet with the *Quakers*, let us resume our business in hand, and make an end. \* The sixth and \* See Chap. 12. last thing that concerns the Care of the Christian Magistrate is *Publick* <sup>sect. 7.</sup> *Worship*. Which seems to me so natural and essential to Religion, that it cannot fail to appear, unless some force hinder it; in which case they will venture to meet in private Conventicles; that is, they will exercise their Acts of Religion as *publickly* as they dare, and will not be content to be confined to their Closets at home. *Joint-exercise* therefore of Religion is confessed of all sides, which therefore must necessarily be *external* and *visible*. Now no visible actions can be done without *visible Circumstances*, and amongst these Circumstances some are more *fit* and *decorous*, some less; as is manifest at the first sight. Nor will it be hard to judge of the *fitness* or *decorum* of these *Circumstances*, if we can finde out a *measure* of them; which certainly is the *End and meaning* of them: Which is, the *expression* of our Honour and Reverence to God and to his Son *Jesus Christ*, and the *Edification* of our Neighbour.

2. By which Rule we shall discover concerning the *Meeting-House*, as some had rather call it than the *Church*, that it ought to be of a *comely* structure, *proportionably magnificent* to the number of the People that are to have recourse to it in the common exercise of their Devotions. For though men of equal condition may make bold with themselves and meet in what place they please, yet it would be thought a piece of grosse unmannerliness to expect a Prince to give an inferiour Peasant the meeting in a Barn or Cow-stable. Would it not look then like a piece of irreligious rudeness, which is truly a kinde of Prophaneness, to expect that Almighty God and his Son Jesus Christ should give us the meeting in squalid and fordid places, even then when we pretend most to shew our Reverence and Devotion to him? For though we may make bold one with another to meet where we please, yet we making our approaches to God in those places, and he thereby making his *special* approaches to us (for in a Philosophical sense he is every where alike) questionless it cannot but be an expression of our *Reverence* unto him to have the Structure of the place proportionably capacious, well and fairly built, and

handsomely adorned, and as properly and significantly of our Religion and devotional homages we owe to our crucified Saviour, as can be without suspicion of *Idolatry* or any scandalous Superstition. For it is true from the very light of Nature, which the knowledge of Christ does not extinguish, but direct and perfect, That Houses of Publick worship ought to have some *Statelinefs* and *Splendour* in them expressive of the *Reverence* we bear to the Godhead we do adore. And therefore the Christian Magistrate, for the honour of his Saviour who suffered so much shame for him, as also for making Christian Religion more recommendable to them that are without, (for Religion will not seem Religion to any without Publick worship, nor a desirable Religion unless this Publick worship be performed with inoffensive Splendour and Decency.) ought to assist and abett such good practices as these.

3. It is beyond the limits of my present Discourse to make any curious inquisition or determination concerning the particularities of this Publick Worship; though I cannot abstain from giving some general hints concerning the due managements of the chief matters thereof, such as are most obvious to think of and most useful to consider. And such are the Enquiries into the nature of the *Place* of this Publick worship, and the *Holiness* thereof, and our *Demeanour* therein, and especially of those chief performances of *Preaching*, *Praying*, *Receiving the Sacrament*, of *Baptisme* also and of *Holy-days*: To which we may add those accessory helps of Devotion, as some account them, *Musick* and *Pictures*. Concerning which I shall rather simply declare my sense of things, then solicitously endeavour to demonstrate my Conclusions by over-operose Reasonings; which will but raise a dust and provoke the Polemical Rabble.

4. Concerning therefore this *House of Publick Worship* the Christians meet in, I conceive there is no need to phansie it a *Temple*; nay rather it seems fit to look upon it as no Temple, the use of that Ceremony being antiquated by the excellency and supereminency of our Religion. For the famed *Jehovah* is not now a *Topical* Deity, nor Christ confined to this or that City or People, but is the declared Worship of the whole Earth, and is not contained within the wals of any Temple, but has his personal Residence in Heaven, whither our Devotions are to be directed, and our Mindes suspended and lifted up thitherward, not debased nor defixed to the corners of any earthly Edifice, into which when a man looks he findes nothing worthy of adoration. To which Truth both *Stephen* and *Paul* give their suffrage, the one declaring to the *Jews*, the other to the *Arcopagites*, *That the most High, who is Lord of Heaven and Earth, dwelleth not in Temples made with hands*. And our Saviour himself to the *Samaritan* woman who was solicitous which of those Temples, that of *Samaria* or that of *Jerusalem*, was the right place of Worship, he tels her plainly that such *Topical* or *Figurative* worshipping of God was shortly to cease; *That the hour was coming, and then was, when the true Worshipers shall worship the Father in Spirit and in truth. For the Father seeketh such to worship him. God is a Spirit, and they that worship him must worship him in Spirit and in truth*, that is, by the inward Sanctity of their Souls,

A&amp;. 7.48.

A&amp;. 17.24.

Joh. 4.23,24.

*Souls*, and with the *true service of Prayers and Praises and Alms-deeds*, of which *Incense and Sacrifices* were but the *figures and shadows*. Let my <sup>Psa. 141. 2.</sup> prayer be set forth before thee as *Incense*, and the *lifting up of my hands as the Evening Sacrifice*. To do good and to communicate, forget not; for <sup>Hcb. 13. 16.</sup> with such *Sacrifices* God is well pleased. And lastly, *S. John* in his *Apo-calyps* describing the condition of the *New Jerusalem*, which is the *Church of Christ in her best state*, I saw, saith he, *no Temple there, for the* <sup>Rev. 21. 22.</sup> *Lord God Almighty and the Lamb are the Temple of it*: That is, their worship is directed immediatly towards God and Christ, not to any place, as the Jews ever worshipped toward the Temple of *Jern-salem*.

5. But though the nature and name of a *Temple* does not belong to this House of Publick worship according to the sense of Scripture (which made also the Primitive Christians carefully abstain from that nomination) yet I do not see any ground at all why some of our phanciful Sects should take offence at the name of *Church* applied thereto. For the *Church* being an house wherein we meet to serve the *Lord*, whether God the Father or Christ his Son, both which are called *κύριοι*, this house is naturally therefrom denominated *κυριακόν* in Greek, whence is our English word *Church*, as every trivial Grammarian can tell them.

6. But now it being thus plain, that it is *an house for Divine worship*, and therefore has a special relation to God, though it be not dedicated in such a solemn manner as *Solomon's Temple*, yet it does necessarily contract a kinde of *Holiness* hereby, and by this *Holiness* some measure of respect, namely, that it should be kept in handsome repair, and be carefully defended from all foulness and nastiness both within and without. And because Custome has appropriated it to the service of God, unless very great necessity urge, it is not to be made use of to any other purposes. Those that are otherwise affected in this matter, may justly seem guilty of a kinde of Incivility against God, as I may so call it, and hazard the being accounted Clowns in the sight of the Court of Heaven and all the holy Angels: As that also might be reputed a piece of unskilfulness and obsolete Courtship, to complement any one part of this House, as if there were the *raos* there, and the *Ark of the Covenant*. For this would be to turn the *Church of Christ* into a *Temple*. Wherefore those that at their entrance into the Congregation either kneel down, or standing do their private devotion, and continue bare-headed before Divine Service begin, they mean not this Devotion to the Edifice, but testifie only with what fear and reverence they make their approaches to God; and their Hearts being in preparation to a nearer approach, shew their sense of his coming nearer to them by this reverential observance. For *Veneration* is done at the coming of great persons at great distances off; nor doth cease till a due distance after the congress.

7. Concerning *Preaching*, that which is most remarkable is this, That whereas there are three chief kindes thereof, namely, *Catechizing*, *Expounding a Chapter*, and *Preaching* usually so called, whereof the first is the best, and the last the least considerable of them all; this worst and last is the very Idol of some men, and the other rejected as things of lit-  
tle

tle worth, But assuredly they are of most virtue for the effectual implanting the Gospel of Christ in the mindes of men, and of the two, as I said, *Catechizing* the better; because it enforces the catechized to take notice of what is taught him, and what is thus taught him is not so voluminous but that he can carry it away and remember it for ever: and withall the *most Useful*, as being the very *Fundamentals* comprized in the Christian Creed, or the first and most natural results from them tending to indispensable duties of life; and therefore will alone, if sincerely believed and faithfully practised, carry a man to Heaven.

But the next profitable way of *Preaching* is *Expounding of a Chapter*, provided that he that does so, makes it his only business (without any vain excursions to shew his reading) to render those places of the Chapter that are obscure, easie and intelligible to the capacity of the Auditors, with some brief, but earnest, urging of their duties from such passages as most necessarily tend thereto. This will make the private Reading of Scripture pleasant to his charge: And it will prove the more effectual for their good, if he contain himself within the *New Testament*, and fetch only so much out of the *Old* as will be subservient for the full understanding of the New. There is nothing so likely to convince the Conscience as this, when men are able to read and understand the Text of Scripture it self, and are sensibly beat upon by the power of that Spirit that is found in those Writings, far beyond all the fine Speeches and Phrases of humane Eloquence. Which yet is the greatest matter in this *Third way of Preaching*, and the truest use that can be made of it, namely, not to fill the peoples head with unprofitable or hurtful Opinions, but by the artifice of a more florid and flowing style, to raise the affections of the Auditors to the love and pursuit of such things as are commanded us by the Precepts of the Gospel.

I confess therefore, *This exercise* may be of laudable use in such a Congregation where all the people are thoroughly grounded in the Fundamentals of Christianity, and are well skilled in the knowledge of the Bible: otherwise if the other Two necessary wayes of *Preaching* be silenced by this more overly and plausible way, it is to the unspeakable detriment of the flock of Christ. Which will happen even then when it is performed after the very best manner. How great then is the evil, think you, when the exercise of their popular Eloquence is nothing but a Stage of ostentation and vain-glory to the Speaker, and begets nothing but an unsound blottedness and ventosity of Spirit in his hearers and admirers, they being intoxicated with luscious and poisonous Opinions, which tend to nothing but the extinguishing of the love and endeavour after true Righteousness and Holiness, and the begetting in them a false security of minde and abhorred Libertinisme? Had it not been far better that they had rested in the *Fundamentals* of their Faith comprized in the *Apostles Creed*, with an obligation on their Conscience to live according to the Laws of Christ and his holy Precepts, then to be led about and infatuated by the heat and noise of such false Guides?

8. Concerning *Praying*, it is an Epidemical mistake, *That men think extemporary Prayers are by the Spirit, and that the Spirit is not in a Set Form:*



*Form*: Whenas in truth *the Spirit* may be absent in the highest *extemporary* heats, and present in the use of set Forms, where there may appear greater calmness and coolness. For *the Spirit of Praier does not consist in the invention of words and phrases* (which is rather a Gift of Nature, as the Faculty of *extemporary* speaking in other cases is, proceeding from heat and phansy and copiousness of the \* *Animal Spirits*) but in a firm belief in God through Christ, and in an hearty liking and sincere desire of having those holy things communicated to us that we pray for. And therefore he that reads, or hears a publick *Liturgy* read, in such a frame of minde as I have described, does as truly pray by the Spirit as he that invents words and phrases of his own. For there is nothing *Divine* but this *holy Faith* and *Desire*, the rest is mere Nature. And it is a demonstration how ignorant these men are that talk so loud of *the Spirit*, whenas they cannot so much as discern what is truly *Spiritual* from what is but *Animal* and *Natural*. To which you may adde, That if none pray by the Spirit but those that invent their own words, the whole Congregation are very *Spiritless* Prayers, they all hanging upon the lips of the Minister, who alone will be acknowledged to pray by the Spirit: Whose pretended assistance is not yet always so powerful as to protect him from the incurring of the danger of Non-sense, and of making the Publick Worship of God insipid or else distasteful and loathsome, or, which is even as ill, contemptible and ridiculous.

\* See Book 2.  
Chap. 11.  
sect. 5.

9. Wherefore it is far more safe, as it is undoubtedly more solemn, to use a publick *Liturgy* that bears the authority of the whole Church, then to venture so holy and devotional a performance upon the uncertainty of any mans private spirit, who will be but tempted to ostentate his own conceited Eloquence, or forced to discover his own weakness and folly. Whenas a set Form will prevent all *Pride* and *knackishness*, and preserve the publick worship in its due reverence and honour, especially where it is contrived with that *cautionsness*, that nothing is expressed therein that engages the Minde in controverted Opinions, but speaks according to the known tenour of Scripture undepraved by humane glosses.

10. But you will say, if a Minister be cut so short in these performances of *extemporary Praier* and *expatiating Preachments*, how shall he be able to give any eximious Testimony of his abilities in his calling? how shall he have the opportunity of shewing his Gifts? To which I answer, That the end of the Ministry is not the Ostentation of any mans particular Gifts, but the Edification of the People; which are better edified by diligent *catechizing* and faithful and judicious *expounding of the Scripture*, then by loose and ranging Discourses out of the Pulpit, where he that speaks having taken leave of his short Text, may fill the ears of his Auditors with nothing but the noise of his own conceits and inventions: whenas in the Exposition of a whole Chapter (suppose) at a time, the peoples mindes will be kept closer to those infallible Oracles, and will more easily discern the prevarications of their Teacher. But for the greater assurance against any foul play of this kinde, his misinterpretations of these Holy Writings to Loosness and Libertinism should be the forfeiture of the exercise of his Function.

11. Besides

11. Besides, I do not speak so much to exclude *Preaching*, as to bring *Catechizing* and *Expounding* into more request, which are abundantly more useful and edifying. Nay, I think that some well-tuned strains of unaffected Eloquence at the *chief Festivals* of the Year, and in occasional Exhortations to the people upon observation of what is most amiss amongst them, done with a great deal of seriousness and gravity, as also at *publick Fasts* and *Thanksgivings*, were a thing of excellent use, and of the more efficacy, it being the more seldom. But for other days, If our Saviour Christs *Sermon on the Mount* were read with much reverence and emphatick distinctness; it being the advice of so sacred and infallible a person, in whose mouth there was neither Error nor Guile, who was the Son of God clothed with the formalities of our flesh, on purpose to take the chair awhile amongst us, and to read us sound and warrantable Lectures of Divinity; in whose behalf God the Father condescended to do the Office of a *Prætor*, and commanded silence out of the Clouds, saying, *This is my beloved Son, hear him*; who was so faithful and compassionate a Pastour to his Flock, that he laid down his life for his Sheep, and so beloved of his Father, that he was miraculously raised from the dead, and taken up into heaven; and lastly, who shall visibly descend thence, and judge every man according to his works; If *this Sermon*, I say, of wholesome advice and holy Precepts, were read distinctly and reverently to the people, how can it but be more edifying and work more upon their spirits for their good, then the sophisticated and affected Rhetorick of a fallible Mortal? Besides the keeping out the danger of being either choaked with the crooked and spinose Controversies of *Polemical* Divinity, or of being poisoned or intoxicated with the unwholesome sugar-sops of *Antinomianism* and *Libertinism*.

12. And lastly, to answer still more home to the point, If thou hast a desire to *magnifie thy Ministry* in an eximious manner, in stead of ostentating thy *Gifts*, exercise and improve thy *Graces* to the highest thou canst. Endeavour to the utmost to be an unblemished Example to thy flock of *Humility*, of *Brotherly kindeness*, of *Obedience to the Magistrate*, of *Temperance*, of *exact Justness in thy dealing*, of *Compassion to the poor and needy*. Use thy best *Prudence to keep Peace and Love* amongst thy charge, as it becomes Christians, and to *invite the more able to a charitable relief* and help of those that are in want and necessity, that no unsupportable distresse may make the lives of our fellow-members comfortless: as also privately to *reprove* those that are guilty of any scandalous miscarriages, but with the wisest and discreetest applications that may be; that thy *Reprehensions*, as they ought, so they may appear to proceed from nothing but from love, and from care and conscience of thy duty. In which if thou wouldest not lose thine authority and confidence, thou must live exactly in the indispensable Laws of Christ thy self, nor make these solemn Reproofs but for the breach of such. But if thou be really vicious thy self in these, or, to make thy self seem more holy, rebuke for the neglect of some petty mock-vertues of thine own chusing, thou shalt not fail to be either odious or ridiculous.

But

But here the great Hypocrisie is this, That to compensate their neglect in these indispensable and highly-concerning Duties of the Ministry, they abound in empty Lip-labour, and endeavour to conciliate authority to themselves by their pretended spiritual Gifts of *extemporary Praying and Preaching*, in stead of that *unblemished Sanctity of life*, of *useful Prudence* in behalf of their Charge, and of *Christian Goodnesse and Charity*. And that they may keep up their credit more certainly with the people, they lay their foundation wisely, namely, by giving them to understand that there is no hope of living as we should do, nor any need thereof; and so making their whole flock as rotten as themselves both in Principles and Practice, there being none left to reprove the false Prophet by either example of life or contrariety of doctrine, he thus secures to himself his authority entire by his admired clack of the Tongue, which some call *The knack of preaching and praying*. Which yet, where better intended, is of as little efficacy as a Tar-bottle hung out on a Thorn-bush, if compared with personal application and private information and reproof. For that is like the Adfriction of the pastoral medicine to a diseased Sheep, without which the formality of the Bottle on the Bush will do no cure, let the flock be gathered about it never so solemnly.

13. Touching the *Communion*; None are to be excluded therefrom that profess their belief of the Holy Scriptures & of the Apostles Creed in the plain literal and Historical sense thereof; unless they stand guilty of some gross and scandalous sins (which are to be nominated in some known Law concerning this matter, and not to be left to the uncertainty of any private Ministers Judgement) and do persist therein impenitent and unreclaimed. For it were the greatest treachery to the party that could be, by admitting him to this *Holy Communion*, to make him more secure in such sins as will be sure, while they are unrepented of, to exclude him from that *Heavenly Communion of Saints* for ever. Besides the *Scandal and Offence* to the rest of the serious and sincere-hearted Communicants, to whom the sight will appear as ugly as if one having fallen over head and ears into the dirt, should in that black miry hue, droppingly dirty, place himself at table amongst persons of quality, whom the Master of the Feast had invited upon some special entertainment.

And as for the *Posture of the Communicant*, as there are none that are so curious as to reduce it to that in which Christ and his Disciples celebrated his last Supper, so none ought to be so captious as to take offence if one receive the Communion *kneeling*, in devotion to God and humble thankfulness for that great Benefit that is signified thereby, namely, the *Death of Christ* with the Results thereof, and the *participation of his body and blood* in that sense I have spoken of \* elsewhere; nor if another take it *sitting*, as it is a celebration of a Supper, or that he may clear himself of the suspicion of Idolizing the outward Elements of Bread and Wine. For it is as well unjust as uncharitable to be at all scandalized at actions that have such innocent and allowable grounds, and the most unsufferable at the celebrating of such a Mystery as is wholly made up of *love and affection to Christ and to one another*. I confess an *Uniformity* would look better in outward shew, but is not worth the least stir or violence in

\* Book 8. c. 9.  
sect. 2. also c. 10.  
lect. 2, 3.

diversities of actions or rather circumstances interpretable to so good a meaning. And the reall exercise of our *Charity* in leaving every one free, is every whit as suitable to this solemn performance as the most exquisite *Uniformity*, if devoid of the spirit of Meekness and mutual Forbearance.

14. Concerning *Baptisme*; The more seriously a man looks into it, the more certain he will find it, That the Scripture has defined nothing concerning *the time of baptizing* those that are born of believing Parents. Some adventure further, and affirm there is no Precept for baptizing them at all, and that they are Members already of the Church by being born of them that are. To the latter of which I answer, That if they be capable of *Membership*, how can they be incapable of the *Sign* thereof? But to those that acknowledge that they must be baptized, it being plain that no time is set down in Scripture, I say, it is naturally left to the power of the Church to appoint that time which she thinks to be most convenient. For though it may seem more excusable to call the Churches authority into question, of appointing new Ceremonies or such circumstances of the old as are not necessary; yet it cannot but be judged an unofferable piece of temerity to question it here concerning such a circumstance as the substance cannot be performed without it. For if any one be baptized, he must be baptized some time or other. And in my judgement, though the Arguments of our adversaries make a bold shew, she has pitched upon the safest. For I am very inclinable to believe, though I think I am as little superstitious as another, that there does some reall good accrew to an Infant from thus early being dedicated to Christ by the sincere devotion of his Parents. Which dedication he himself is more fully to ratifie and complete publicly in the Church, when he comes to years of discretion, when he will be able to make distinct Answers to such Questions as it is over-obvious to imagine were unseasonably asked him when he could not speak.

But for the *Cross* in Baptisme, it was so seasonable at the first Institution thereof, while professed Pagans were mingled among the Christians, and so significant alwaies, that if the Church cannot make such an additional as this, she cannot make any at all. But *Unity of hearts* being better then *Uniformity in actions indifferent*, there ought to be no breach nor quarrel about these things. But if the Parents conscientiously deferre the Childs Baptisme till years of discretion, or desire it should be baptized in its infancy, if they like the signing of it with *the sign of the Cross* or the omission of it, the Minister will conciliate more authority to himself by professing his indifferency in these things, and his high value of the *Indispensables* of Christianity and of his tender regard to the Consciences of men, (which is a thing more sacred then any Ceremony that is not of Gods own institution,) then if he drew too hard to an *Uniforme* compliance in things where Christ has left us free. For the visible exercise of professed *Charity* and *kind forbearance* is a more comely ornament of the Church then *constrained Uniformity*. Nay I will adde, That a constant profession of an *Indifferency* may sooner make

make the Church *Uniforme*, then the placing Religion in these things. For contestation ceaseth when the Object is judged of little value.

15. Touching *Musick*, it is evident that *Hymns and Songs* were the timeliest piece of Publick worship that was offered to Christ. And truly I think the Church having Authority to frame a publick Liturgy in prose, they should do well not to confine their singing to *David's Psalms*, but also to compose *Songs* of their own, in an easie and unaffected Style, but in *warrantable* both *language* and *meter*, and get *Tunes* set to them, not over-operose and artificial, nor over-plain and languid, which need not be many in number, and might be taught children betimes, so that there might be no need of the unsanctified throats of mere Mercenaries to fill up the Quire, but that all Musical devotions might be performed by the whole congregation, every Christian making it a piece of the Education of his children to learn the Tunes of the Church, who therefore would be near-upon as soon fit to sing as to pray with the rest of the Assembly.

These *Hymns* composed by the Church should be chiefly for the main *Holy-days* thereof, appointed for the celebrating (suppose) of the *Nativity*, of the *Passion*, of the *Resurrection* and *Ascension* of our Saviour, and of the *Mission of the Holy Ghost*. For it seems to me a thing almost beyond belief, That a Nation should believe the History of Christ, that he was God incarnate at such a time, and that the same incarnate Deity suffered, &c. and yet not be so much transported with the consideration, as to celebrate such *stupendous passages* by *Anniversary Solemnities*, since that to adorn the year with *Festivals* and *Holy-days* is according to the very dictate of Nature and practice of all Nations. Wherefore those that pretend to so much *Spirituality* as to cast out all *observation of dayes*, I wish it be not a symptome of *Infidelity* in them, and of a secret quarrell they have to the truth of Christianity it self. For those that are most perfect in Divine accomplishments, cannot enjoy the actual enravishments that may arise from this perfection without vacancy from secular employments, for which these *Holy-dayes* therefore are most fit: and those that are less perfect, by their vacation from worldly drudgery have the opportunity of searching more closely into the state and condition of their Souls, and of more serious Meditations and resolutions of composing their life to the most perfect patterns of Truth and Sanctity.

And for this very purpose The observation of every *Seventh day* should be *inviolable*, not to be profaned by either secular imployments or foolish pastimes, but spent in Religious exercises either publick or private, not as placing any Sanctity in dayes, but in laying hold of so good an opportunity for the completing of the work of Godliness in us, and meditating upon the infinite Goodness of God in the Mystery of the *Creation* and *Redemption* of mankind.

16. The knowledge of the latter of which being so appropriate to us Christians, that we are acquainted with the main strokes of the process thereof, it is more worthy and becoming us not to huddle up all in one day, but distinctly to celebrate the main Particularities of so concerning a Mystery, such as are, the *Nativity* of Christ, his *Passion*, *Resurrection*,



rection, and the rest; amongst which the celebration of his *Passion* being most useful and edifying, the solemnity thereof ought to be at least as sacred and as frequented and as religiously celebrated with *preaching, praying and singing*, as any other day, and that in a way appropriate to that solemnity with *Hymnes and Songs* also proper for the *Passion* of Christ, and *mourneful and melting Tunes* proper to these *Songs* composed by the Church.

Which *Passion-songs* would be also usefull upon *Communion-days*, they containing in them Devotional desires and resolutions of crucifying our affections and lusts, and of faithful love to Christ and to one another, which are the Great things that the *Passion* of Christ points us to and would enforce upon us. Wherefore the Morning-sings on a *Communion-day* may very well be supplied by these *Passion-songs*. But at the *Receiving of the Communion*, while the Bread and the Cup pass about, some *Psalmes of David* that appear most proper, and that declare the great Goodness and Mercies of God, or some *Songs of the Church's* composing appropriate to the purpose, full of thankful acknowledgments and holy resolutions, may be sung all the time in more chearful Tunes, such as the *Ascension-songs* and *Resurrection-songs* are sung in. All which *Songs of the Church* are to urge duty upon men and press on holiness, upon considerations naturally flowing from the belief of the things we do solemnize.

If to the singing of these skilfully-composed *Songs* and choice *Psalmes*, there were added also the help of an *Organ*, for the more certain regulating of this singing part of Devotion and the more affectionate performance thereof, it will not be easie to imagine what is wanting to a due and unexceptionable filling up of all comely circumstances of that Publick worship that is fit to be practised by professed Christians, unless you would bring in also *Images and Pictures*.

17. But to speak my sense and judgment of things freely; The mere placing of *Images or Statues* in a Church is a very bold and daring Spectacle: but the bowing towards them, or praying with bended knees and eyes devoutly lift up to them, is intolerable, if Pagan Idolatry be so; nay in some regard worse, that is, more irrationall and ridiculous, forasmuch as these *Statues* are not supposed to be the Recptacle of the Spirit of him they pray to: So that their way of Devotion is utterly groundless, senseless and sottish, as well as impious and Idolatrous.

*Pictures* I must confess are a more modest Representation; and the consideration of the vile reproaches some foul mouths have heretofore, and do sometimes still cast upon the crucified *Jesus*, may tempt the devotional Lovers of his Person to a conceit that if there were a Representation of his *Crucifixion* in picture, and that they bowed to it at their coming into the Church, it were but an innocent satisfaction to themselves so publickly to do their homage to their Saviour in that Representation that he is most scorned and reproached in, and but a just compensation to him for the reproaches that vile and wicked persons cast out against him.

But



But to this I answer, first, That the determining our Worship to any part of the Church would look like the turning of our Christian Meeting-Houses into *Temples*, contrary to what is written, *I saw no Temple there.* And then in the second place, Though the fetches of mans Wit are very fine and subtile in these cases, yet it is expressly said that *God is a jealous God*, and there are many scrupulous and jealous men, as well in Christendome as out of Christendome; and therefore a practice that is not right in it self, and so exceeding scandalous to others, ought by no means to obtain in the publick Worship of Christians.

If there be any permission of *Pictures* therefore in the Church, it must not be for *worship* but for *ornament*, which they will scarce be without considerable cost; nor that cost again well placed, unless there be some *Edification* by them. And therefore I doe not conceive how they will be tolerable at all without some proper *Inscriptions* also adjoyned: As upon the Picture of the *Resurrection* and *Ascension* of Christ some such Inscription as that of Saint Paul, *If you be risen with Christ,* Coloss. 3. 1. *seek those things that are above.* Upon the Picture of the *Passion* of Christ some such as these, *When I am lifted up, I shall draw all men unto me,* John 12. 32. *Those that are of Christ, have crucified the flesh with the affections and lusts,* Gal. 5. 24. *Greater love hath no man then this, that he lay down his life for his friends,* John 15. 13. *This is my commandment, that as I have loved you, so you would likewise love one another,* John 13. 34.

And thus every Piece, which are not to be many, should have their proper *Inscriptions*, without which they should not be permitted in the Church, as being fit for nothing but to amuze the sight. But now they are no sooner seen, but they set a mans Mind awork, and cause him to think of the most important meaning of the chief passages of the History of Christ. Of which none are more effectually then that of his *Passion*; which together with the *Passion-songs* and *Tunes* and *Organs* may wound the Heart of a man, and let out more corrupt bloud at one touch, then the faint hackings of a dry Discourse of an hour or two long. Which helps and ornaments of Publick worship will fill up all the numbers of all warrantable splendour and comeliness, and keep out, if precisely kept to, all shadow and suspicion of either Superstition or Idolatry.

But if any should be so weak or scrupulous as to take offence at so unexceptionable use of *Pictures* in the Church, and particularly, if our Religion should be the less recommendable thereby to either *Jews* or *Turks*, whose conversion we are not onely to desire, but with seriousness and faithfulness to apply our selves to, at least to remove all scandals and stumbling-blocks out of their way; rather then any such dispensable Punctilios should hinder the enlargement of Christs Kingdome in the essential Sovereignty thereof comprehended in the express Precepts of the written Word, a full Pencil of white directed by Charities own hand should wipe out all these well-meant delineations and *Inscriptions*, and to compensate the loss, that one of S. Paul should succeed, *If any man seem to be contentious, we have no such custome, neither the Churches of God.* 1 Cor. 11. 16.

18. To conclude, Such is the Truth and Simplicity of Christian Religion, that if the authority of the Church think good to recommend any *Additional* circumstances of divine Worship, they must not be for ineffectual Pomp and Show, but for real Use and Edification; affecting such a beauty and comeliness as Nature does in living Creatures, whose pulchritude is the result of such a Symmetry of Parts and tenour of Spirits as implies vigour and ability to all the functions of life. And truly there should be no more *Ceremony* in the Church, then the Use thereof may be obvious to understand, and the Life and Power of Holiness may thoroughly actuate; that our Minds may not be amused, lost, sunk in, or fixed upon any Outward things here, but be carried from all Visible pomps to the love and admiration of our Blessed Saviour in Heaven, and of that Heavenly and Divine Life that he came into the world to beget in the hearts of all true Believers.

And what we have said of *additional Ceremonies*, there is the same reason of *deductiōnal Opinions*, they are to have their recommendation from their Use and Efficacy in promoting Life and Godliness in the Souls of men. But their obtrusion is as unwarrantable as of the other, if not more. Forasmuch as *Ceremonies* are most what indifferent, *Opinions* never, but determinately true or false, or to be held so by them that either doubt or think the contrary: Which therefore is a greater violence to ingenuous Natures. As also the *Usurpation* greater to intrude into either the *Prophetick* or *Legislative* office of Christ, then to affect to be onely the master of the *Ceremonies*; and the *Superstition* alike, since *Superstition* is nothing else but a fear and scrupulosity about such things as bear no estimate in the eyes of God: as certainly neither of these do one way nor other, neither *opinions* that concern not Life and Godliness, nor *Ceremonies* that are of an indifferent nature, and may of themselves be either practised or omitted. And therefore for men to be affected timorously and meticulously in these things, it is a sign they understand not the royal Law of Christian Liberty, and commit that which is the main vice included in *Δειδαιμνία* or *Superstition*, in that they phansy to themselves a pettish and capitious Deity.

Whence it is manifest that the over-careful using or scrupulously omitting of indifferent *Ceremonies*, as also over-much solicitude in the rejecting or embracing of useles and uncertain *Opinions*, is no commendable Worship or Service, but rather an implicate Reproach of the Holy Godhead they profess to adore.

THE END.

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## Mistakes in the C O P Y.

**P**Ræf. pag. ix. lin. 44. for עולם וְחַיִּים, read עולם וְחַיִּים. Book, pag. 20. l. 19. r. *σῶτες τὸ ἄνθρωπον τὸ καὶ*  
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## In Printing.

**P**Ag. 25. l. 23. for *Souls and Spirits*, read *Souls or Spirits.* p. 42. l. 16. *Embraces*, r. *Embracers.* p. 80. l. 38. *Pan, Ly-*  
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